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THE
COLONIAL CHURCH
CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

1864.



"Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP BUTLER.

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THE
COLONIAL CHURCH CHRONICLE,
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JANUARY, 1864.

SUBSCRIPTION AND INTERCOMMUNION.

THE year 1863 was noteworthy for the arrival of the tercentenaries of two events in modern Church history which have been fraught with grave and lasting effects to the whole Christian world. Of this circumstance we are reminded in a very remarkable sermon which has recently been preached at Westminster by Canon Wordsworth.¹ The second tercentenary, which fell in the end of the year, had reference to the Council of Trent; the former, which occurred in January, was that of the final promulgation and first synodical subscription of the English Articles, in the shape in which we have them now. Moreover, in the previous year, the Feast of St. Bartholomew received honours from unwonted hands, as being the bicentenary of the day on which the English Church, in resuming her rightful inheritance, sealed her victory over the Puritans, and confirmed her repudiation of their tenets. Thus then, within the last eighteen months, we have been induced to review three great ecclesiastical epochs—turning-points in the stream

¹ *The Two Tercentenaries*: the Thirty-nine Articles and the Council of Trent. A Sermon preached in Westminster Abbey, on Sunday, December 15, 1863, by Chr. Wordsworth, D.D. Canon of Westminster.

A Letter to the Lord Bishop of London, on the State of Subscription in the Church of England and in the University of Oxford: by Arthur Penhryn Stanley, D.D. Regius Professor of Ecclesiastical History, &c. &c.

A Letter to the Lord Bishop of London, by W. J. Irons, B.D. Prebendary of St. Paul's.

of time—from whence has, in great measure, resulted the marshalling of Western Christians, here as anywhere else, under the three opposing banners of the Contra-Reformation, the Reformation, and the Ultra-Reformation.

The trains of thought into which these centenaries have combined to lead the minds of English Churchmen are not likely to be very soon discontinued. They will, indeed, for a while, be fostered by the loud assaults made by a majority of the Dissenters under the leadership of the Liberation Society—a poor return, as Bishop Cotton has well said at Calcutta, for the abolition of the three State-services. But that movement is not of a character, we hope, to give cause for lasting concern: if it has occasioned an increase in the number of meeting-houses, it has awakened the Church's loyal children to a clearer consciousness of her principles, and of their reasons for conformity; and while it has accelerated the secession of some extreme clerical revisionists, their place is being more than supplied by the transition to our ranks of earnest and ingenuous men, who amid the din of the controversy, have at length recognised and been arrested by the voice of truth. Though the so-called Bicentenary Movement is the proclamation of a new campaign against the English Church on the part of Ultra-Protestantism, it will, we think, prove as little effective as was the similar step—the intrusion of the Papal hierarchy—on the part of our adversaries at the opposite quarter of the field. But within the pale of our Church undoubtedly there are occurrences which, awaking anxiety and sorrow, if not alarm, must sustain and promote the attraction of men's minds to the whole question of our Reformed Communion's standing-ground, and of the path by which it has come to be occupied.

Before the appearance of these lines, the Privy Council judgment will (we suppose) have been delivered upon the authors of the "Essays and Reviews," and present uncertainty upon that score will have ceased. May God defend the right! We pray that, neither in this case, nor in that of Bishop Colenso, there may be any failure of justice, but that the Anglican Communion may cease to appear before the world involved in the scandal of permitted heresy. But even after ever such a satisfactory conclusion of those proceedings, there will remain cause for unrelaxed special attention to the subject we have indicated. Such cause would sufficiently remain in the fact that proposals for altering the terms of clerical subscription have found an advocate in the influential position occupied by Dr. Stanley. There is no sign, as yet, that he who is now Dean of Westminster has renounced any of the opinions to which he gave utterance in his letter to the Bishop of

London. He stands thus, in antagonism—as has been shown by the late Declaration presented by the Archdeacons of London and Middlesex—to the great bulk of the clergy, pledged to make efforts in the same direction as that formerly aimed at by Hoadley and Blackburn. In mentioning these names, however, we would not be understood as implying that Dr. Stanley has deviated from orthodoxy to an equal extent. Ill-omened as this succession of leadership may be, and gravely as we must dissent from some of Dr. Stanley's recorded sentiments respecting some most vital points of doctrine, we are fain to hope that, like another Dean and Jewish historian before him, he will live to reassure the Church against apprehension, and justify the more gentle sentence upon what has been excepted to in his earlier writings.

Moreover, in addition to the usual arguments of a domestic character, we observe that in some quarters it is objected against the present state of subscription among us that this lies fatally in the way of that movement for restoring intercommunion to which these pages have been so frequently devoted. Without attempting, then, to repeat what has been already well said by Dr. Wordsworth, Dr. Irons, and others, we would offer some remarks upon subscription, chiefly as to those of its aspects with which this journal is especially concerned. To those who wish to see the subject fully treated, we commend, in addition to what was previously to be met with in the stores of our past theology, the perusal of the statements of the above authors, which effectually dispose of the arguments for change, and vindicate the established settlement of our Church on this important head.

It seems to us somewhat surprising that Dean Stanley, in giving his account of the state of subscription among Christians abroad, has omitted to mention the Church in the American States, as he might certainly have pleaded her example for even more change than he seeks. It is but fair to be reminded, that although the "Protestant Episcopal Church," in addition to a Liturgy nearly resembling our own, adopted the Thirty-nine Articles, "with only some slight circumstantial modifications, in the Convention of 1801," the following Declaration is all that is stipulated by her ministers:—

"I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrines and Worship of the Protestant Episcopal Church in the United States."¹

But, in fact, there are well-known circumstances which divest this American practice of all weight as a precedent for us at home. The

¹ Constitution, Art. VII.

American Church at the time of its adoption was in a far different position to that occupied by the Church in England. As Bishop Wilberforce has written :¹ " In all those associations and prescriptive rights whereby an hereditary Church maintains her hold upon the love and reverence of men, she was necessarily wanting. . . . Like the constitution of their nation, she seemed to her members self-formed through their agency. They were not grafted into a pre-existing body ; they were the framers of a new society ; and they felt towards it as towards that which they might support, remodel, or forsake at their will." In this temper the Conventions had discussed the adaptation of the Prayer-Book ; and so, when the question of Articles came on, and some, who, like Bishop Provoost, though in a leading station, " were of great laxity as to the first truths of the faith, desired to avoid entirely what they unhappily conceived to be a needless restriction on the right of private judgment,"² wiser counsels, indeed, defeated that proposal, but the result was manifestly a compromise. Unless we are willing to ignore the difference between the mother and the daughter Churches in point not only of age but of relations with the civil power—unless we are willing not simply to reverse the decisions, the wisdom of which our ancestors have for three centuries maintained with so much candour and learning, but also to open the flood-gates of change and damaging interference to a House of Commons no longer necessarily conformist, or Protestant, or Christian, we cannot consent to copy the American example. At the same time, it may well be said that the American Church has a reason peculiar to herself for the course she took : she sought to facilitate the incorporation of large masses of Christians of foreign extraction and language and ecclesiastical parentage, for whom she might not otherwise have obtained the appropriate ministrations of a Collin and a Muhlenberg, and then again of an Unonius and a Reynolds.

With respect to the state of subscription in the British colonies and dependencies, it is remarkable with what contented unanimity the Articles and Formularies have been recognised by the General Synods of the infant provinces. However, as the Committee of Toronto has stated, the Act of Uniformity of Charles II. which affects the home Church, does not comprise the British possessions beyond the seas.³ Moreover, as for the Canons of 1603, the subscription they specify is only—at least in the letter of their wording—required within this realm ; and though it has been argued⁴ that their power extends

¹ Hist. of American Church, ed. 1844, p. 238.

² Ibid. p. 233.

³ *Colonial Church Chronicle* for February, 1863, p. 51.

⁴ *The Jerusalem Bishopric considered : a Letter* by James R. Hope, Chancellor of Salisbury, p. 17.

also to all Bishops abroad who are suffragans of Canterbury, it at least seems certain that they do not necessarily bind those new parts of our Communion which have metropolitans of their own. The Church in those parts, therefore, is thrown back upon the Act 13 Elizabeth ; the only additional portion of English ecclesiastical statute law which in any measure concerns her appears as regards subscription comparatively unimportant.¹ The Elizabethan Act named not saying anything whatever concerning the Prayer-Book, the Colonial Bishops content themselves with exacting from their clergy a promise of conformity adopted from the Declaration contained in the subsequent Act of 1662. On the other hand, the language of the Elizabethan statute respecting the Articles strongly suggests the question whether or not the only Articles to which assent can be legally required in the colonies are *Thirty-eight*, i.e. the recension which omits Art. XXIX. and possibly, also, the first clause of Art. XX. Still, as we have said, the Colonial Churches have all accepted the Articles as well as the Formularies without inquiry as to possible exceptions such as these.²

While, then, the Anglican Communion stands pledged throughout the whole British Empire to the same Articles and Formularies as standards of doctrine and worship, a subscription to the Articles is everywhere exacted from the clergy ; but subscription to the Prayer-Book appears peculiar to the Church at home. It seems worthy of notice, in passing, that the discussions which we have had yearly to record in the Synod of the Diocese of Adelaide refute the assumption of some, that if for subscription to the Prayer-Book were substituted always the promise of conformity, agitation for its revision would cease. It seems to us more likely, on the contrary, that men will always be less forward to assail Formularies to which they not only promise to conform, but to which, as at home, they also, when beneficed, solemnly promise assent. We wish not, however, for any greater stringency as to subscription in the daughter Churches than at present exists. The maxim which we are convinced ought to be adhered to in this matter is "*quieta non movere*." Let us oppose all change as well in one direction as another ; let us recognise the finger of God in the Providence which has cast our communion into its present form, and abstain from incurring the risk and responsibility of adding new or

¹ For the case of Canada, see *Colonial Church Chronicle*, as above.

² If on examination it should be discovered that those Churches had unintentionally imposed on their Clergy a virtually additional test, at variance with an unrepealed imperial law, it is satisfactory to reflect that the object of the Article not binding on them would remain adequately met by the language of the Exhortations in the Communion Office.

intensifying existing tests, while we have as yet so little intercourse with the remainder of the Christian fold. This is a business in which all experiments are hazardous ; our present position, when, among the clergy themselves, some are confounding mediævalism with Catholicity, others Zuinglianism with opposition to Rome, and others gain-saying the canonicity of parts of Scripture and the inspiration of the whole, and when we are so much in the power of a confessionless Parliament and a Judicial Committee of Privy Council, for whose composition there is no adequate safeguard—in days like these, we must emphatically avow our conviction (with all respect and forbearance as to the persons and the motives of dissentients), that any attempt to unsettle the present state of subscription is little short of ecclesiastical madness. There is only one voice on earth to which we would give heed, and that we are confident will never speak against us ; but at the bidding of a free Universal Council of Christendom, and not even then with blind submission, or without courting inquiry, would we lay aside Subscriptions and Articles—after the precedent of Constance in the matter of the Bohemians.

But now that English Churchmen are extending friendly relations with foreign Christians, it is peculiarly desirable to refrain from all *exaggerations* with reference to our tests. . There is one form of exaggeration, we think, into which we are peculiarly liable to draft, viz. by refusing to invite any foreign Christians to co-operate with us in the Missionary work in heathen lands, such as India, unless on acceptance of all our distinctive ecclesiastical enactments as to doctrine and worship. These are many of them but bye-laws, as it were—municipal appointments incumbent on all the citizens of our Sparta ; still to insist, as an indispensable preliminary, on their absolute adoption by other Christians, who, not owing them such allegiance, are ready to unite with us in founding new Missionary settlements, is as far from being necessary or expedient as it is in semblance uncatholic. The words of a speaker in the Liverpool “Conference on Missions,” which the *Christian Remembrancer* has praised as wise and pertinent, are worthy of quotation here, though their design was not restricted to the English Church :—

“ Was it a necessary thing that the very systems amid which we had grown up ; systems that came out of the struggles, contentions, and controversies of the Reformation ; systems that had arisen in the days of Queen Elizabeth, and during the distracting times of the reigns of the Stuarts, which were manifestly imperfect in themselves, though perhaps the best that could be adapted to the states of mind and difficult circumstances in which men were then placed—whether such systems are what

we should take and fix, like cast-iron matrices, in which to mould, without necessary adaptations, the varying minds and circumstances of Indians, Africans, &c. ? Could we not detect in these very systems the causes of hindrance ? From his own experience, he was sure we could." ¹

A Missionary present at the same Conference gave, as an instance of minute transference of distinctive organization at home, that the Free Kirk Missionaries at Calcutta exact of the Bengali candidates for their ministry assent to the contents of the "Deed of Demission" of 1843, which severed the connexion with the Scottish Establishment. Though short of such extravagance as that, it is hardly satisfactory to read further that the natives whom "the Bishop of Madras has ordained to pastorates among the Syrian districts of Travancore ¹ have been required to affix their signatures to the same Articles of Subscription as those signed by clergymen in England," after preliminary enlightenment from Bishop Burnet's book and the like. May we not question the judiciousness of this course, when another was possible ? Grant the heresy and the deep moral degradation of the old Church of St. Thomas ; is it the most likely way to reform and win her and rescue her from falling a prey to Tridentinism, thus to insist on the entire dissolution of her organic continuity and the abandonment of all her traditional idiosyncracies for those of Anglicanism *pur et simple* ? And what may be urged with regard to that slumbrous form of Christianity, long rooted in India, may also be applied to contemporary efforts in that field by European Christians, who reverence and wish communion with the English Church, but are not prepared immediately to abandon everything peculiar to their own Christian birth-places. Herein might we not well take a leaf from the more elastic practice of Rome ? The parochial system of a Church established in one definite nationality is one thing ; Missionary enterprises scattered over an entire continent of heathendom and Islam, multiform in civilization as well as tongue, is quite another. Apologists of the Free Kirk plead that their "Presbytery of Calcutta" had no power to alter a single form of their denominations, however local or microscopic ;

¹ Quoted in the *Christian Remembrancer* for October, 1862, page 266. Attempts at contentment abroad with the home-system, without adaptations or supplements, lead to shortcomings in more ways than one. In India, we are informed that the lack of discipline in the Church of England has made it possible for the Government authorities to insist on burial, with the Service by the English chaplain, of reprobates professedly Romanists, with whom the priest of their own communion will have nothing to do.

² There is only a seeming difference, we apprehend, between these remarks and the paper called "A Few Thoughts on the Wants of Indian Missions," which appeared in this Journal for October, 1860. We have no wish for hollow truces and neutralising compromises.

but our own Bishops are, we believe, unfettered by any law in India from adopting, in the plenitude of their apostolic power, a discretionary practice towards such non-Anglican Missionaries and Missions as would submit to their jurisdiction and oversight. Perhaps, if this view had been more clearly taken and more timely acted on, there would have been less persistence in limiting our Indian Episcopate to *three*; for those who have objected to the erection of new sees—in favour, probably, at first, of well-tried members of our English Mission-staff—have, in doing so, expressed the apprehension that the measure would lead to attempts to abolish the disciplinary discrepancies and accommodations which, without canonical warrant, and partly also notwithstanding engagements theoretically binding, have almost unavoidably arisen within the Missionary charges. It is not, we are confident, essential to postpone the extension of the Indian Episcopate until the converts can stand without support from Europe, in order to avoid depriving their Church of the power of adaptation to circumstances; the first Bishops of Tinnevely, and Agra, and Lahore, need not necessarily be Hindus; English Augustines, no longer insignificant in numbers, could, in consultation with the Church at home, devise measures, in the eclectic temper of St. Gregory, not only for the special needs of the converts already gathered, but for gathering many more by help of labourers from other lands than Britain.

If, without compromise of evangelical truth or apostolical order, union can be secured with any band of foreign Missionaries, provided English uniformity is not insisted on, our Bishops in India are, we opine, as free from prohibition to follow the example already set them by their brethren in the United States, as they are constrained to imitate it by the considerations of utility, ancient precedent, and courtesy to foreign Christian well-wishers. But if unhappily no friendly overtures should be made, the Anglican Church will not be left to an unprofitable monopoly of India and similarly-circumstanced heathen territories; for, as Archdeacon Grant¹ has pointed out, after Dr. Pusey, Primitive Canons have expressly enacted that “any Bishops may gain unto their own Church places which were neglected by their own Bishops, after six months’ warning.” When the obligation is unfulfilled, the right falls to the ground.

“Is not the body” of the Church more than her “raiment”? Is it not undesirable to impair the unity of the former by unseasonably requiring a uniformity of the latter? If, on the contrary, such measures were devised as the Church’s principles permit, to abate the

¹ Bampton Lectures, p. 309. Conc. Milev. 2, c. 24.

Christian disintegration which at present goes on without diminution, distracting inquiring souls, and filling with arguments the mouths of scoffers, the Anglican Church abroad would escape the semblance of Donatism and more than Tridentine exclusiveness; she would increasingly attract foreign Christians to her as a centre of consistent Catholicity, while maintaining with all reverence, gratitude, and firmness, the existing subscriptions to her Articles and Formularies at the hands of her "native-born subjects," but avoiding the exaggeration of making them a *sine quâ non* for the "naturalization" of others.

Here we will pause for the present; but we have something more to offer our readers before we shall have sufficiently redeemed the promise implied in the title of these remarks. M.

ITALY.

At Turin, in the *Mediatore*, Dr. Passaglia has been elaborately refuting the infidel Renan's "Vie de Jésus," in the course of which task he has shown full familiarity with the treasures of English theology. In the same magazine appear each month calm and learned vindications of the position which its editor has taken up towards the Court of Rome. We observe that Dr. Passaglia argues against the education of youths intended for the priesthood in seminaries exclusively clerical, and contends against an objection raised from the language of the Council of Trent, that, as that Council was not the first which regulated such matters of discipline, so its fiat concerning them can never be final—the Church's attitude towards society ought to modify as society advances. In no other respect, however, do we see this divine taking steps in a reform direction, though some of his friends are calling for "the secularisation of the Bible."

At Naples, the *Colonna di Fuoco*, which has for some time past been resuscitated, has of late contained some most vehement diatribes against the degraded, epicurean, obscurantist, majority of the Italian Bishops. Very many of the sees remain, however, destitute of any occupants at all, the recent bold attempt of the Pope to fill up episcopal vacancies being restricted to the region over which his temporal power extended before the Revolution. The same journal shows, from the Decretals themselves, that the formula of retractation required by the Roman Penitentiary to be applied by the confessor to penitents asking for the last rites of the Church, is a tyrannical and unauthorized imposition.

The number of communicants in the Established Church continues

to diminish. The great bulk of the people are becoming faithless and practically un-Christian altogether. The Valdese and foreign Ultra-Protestants reap an abundant harvest from among the better-disposed of the seceders ; but the converts are restless, and go from one denomination to another continually. Some of them enter into communion for a while with the Anglican chaplains, but they generally are not content to stop with Liturgy and Episcopacy.

Not only irreligion, but immorality has gone on increasing, while the Government has timidly delayed to take measures for supplying the vacant sees with Bishops on whom the country might rely. It is rumoured, however, that this pernicious hesitation is likely soon to come to an end, and we look forward with eagerness to the debates of the Italian Parliament for an expected handling of the question.

An extract from a letter by an Italian priest, friendly to Church-reform, will serve to show with what desperate obstinacy the Romelings are counter-working :—

“The Cardinal de Angelis, with other Bishops not under arrest, is finding ways to act on the Royal Family, and so on the Government. The Duchess of Genoa, surrounded by her priests, has set on foot special devotions in her private chapel. The Minister, thus influenced, will not move an inch in favour of the clerico-liberal party, but leaves everything in suspense. This has, probably, saved us a schism here ; but a reform, with clergy at its head, will come about, sooner or later, if not with Rome, in spite of her. The letters of the Anglo-Continental Society have made a great impression, and found their way into the hands of high personages.”

We may add, that the three letters of Canon Wordsworth, with which the Anglo-Italian series began, attracted the notice of the Curia, and, while their authorship remained a secret, a private intimation was conveyed to Dr. Passaglia, in the belief that they were written by him, offering preferment to a bishopric as a bribe for future silence !

To every Christian man, whether Roman Catholic or Anglican, or anything else, if he hold but the Apostles' Creed, the present religious state of Italy is an object of fearful interest, and well worthy of being mentioned in intercessory prayer.

P.S.—The Turin *Official Gazette* of December 23 publishes the following :—“At the last Consistory the Pope nominated several bishops to sees in the Romagna, the Marches, and Umbria. By so doing the Pope considered that he was performing an act of Sovereignty in those provinces, rather than exercising his spiritual authority, since other episcopal sees are vacant in other Italian provinces, nominations to which have been vainly solicited by the Government. The Government will take measures to maintain the right of the State, and will refuse to execute the necessary *exequatur*.”

Correspondence, Documents, &c.

AMERICAN LUTHERANISM AND EPISCOPACY.

(From the Chicago *North-Western Church*.)

SOME time since we announced that the Rev. W. M. Reynolds, D.D. a prominent and much-esteemed Lutheran clergyman, has applied to the Bishop of Illinois to be admitted to holy orders in this Church, and that he was passing the prescribed time in preparation for the consummation of his wishes. As we anticipated, when we considered Dr. Reynolds' prominence in the Church he had left, and his well-known ability, he has not been wholly allowed by his Lutheran brethren to take this step in peace. The subjoined reply of Dr. Reynolds, to a harsh and unjustifiable attack upon him by the Philadelphia *Lutheran and Missionary*, is of deep interest—aside from its personal nature—as containing a statement from one who knows of the dissensions and difficulties in the American Lutheran Church, and of the relation which that Church bears to our own:—

“ Having withdrawn from the Lutheran Church, *partly* on account of its wide-spread divisions and violent controversies, I am naturally averse to transferring anything of that character into the relations which I have just formed with the Episcopal Church. Hence, I have allowed to pass unnoticed various assaults that have been made upon me in sundry papers, professing to represent the Lutheran Church, especially the *Lutheran and Missionary*, published in Philadelphia, Pennsylvania. But the last number of the paper just named has an article of so virulent a character, from its Pittsburg editor, Dr. Passavant, and so evidently designed to place the Church with which I have united, as well as myself, in a false position, that it seems due to the cause of truth to correct its utter misrepresentations.

* * * * *

The most serious charge is, that I enter the Episcopal Church as an avowed contemner of her Articles of Faith, and that in this I am encouraged by one of her Bishops and clergy. This is not said just in so many words, but it is the implication of statements in regard to conversations, &c. represented as having been held with me, by certain persons not named. Having nothing to conceal, I am free to acknowledge that a remark of mine, made in the freedom of a private conversation, and based upon a misapprehension by me of a historical statement then recently made to me by a distinguished divine of the Episcopal Church, gives some colour to this misrepresentation. But that remark implied no disrespect of the Thirty-nine Articles of the Church of England, or of their recension as adopted by the Church in the United States, either upon my part or that of the gentleman whose remarks I partially misunderstood.

It is also true that, in statements of my doctrinal views to the Bishop and clergy of Illinois, with whom I have conversed upon these subjects, I have unhesitatingly avowed my accordance with the great evangelical doctrines of the Lutheran Church, as set forth in the Augsburg Confession. But neither they nor I regard this as derogatory to the authority of the

Thirty-nine Articles, which all the standard authorities of the Church of England declare to be based upon and essentially accordant with the Augsburg Confession, the points wherein they differ being such as are open questions in the liberal system of the Episcopal Church.

That I formerly took a different view of the relations of the Episcopal to the Lutheran Church I freely admit; but, at the same time, I entertained very different views of the doctrines of the Lutheran Church also. Looking over the whole field of my movement in theological opinion, I find that I have approximated to the Episcopal Church just as I have to the Lutheran—that the same arguments which reconcile me doctrinally with the one do the same with the other. Nor has my opposition ever been stronger to the doctrines of the Episcopal Church than to those of the Lutheran. A careful study of the highest authorities in each Church satisfies me alike of their original and essential agreement, and is to me a new argument for the validity of the conclusions at which I have arrived.

But it is alleged against me that I have greatly changed my views in regard to Episcopacy, as a system of Church government? I cannot deny it; but I pray my Lutheran friends to consider that the state of things in the Lutheran Church of this country has driven me to these conclusions. Although Dr. Passavant intimates that I have been involved in controversy in various parts of the Lutheran Church, he cannot deny that those controversies were not of my making, and that, from my earliest connexion with the Church, I laboured to promote its unity and union, both internal and external. But after studying this problem for many long and weary years, I have finally given it up in despair, so far as the present organization of the Lutheran Church in the United States is concerned. It is an indisputable fact, that the dissensions and divisions of the Lutheran Church, instead of diminishing, are increasing and extending from year to year. The doctrinal, as well as the organic (synodical) difference, becomes greater, and more strongly marked. Twenty years since, doctrinal differences were scarcely noticed. The difference between the General Synod and its opponents was chiefly that of organization, and greater or less activity in works of Christian benevolence. Now, however, parties are more violent and antagonistic in the General Synod than they ever were out of it, as witness the weekly invectives of the *Lutheran* and *Observer* against each other, each, meanwhile, claiming to be the organ of public sentiment in the General Synod. In that body there are, at least, three sharply defined parties, and outside of it six or seven more, each with a synodical organization of its own, and generally as hostile to all other Synods as it is to the General Synod.

In this I fail to see the first elements of Christian organic life—*unity, brotherly love, efficiency*. There is in it no response to the sacerdotal prayer of the Great Head of the Church, as recorded in St. John's Gospel, xvii. 21, '*That they all may be one, that the world may believe that Thou hast sent me.*' I do not deny—I do not doubt, that there are many Christian men and women in the American Lutheran Church, deeply penetrated with the Spirit of Christ, and true members of His mystical Body. But they do not show it externally whilst they '*bite and devour one another,*' the inevitable tendency of which is, instead of edifying each

other in love, to 'consume' and destroy 'one another.' To what else, also, are we to attribute the immense losses of the Lutheran Church here in members and material—whole families, congregations, and generations, going into other denominations? The feeble life of their schools, colleges, and theological seminaries, missions, and charitable operations? I can account for all this only by these fatal dissensions and distractions, misgovernment, and anarchy—in a word, the want of a central power, to give unity and direction to the movements of the Church. Such a power, I take it, is Episcopacy.

Nor is this an idea, or power, foreign to Lutheranism. The declarations of the Augsburg Confession are clear upon this point:—'*We do not propose to deprive the Bishops of their power,*' is its well-known expression. Sweden and Denmark have always retained the Episcopate, and Germany has again and again endeavoured to restore it. The earliest sympathies of the Lutheran Church of this country were also with their Episcopal brethren. The first Churches that required English preaching, the Swedes upon the Delaware, called in Episcopal ministers to their assistance. A formal resolution of the New York German Ministerium is well known to have recommended its English members, requiring English preaching, to go to Episcopal churches. A still closer union was formed between the Lutheran and Episcopalians in North Carolina. A son of Mühlenthal, the patriarch of American Lutheranism, was ordained by the Bishop of London, for the Lutheran churches in Virginia. Was not that the natural flow of Lutheran sympathies? And why should they not again take the same direction?

So, too, in regard to the forms of worship. Those Lutheran Churches that have used an English liturgy have always incorporated with it more or less of the Book of Common Prayer; and I doubt not that if the English congregations were consulted, all those who desire a liturgy would decidedly prefer the forms of the Episcopal Church to any that have heretofore been presented to them. Such, at least, is my own conclusion, after the careful study and use of the Episcopal forms of worship for a considerable period of time.

Such, also, are the leading causes which have determined my transition to the Episcopal Church—the distractions, divisions, bitter controversies, and hopeless struggles, in which the Lutheran Church is involved—the accordance of the system of doctrine which I had there embraced with that maintained by the Episcopal Church of the United States, and my preference for its forms of worship—and above all, my conviction that the system of government maintained by the Episcopal Church is the proper corrective for the weakness and anarchical tendencies of the Lutheranism of the United States.

In these conclusions, I should be very glad to have my friends in the Lutheran Church, with whom I have been so long associated, united with me. But if that cannot be, I am confident that they will not deny me the right to exercise my own judgment, and carry out my conscientious convictions, although these may differ very widely from their own. Of this they have already given me the most satisfactory assurances, both publicly and privately: so that I am satisfied that the *Lutheran and Missionary*

represents only the more narrow sectarianism of the illustrious name with which it is associated. Very different is the tone of the *Lutheran Observer*, of Baltimore, the oldest and most widely-circulated paper in the Lutheran Church, and whose kindly notice of my change of ecclesiastical relations has drawn down upon it, as well as upon myself, the most unmeasured abuse from the *Lutheran and Missionary*. Having had no communication of any kind whatever with the editors of the *Observer* since my decision was made in regard to my relations to the Episcopal Church, until after the publication of these charges of the lowest and most paltry motives were fulminated against them by the Philadelphia paper, it is only necessary that I should state this fact, as a sufficient answer to all such misrepresentations. Incredible, however, as it may appear to the editors of the *Lutheran and Missionary*, such liberal sentiment, and Christian courtesy, and warmth of private friendship, are only what those who have ever known them would naturally expect from the present proprietors and editors of the *Lutheran Observer*, Drs. Stork, Diehl, and Conrad. To these, and all my other friends in the Lutheran Church, with whom I have been so many years associated in the same labours, for what we believed to be the most sacred interests of the Lutheran Church, as well as of our common Christianity, I need give no assurance of my unchanged regard; only begging them to believe, that in the new relations which I have formed, I am actuated by the same love of truth and devotion to what appears to me to be right and duty, for which they have heretofore given me credit; and that I shall never cease to pray that we, and all Christ's true disciples upon earth, may yet 'see eye to eye,' and act as members of that one Holy Church which is the communion of saints.

W. M. REYNOLDS.

Chicago, Illinois, Oct. 26, 1863."

The following compliment to Dr. Reynolds, from the *Lutheran Observer* of Baltimore, is in pleasant contrast to the attack of the *Lutheran and Missionary*:—

"His withdrawal to the Episcopal Church was a real loss to us. He was one of our most accomplished scholars, and had been long devoted to the best interests of the Lutheran Church. He had collected most valuable material for a first-rate history of our Church in this country; he is, perhaps, the best-informed man in English hymnology that we have among us; he had most thoroughly studied all the great and vital Church questions that are now agitated, and will have to be settled before the American Lutheran Church can rise and shine; he has occupied some of the most honourable and responsible positions in our institutions of learning. The withdrawal of such a man from the ministry of any Church is a great loss. We regretted that it should happen at the very time when his friends had started the project of providing the means of placing him at the head of one of our important seats of learning. But Dr. Reynolds has merely exercised a right which we all concede, and he has not forfeited any claim to our respect and fraternal regard."

CHURCH ORGANIZATION IN LIBERIA.

THE *New York Church Journal* has done us the honour to reprint, *in extenso*, our late article upon the Church in Liberia, accompanying it with the following editorial, for the general tone of which we are thankful, although we shall probably have something to say on certain points in it hereafter:—

“ We call the special attention of all who are interested in the Church problem in Liberia to this article in the *Colonial Church Chronicle*. There are some errors in it, however, which we feel bound to correct.

It is an error to suppose that the American Church has laid down any *general principle* that civil independence includes, *ipso facto*, ecclesiastical independence. This is just the mistake our Southern brethren have made. The *Preface* of our Prayer-Book merely asserts what was a fact in our own case, but without any general statement applying to any case besides our own. Moreover, though the American Colonies *were* a part of the British dominions, Liberia has never been at any time a portion of these United States, nor a part of any territory thereof. Its ecclesiastical dependence on us has not been because it was dependent on the Government of the United States as to civil affairs. If it has any right to be an independent National Church, therefore, that right has been complete from the first establishment of that republic.

It is an error to suppose that the American Church has laid down any *general principle* by which any six clergymen anywhere may organize themselves into a Diocese, and proceed to the election of a Bishop. The right is strictly limited to such clergymen and lay deputies of parishes as are ‘in any of the United States, or any territory thereof, not now represented.’ It is coupled with the condition of adopting our Constitution, and thus securing all the checks and safeguards of our whole ecclesiastical system. It does not apply to any clergymen or laymen beyond the boundaries of the United States, and therefore does *not* authorize the action in Liberia.

It is an error to suppose that the American Canons justify the claim that presbyters and laymen under a foreign Missionary Bishop may sever themselves from him, whenever they please, by their own act. The American Canons have simply provided that every foreign Missionary Bishop ‘*shall have jurisdiction and government, according to the Canons of this Church, over all missionaries or clergymen of this Church, resident in the district or country for which he may have been consecrated.*’ The ‘district or country’ for which Bishop Payne was consecrated is ‘Cape Palmas and parts adjacent’—a description which has, from the first, included Liberia. The Liberian clergy and laity, therefore, *are under the jurisdiction of Bishop Payne*; and the American Canons know of no mode by which they can get away from it. No Canon has been passed providing for the organization of any Diocese in a foreign Mission; for there was no foreign Mission in so forward a state as to call for any such action. So far as the American Canons are concerned, therefore, the Liberian organization is simply null and void.

If there are any who doubt the correctness of our reasoning in this matter, we would quote, as entirely conclusive, the Resolution *unanimously* adopted on the subject at the last meeting of the Board of Missions, as reported by the Bishop of Maine, on behalf of the Committee to whom the question was referred:—

‘*Resolved*,—That under the peculiar circumstances attendant upon the attempt to establish an independent branch of the Church in Liberia, and the difficulties therein, depending upon *the absence of any Canon of the Church providing for action in such cases*, it is affectionately recommended to the clergy and members of our communion in that country to delay the attempt to consummate the now proposed arrangement, and any further final action in the premises, until the next session of the General Convention of the Church, when measures not now within the power of this Board can be adopted to provide for united action in preparing for such a change, and for perfect harmony in its consummation.’

It must be evident, therefore, that there is *absolutely no basis whatever* for the Liberian action in our American Constitution and Canons, which are strictly local in their language and operation. Our English friends would understand the difference very clearly, if any one should argue that *because* no Bishop of a See in England can be consecrated without a *congé d’elire* from the Queen, *therefore* no Bishop could be consecrated for the interior of Central Africa without a similar *congé d’elire* from the King of Dahomey.

The case is then thrown back upon the general principles of the Church Catholic from the beginning; and according to these there can be no independent organization without first having a Bishop of their own to rally round—‘no Church without a Bishop.’ And there can be no ‘*independent National Church*’ without a sufficient number of Bishops to keep up their own succession within themselves. When the Church of the United States organized, it had *four* Bishops, with a prospect of more. When our Southern brethren organized, they had *ten* Bishops. Liberia has *none*, and no immediate prospect of one of her own; nor has she room for more than *one* for an indefinite time to come. There is, therefore, no parallel whatever.

The simple truth is, that as our civil system in this country does not provide for the possibility of holding and governing distant colonies like those of England, so our ecclesiastical system does not make full or adequate provision for the organization and government of distant Missions. Foreign Missionary Bishops are expressly excluded from our House of Bishops, and their clergy and people are represented neither in our Diocesan or General Conventions; nor have we provided any method by which they may organize themselves. Our system has very little flexibility for such work as that; nor is it likely that this feature of it will be changed. But we venture, with all due deference, to throw out a suggestion which, it seems to us, will the most easily and the most pleasantly obviate these and all other difficulties.

Let the Church of England take the Church in Liberia under her protection, The same principle which has allowed of the consecration of Bishops Mackenzie, Tozer, Twells, and Staley, will allow the consecration

of a Bishop for Liberia ; the jurisdiction of all being equally beyond the boundaries of the Queen's dominions. The Church in Liberia might well ask this of England, upon the express ground that the American Church has provided no means by which a canonical organization can take place, or by which a Bishop of Liberia could be appointed such as would conform to the laws of that Republic, which, we believe, exclude all but men of colour from the rights of citizenship ; and furthermore, that two years must elapse before another General Convention can meet and act. If there should be hesitation in England as to acting on such a request, a communication from the ecclesiastical authorities in England, addressed to our Board of Missions, which will meet next October, would, we think, draw forth such a response as would remove all fear of difficulty ; and if the action of our General Convention be needed to sanction the arrangement, we are sure that it would not be withheld. On the contrary, there would be a very general sense of relief at getting free from a troublesome question in so satisfactory a manner. And if, in addition, the Bishops of Sierra Leone and St. Helena, with the Bishop of Monrovia, and perhaps a Bishop of Abbeokuta (or some other inland town), were duly organized into a *Province*, there would be an assurance of steadiness and permanence which could never be given by the 'Independent National Church,' which has organized itself with six clergymen and seven laymen.

We have received the printed Journal of the Proceedings at Monrovia, in the so-called organization. There is apparent, in many places, a strong and gratifying Churchly tone, which is worthy of all praise. The few changes made in the Prayer-Book are all for the better, and such as we would gladly see introduced into our own, being simply a return to language injudiciously altered on this side of the water in 1789. But we beg the brethren there to take some other name than 'GENERAL Council' for their gatherings. We are sorry our Southern brethren set them the example. It would be better to say '*National Council*,' or even the word 'Council' alone would be sufficient, as they retain the word 'Synod' for Diocesan meetings. To one who has been accustomed to think of General Councils, like that of Nice with 318 Bishops, or Chalcedon with 630 Bishops, the idea of calling by the same grand title a little gathering of six clergymen and seven laymen is rather running the thing into the ground.

If the nine months' resolution adopted at the Liberian meeting has been adhered to in practice, the new organization *actually went into full force and effect* on the 18th of November, 1863. The whole action of that meeting was, as we have shown, null and void, so far as any authority of our American Canons may be claimed for it.

But, as is evident from the language used by the Board of Missions on the subject, there is none but kindly feeling entertained among us towards our Liberian brethren ; and there will be no unreasonable wish to hinder any arrangement of the difficulties in the case, in such way as may promise best for the permanent strength and growth of the Church in Africa.

As for our Mission at Cape Palmas, notwithstanding the many martyrs who have there borne witness to the truth, and offered up their lives freely in testimony of their devotion to it, we confess that it is hard to look forward to its future with much of hopefulness. The changing state of

affairs in our own country renders it certain that the demands of humanity and religion in behalf of the millions of Africans among us will be enough to absorb all our disposable means and energies, and ten times as much, if it could be had; and this new and imperative demand will last for an indefinite time in the future. We fear that, if our African Mission is to be supported at all, it must be, eventually, by passing into the hands of our brethren of the Church of England."

VISITATION VOYAGE OF THE BISHOP OF NEW- FOUNDLAND IN 1863.

(From the *Newfoundland Telegraph*.)

THE Church-ship—the *Hawk*—left St. John's immediately after the Morning Service, with Holy Communion, on St. John Baptist's-day. The Bishop went on board with the Rev. Messrs. Mountain and Nicholas, and, having seen the ship safe out of the Narrows, and instructed the captain to await his arrival at Ferryland, returned to St. John's in the pilot's boat. It had previously been arranged that the Bishop and clergy should be conveyed the next morning in a steamer to Ferryland, to consecrate the new church in that Mission.

Thursday, June 25.—At 6.30 A.M. his Lordship and clergy embarked in the tug-steamer *Diamond* (kindly furnished for the occasion by R. Grieve, Esq.), to proceed to Ferryland. A large party of friends (nearly 50 in number), among whom was the Rev. Mr. Jagg, with eight of the Cathedral choristers, were already on board. On reaching Ferryland, at 10.30, they were met by the Rev. Mr. Wood (who had come, with some friends, by land), the Rev. Mr. Temple, Missionary of Ferryland, the Rev. Mr. Taylor, and several inhabitants of the place.

The service of consecration commenced at 11.10. The church, which, thanks to the exertions and liberality of Mr. Temple, is in every respect greatly superior to the former original one, was consecrated by the name of Christ Church. The Rev. Mr. Temple intoned the prayers; the Cathedral choristers, directed by Mr. Jagg, led the responses; Mr. Mountain read the petition and sentence of consecration, and preached the sermon. The Bishop celebrated the Holy Communion, and was assisted by Messrs. Wood, Mountain, and Nicholas. Upwards of 12*l*. was collected for the church, which has been finished and furnished in a very complete and handsome style. The east end is an apse with three windows, the furniture is of oak, the floor of the sanctuary is covered with a rich carpet of an appropriate pattern, texts of Scripture are painted on the walls, and there is a convenient vestry. The Bishop expressed his great and grateful admiration of this early result of Mr. Temple's labours in the second year of his ministry. All parties appeared much gratified by the manner in which the Service was conducted.

Soon after three o'clock, the Bishop took leave of his friends who were to return to St. John's in the steamer, and proceeded on foot, with Mr. Temple, to Aquaforte, to hold a Confirmation, and consecrate the grave-

yard, lately inclosed, adjoining the church. The Bishop addressed the candidates for Confirmation, and preached, and was assisted in the other parts of the Service, and the Consecration, by the Rev. Mr. Wood, who remained for that purpose, and Messrs. Temple and Taylor. After these Services, which were not concluded till a late hour, the Bishop took leave of Messrs. Wood and Temple, and with Mr. Taylor, who accompanied his Lordship in this Visitation, once more embarked in his good church-ship, lying in the harbour.

Friday, June 26, to Monday, St. Peter's-day.—After beating out of Aquaforte Harbour on Friday morning, the church-ship was soon enveloped in a thick fog, which lifted for a short time on Saturday. Cape Pine was passed at 1.30 p.m. when the wind died away, and it was thought prudent to drop the anchor, as the current was fast carrying the vessel to the shore. She remained at anchor all the following night. At 8 on Sunday morning a light breeze sprang up, sufficient to carry the church-ship gently forward. The fog cleared off. The day was very fine: and the rest of the Sabbath was realized and profited by, with full Service, morning and evening, on board. Thick fog again on Monday, with a stiff breeze, but, the captain being well acquainted with the shore, Burin Harbour was reached and entered soon after 12 o'clock. The Rev. Mr. Rozier, the Missionary of Burin, came on board. Evening Prayer in the church at 5 p.m. The Bishop preached.

Tuesday, June 30.—Morning Prayer in the Church at 10 o'clock, with sermon and Holy Communion. Though on a working day, and when notice could not be widely given of the Bishop's arrival, twenty-nine persons, besides the clergy, communicated. After the Service the Bishop administered the Holy Communion to a poor bedridden woman, and visited some of the inhabitants in the immediate neighbourhood. Evening Prayer in the church at 5 o'clock, after which an attempt was made to proceed, but the wind failed and the church-ship came to anchor in the beach.

Wednesday, July 1.—The church-ship beat against a strong head-wind to Great St. Lawrence, and, the fog being excessively thick, entered the harbour, and came to an anchor about 2 p.m. After sending on shore to announce his intention, the Bishop gave the people full Service in their neat little church, which, it appeared, had been only four times previously opened for Divine Service this year. The Missionary resides at Burin, and the distance between the places is so great, and the road so very bad, that he has much difficulty in making the journey. The number of Church members is small (considerably increased, however, since the last census, which returned 111), but they are earnest in their devotion and duty, and feelingly lament the want of the worship and ordinances of the Church. A school for the younger children (all able to work are fully employed) has been lately opened by a respectable female. The church-ship brought a seasonable, much-needed supply of books. The people are about to build a schoolroom.

Thursday, July 2.—The fog was so thick this morning that neither side of the harbour could be seen from the vessel. Some idea may be formed of the perplexing density of the fog from the fact, that though the

church-ship was in the near neighbourhood of six different lighthouses in the different nights between St. John's and Burin, the light of one only had been seen.

Service in the church at 10 o'clock, when the Bishop again preached. The fishermen remained at home for the Service. At 3 o'clock P.M. (the fog having cleared out of the harbour), the church-ship sailed for Lamaline, but had not made three miles, before she was again enveloped in thick fog, without a breath of wind.

Friday, July 3.—Fog and calm all night, and until 2 P.M. (at which time no advance had been made), when a breeze came up from the N.E. (the first fair wind since leaving Aquaforte this day week), and before 8 o'clock the church-ship was safely anchored in Lamaline Roads. The Rev. Mr. Gabriel, the Missionary, came on board, and was gratified to learn that the Bishop intended to remain over Sunday, and on that day to hold a Confirmation.

Saturday, July 4.—At the earnest, often-repeated request of the inhabitants, the Bishop consented to let them remove the church-ship from the road to the harbour, which has not been attempted at any former visit on account of the shoals and rocks, which render the harbour difficult of ingress and egress. Immediately after Morning Service a stout crew, with a pilot, took the vessel from the road, but, before they could get round to the harbour, the tide, which was high enough at starting, had fallen very low, and the church-ship grounded on the bar, and remained fast upwards of three hours. She floated again at half-tide, and was brought safely into the harbour, which is commodious enough when the rocks and shoals are passed. At the Evening Service the Bishop addressed the candidates for Confirmation.

Sunday, July 5.—The Bishop visited the Sunday-school at 10 o'clock. Morning Prayer in the Church at 11. The Bishop celebrated the Holy Communion and preached. At Evening Prayer Mr. Gabriel presented 61 candidates for Confirmation. The church was full at each Service, and the demeanour of the candidates and of the whole congregation was intelligently devout.

Monday, July 6.—After Morning Prayer (at 10 o'clock), the Bishop expressed to the congregation what great gratification this visit had afforded him, in witnessing their order and their evidently high appreciation of their minister's services; but at the same time warned them that those services could not be continued to them, unless they proceeded to repair and complete the parsonage, which remains in the same unfinished state as when purchased for the Mission several years ago by the Bishop and Church Society. At noon advantage was taken of high tide to tow the church-ship out of the harbour, for which two stout crews lent their assistance. In a few minutes after getting out to sea Lamaline and the land and everything were hidden in a thick fog. No wind.

Tuesday, July 7.—The fog cleared off in the evening, and at 6 P.M. the Church-ship was just off Lamaline, not having advanced a mile in thirty hours. A light fair breeze then sprang up, and on

Wednesday, July 8, (St. Peter's light having been seen last evening), the church-ship was safely steered through the thick fog into Fortune

Bay, and reached Harbour Briton at 4 o'clock P.M. The Rev. Mr. White, the Rural Dean, with two of the neighbouring clergy, Messrs. Colley and Marshall, was expecting the Bishop's arrival. Evening Prayer in the church at 7.30 P.M.:—this hour is adopted to accommodate the men and boys who work on the Merchant's room. Arrangements were made for the Bishop's services in this extensive Mission, and six places were named at which Confirmation was expected.

Thursday, July 9.—Miller's Passage in Bay de Leau, about six or seven miles from Harbour Briton, was the first place. The Rev. Messrs. White and Marshall accompanied the Bishop in the church-ship. This harbour (Miller's Passage) is convenient to several other coves and harbours in this bay, and on that account has been long used as a common burying-place. The graveyard, now at length inclosed, after frequent admonitions by various clergymen (the first by the Rev. Mr. Wood, on occasion of a missionary visit twenty-six years ago), was, at the request of the inhabitants and neighbours, to be consecrated, and several persons to be presented for Confirmation. The church-ship arrived late, the wind having failed, and the inhabitants had gone to their rest; but Mr. White called them up to inform them of the Bishop's arrival and prepare them for the service on the morrow, commissioning them to send boats to the neighbouring harbours at dawn of day.

Friday, July 10.—At 11 A.M. a congregation had assembled on board the church-ship, there being no church or schoolroom in the place; and after the usual Morning Service 19 persons were confirmed, and 10 more at Evening Prayer. The consecration of the graveyard, which was to have been proceeded with immediately after the Evening Service, was deferred, in consequence of the heavy rain, till to-morrow.

Saturday, July 11.—The Bishop and clergy went on shore at 7 o'clock to consecrate the graveyard. Only the men of the settlement could attend (the females were kept at home by a drizzling mist, half fog, half rain), and to them the Bishop addressed a few parting words of advice and encouragement. It was the first time any Bishop had visited them or their settlement.

The scenery of the harbour and neighbourhood is very grand, the harbour itself a splendid one, and the people appear simple and sincere, and deserve, as they desire, more visits by their Missionary and Bishop than they can receive. At 9 o'clock two crews came to tow the church-ship out of the harbour, the wind being light. No sooner out than the wind became lighter and the fog thicker. The land, though uncomfortably near—the bruit of the waves against the rocks being distinctly heard—was not seen again till 6 P.M. It was then discovered that barely had the church-ship advanced three miles in twelve hours, and small hope remained of reaching Harbour Briton before night, to which the Bishop was returning for the Sunday services.

Sunday, July 12.—After a perilous night, doubly dark, no wind, and a heavy adverse swell, a boat was sent to the land this morning to ascertain the ship's position, and it was found that not a mile had been gained since the land was seen at 6 P.M. yesterday. Now all hope of reaching Harbour Briton in the church-ship for the Morning Service was given

up, as the thick fog and dead calm continued; but about 10 o'clock two boats sent from Harbour Briton came alongside, in one of which the Bishop and clergy were conveyed to the harbour, and landed opposite the church at 11.30. They proceeded immediately to the church; the Bishop preached and celebrated the Eucharist. The Service had been delayed till his Lordship's arrival. At Evening Prayer he confirmed 37 persons, addressing them before and preaching after, as usual. The church in this settlement has been considerably enlarged and much improved since the Bishop's last visit, by the addition of a chancel and vestry, and everything in and about the church is in good order.

Monday, July 12.—At last a fine clear bright day, with a westerly wind, but too light to carry the church-ship to Sagona, the next place of call, an island about eight miles from Harbour Briton. It is only lately that a schoolroom has been built (about two years), and a teacher and reader appointed, which may account for the Bishop not having visited the place on any former occasion. Here, on

Tuesday, July 14, at Evening Prayer, the Bishop baptized two children, confirmed, and preached. At six o'clock the church-ship sailed for Brunet, another island in this Mission, but the wind was so light that she did not reach the anchorage—six miles—till midnight.

Wednesday, July 15.—Mr. White went on shore at 7 o'clock, to assemble the candidates previously examined and approved, and others, for Divine Service. This was the Bishop's fourth visit to Brunet; and as the number of inhabitants is small, there were few candidates for Confirmation, and those chiefly young persons, but apparently intelligent and well-prepared. They and the inhabitants in general owe much to a worthy and efficient schoolmaster, who has resided among them for many years, and reads the prayers of the Church under licence from the Bishop. Soon after 12 o'clock the church-ship sailed for Pass Island, in the Rev. Mr. Colley's Mission. Mr. Colley had joined the Bishop on his leaving Harbour Briton, and was now on board. The church-ship arrived at Pass Island (20 miles) at 7 p.m. Mr. Colley went on shore to make preparations for the morrow.

Thursday, July 16.—The morning was very fine and the people came on board in greater numbers than could be accommodated in the cabin. The large skylight was therefore opened, round which those on deck could hear and see and join in the Service nearly as well as their friends below. Twenty-one persons were confirmed (11 male and 10 female) chiefly well advanced in years. It was the Bishop's first visit to that place. Directly after this Service the whole party proceeded in boats for the consecration of a graveyard on the opposite side of the island. The procession of boats was an interesting spectacle. The Bishop's boat was last in the line, and his Lordship, with robes on, sat in the stern of the boat, steering, the clergy on either sides in surplices. After landing there was a considerable distance to walk, and the people had laid down boards over all the moist places. The graveyard being small, and the people (men and women) many, those who headed the procession, in walking the bounds, came very near at the close to those who entered last; and when the Bishop with the clergy went into the middle to

say the prayers, &c. the people lined the yard, close to the fence, all round, and kneeling to receive the benediction presented an interesting object for a photograph.

At 3 o'clock P.M. a light fair breeze sprang up, and it was deemed prudent to take advantage of it and proceed, though the Bishop regretted to deprive the good people of Pass of a second Service, half promised, and—it seemed—much desired.

Just at starting a schooner arrived from Bay Despair laden with the frame, &c. of a schoolroom about to be built in the island. A good day for Pass.

(*To be continued.*)

THE HONOLULU MISSION.

BISHOP STALEY has sent to the *Guardian* a statement of the progress and prospects of the Church in the Sandwich Islands:—

“The more interesting novel incidents of our work during the nine months which have elapsed since we left England have been described from time to time, and I need not here repeat them. I may, however, state that their Majesties have continued to show the same unflagging zeal in promoting the cause of the Church, which led them to extend their invitation to us more than two years ago. The King has finished his translation of the Prayer-Book, with a very sound and interesting explanatory preface, written entirely by himself, and I have the pleasure of sending six copies of it to the *Society for the Propagation of the Gospel*, by this mail.

We, soon after our arrival, began to discover the great wants of the people. We found a great prevalence of heathen superstitions under a thin coating of Puritan Christianity. ‘Praying to death,’ attempting to cure the sick by magical incantations, and sacrifices to the old heathen deities, are almost universal, and are thought quite compatible with the highest (Christian) religious professions. Some who practise the art of praying to death are even to be found among the ‘deacons’ of the Calvinist Church.

I will not speak of the general immorality of the native women; it is well known, even in England; but I have no hesitation in saying, that it has been greatly increased by the school system established here. The boys and girls, the young men and young women, have been brought together in the same classes at school, and left together out of school, with the consequences which might have been anticipated. The Government has spared no expense to foster the education of the people, but the present system has failed to produce satisfactory results. The children are not taught English, and the poverty of their own language presents a formidable obstacle to the acquirement of new ideas, or of the commonest subjects of a sound education. They have not had any industrial training which might help them to rise out of their present indolent and pleasure-loving habits of life.

There is a Royal Free College here, attended by some 300 boys and girls, on which the Government Board of Education expends about 1,000*l*.

annually. It was established some years ago, and was intended to be a sort of model English (speaking) school. The Board has just intrusted me with its reorganization. I have begun the task assigned me, by separating the elder girls and boys, and sending the former to the Nuuanu Female College, conducted by Mrs. Mason (wife of the Rev. G. Mason), and we purpose converting the whole institution, with its affiliated schools, into a Normal Training College, with two departments, one for training schoolmasters to teach English-speaking schools; the other for training schoolmistresses. We trust that in a few years the islands will be thus gradually furnished with separate day-schools for boys and girls, under able teachers.

Let me briefly enumerate some of the tangible results of our year's work :—

1. The Female Industrial Boarding-school, conducted by Mrs. Mason. The building was erected by the King at his own expense, a mile from the city. Some of the scholars pay more, some less, in proportion to their means; the greater part are, however, the free exhibitioners of their Majesties. The Board of Education assist by granting an annual capitation fee for each scholar. The King has lately built a chapel, where the Rev. G. Mason celebrates Divine Service daily with the inmates. It is impossible to overrate the good that this institution is likely to effect.

2. The Hawaiian Cathedral Grammar-school, for the upper classes of Hawaiian and foreign residents. The next quarter we shall start with more than twenty scholars, producing a net income of about 200*l.* per annum. The scholars attend a short Matins service in the church daily, and are taught not only the usual English branches, but Latin and French.

3. A District Visiting Society. The Queen is president, and she takes herself an active part in visiting the sick. The leading chiefesses and many foreign ladies belong to the association. The visitors go in twos, usually a native and an English lady, that their ministrations may not be rendered useless by inability to converse with the people. By their means the sick, for whom no similar organization had ever been provided before, are now cared for; they are often persuaded to enter the Queen's Hospital when prejudiced against it, and it is admitted that that institution was never so useful as it has been since our society was established.

4. A guild or society of intelligent Hawaiians, mostly chiefs, to make known the principles of the Church, as distinguished from Popery and Calvinism, to distribute tracts, teach in the Sunday-school, read parts of the King's Prayer-Book in the suburban villages, explain the Scriptures, and look out persons to be confirmed. At present this society numbers ten persons, and it is likely to prove most valuable.

Such is our machinery in Honolulu. The Church was planted in the island of Maui, at the beautiful coast-town of Lahaina, in January last. I have given the Rev. W. R. Scott charge of the whole island. He has most eligible Mission premises at Lahaina, just on the beach, comprising a good residence, a spacious temporary church, and school-buildings. Here, as at Honolulu, there is a considerable foreign element in his spiritual cure, and he has both English and Hawaiian services. Mr. Scott quickly established an Industrial Female College in the Mission premises.

It is under Mrs. Scott's management; a young person, trained by the East Grinstead Sisters, acts as governess. She has twenty-three girls already under her constant charge. They learn cookery, house-cleaning, needlework, and the instruction is entirely in the English language. The dormitories are well and suitably furnished. It is under the management of a Committee, presided over by Mr. Scott, the other members being the Governor of the island and the two churchwardens. It is aided by a Government grant. The school is quite full, and it is intended to enlarge it, owing to the applications for admission. Mr. Scott has recently opened an English school for boys, also in connexion with the Church, and I cannot but believe that his zeal and devotion will bear much fruit.

I am anxious that our friends in England should learn the practical results of our Mission—that they may feel sure whatever resources they may afford us will be well applied. We want now to extend the Mission to the other islands. Mr. Ibbotson made a recent missionary tour to Kauai, the westerly island. He visited thirteen villages, and was everywhere welcomed by the natives, as well as the foreigners whom he met. They are most anxious to have a clergyman. The plantation of our friend Mr. Wyllie, the Foreign Minister, would in itself be a sufficient charge for any priest.

I am very anxious to establish a Mission at the rising town of Hilo in Hawaii, but cannot without more help. There are other works most needful to be undertaken. But, alas! at its very outset the Church is starving and paralysed for want of funds. The *prestige* of England is so great here, that people cannot understand why we have not money for every new enterprise—why the cathedral is yet to begin. Considering the tens of thousands France and America have lavished on these islands in the interests of Popery and Puritanism, is it too much to ask Englishmen, the discoverers of the group, the first invited to evangelize it, the last to enter on the work, to aid us in measures which, by God's blessing, may actually preserve a nation marked by many noble traits, from physical extinction?

T. N. HONOLULU.

Honolulu, September 9, 1863."

The following is part of a notice of a missionary tour, which the Bishop undertook, from February 26 to March 28, in the neighbouring eastern islands of Maui and Hawaii:—

At Wailuku, a thriving sugar village in the middle of Maui, the Bishop found a number of foreign residents, chiefly American, and an industrious native population. Here the Bishop proposes, at the request of the people, to plant a school-church, with an American deacon-schoolmaster, in the person of the brother of the Bishop of Minnesota, United States, who has expressed a wish to join the Mission in such a capacity; his stipend will be borne by the people, aided by Government out of the Educational Grant. At Makawao, fifty-three foreigners, besides natives, assembled to hear the Bishop's address, and expressed their sympathy with the Mission.

At Kona (Hawaii), on the south of the Bay of Kealakeakua, in which Captain Cook was killed, the Bishop found sufficient Englishmen to make,

with their wives (some of them Hawaiians) and children, a congregation of sixty persons, who have now no ministrations in their own language. "This little colony of English would rejoice if they could be aided in erecting a church, and supplying it with the ministrations of a clergyman, who might take charge of the whole of that side of the island."

At Kailua (Hawaii), on the north of the same bay, a very interesting incident occurred on the same Sunday on which the Bishop was ministering at Kona. The King had accompanied the Bishop in his journey up to Saturday, but on that day went to his country house at Kailua. On Sunday, with the Bishop's sanction, there being no clergyman available, the King and his aide-de-camp, Major Hoapili, decently vested in surplices, conducted a Church service for the native inhabitants of the neighbourhood. Major Hoapili read such portions of the Hawaiian translation of the Prayer-Book as the Bishop had selected, as proper to be used by a layman; after which the King preached an eloquent extempore sermon from the text "Jesus wept." The service was conducted in the same way on the following Sunday. There is, perhaps, no instance of a king thus formally taking part in the public religious instruction of his people since the days of Charlemagne.

At Hilo (Hawaii), on the east side of the island of Hawaii, is a flourishing port, which some day will ultimately take precedence of Honolulu. Here a public meeting was held, and passed resolutions welcoming the Mission, and appointing a Committee, consisting of Englishmen, Americans, and Hawaiians, to take steps for planting a branch of the Mission. A house of the queen dowager's was offered for the accommodation of a clergyman, and a large portion of his stipend would be contributed on the spot. The importance of establishing an efficient Mission at this capital of the largest island of the group is obvious.

THE AUSTRALIAN ABORIGINAL MISSION IN GIPPS-LAND.

SIR,—Your readers will, perhaps, not be unwilling to learn something of the progress of our Church Mission to the aborigines of Gipps-Land. I have great pleasure in placing the following journal of my recent visit at the disposal of the *Melbourne Church Gazette*.

THEODORE C. B. STRETCH, Archdeacon of Sale.

Having left Sale on a tour of a fortnight, intended to include a Sunday at Bairnsdale, on the River Mitchell, and another at the Omeo gold-fields, I found myself, on the evening of Monday, September 7th, at a lonely refreshment-house on the Maneroo road, some seventeen or eighteen miles beyond the pretty township of Bruthen. My business here had been to marry a couple; and it was my original intention to have left the next morning, by what is called the new road to Omeo, and gone as far as the Little River. In conversation, however, some mention was made of Lake Tyarr, and I at once inquired the distance. My host reported it as

twelve miles (though it proved to be much further), adding, that he judged of the distance by the fact that a party had, a short time before, started for the Mission-station from his house as late as three in the afternoon. Finding that I had at least two days to spare, I expressed a wish to reach the station, and was told that, if we started in the morning, we should probably meet a black fellow on his return, who had left for Lake Tyars the day before. The arrangements were at once made, and we got away the next morning (Tuesday) by half-past nine.

We turned the corner of the paddock, to find ourselves at once in dense and trackless forest, our only guide being a blaze cut here and there on the timber. We followed the blaze, now among fallen timber and thick undergrowth, now over the steep banks and treacherous bottoms of the most romantic-looking gullies, for six or seven miles, where on a steep bank our direction-posts ceased.

The black fellow who had cut the blaze had stopped here from approaching darkness, and we had now to steer, as we best might, by the shadows from ourselves and our horses, noting as we went the direction in which the creeks on each side of us were trending. My host, who accompanied me, expected to have met his black fellow before we lost the blaze, and meant to have sent him back with me, telling him that I was "all along the same as one brother to Mr. Bulmer." However, we had not met him, and now that we were in some doubt as to our road, we made, as we went along, an occasional "cooey" to attract him, if he should be passing within hearing. We found, on the following day, that he must have passed us somewhere about this spot, but did not hear us. After blundering along, in some anxiety, for three-quarters of an hour, we came to the Snowy River track, and following this along for a short distance, were cheered by the sight of another blaze cut in the timber to our left hand. This led us on to the banks of a pretty lagoon, the track passing through the tea-tree scrub, and being up to the horses' knees in water. We then rose a steep bank, and kept on and on, amid the thickest of undergrowth, for some two hours and a half more, before we reached our destination. My companion's horse was over-weighted, and low in condition, so that our pace was limited to a walk, with an occasional amble. Once or twice the sight of some bark gunyahs led us to hope we had arrived, but we had still to plod on our weary way up and down, down and up again, until, at last, through the timber, now somewhat thinned, we saw the glimmer of water. We pushed on now with fresh vigour, and soon hailed the vision of a fence, followed by that of a bark house, with neighbouring huts or outhouses, and a large encampment of blacks, including men, women, and children; and the inevitable dogs.

On riding up, Mr. Bulmer, who was laying a drain at the corner of his house, at once came to meet us, and expressed his pleasure at our visit, adding that it was most opportune, as he had no less than eighty-five blacks with him.

Mrs. Bulmer was absent when we arrived, on the other side of the lake, but the good Missionary himself set to work to provide us something to eat, and while this was preparing I had time to look round.

The situation of this Mission has certainly been chosen with great

judgment, and great credit is due to Mr. Bulmer for the selection. The section of 2,000 acres devoted to the Mission stands on the banks of a lake, of rather singular form, several miles in length, and opposite the Mission, about one and a half or two miles wide. On the other side you see a narrow belt of sand, say one hundred yards wide, and, beyond, the blue waves of the sea. Lake Tyars sometimes, when very high, makes for itself an outlet, and its waters are always more or less salt. The view from Mr. Bulmer's house, of the sea in one direction and the lake and its steep green banks in another, is one of the most picturesque I have seen. The lake appears to abound with fish ; and large oysters have been found, showing that an oyster-bed will some day be lit upon. The surrounding country affords all the usual incentives to the black fellow to follow his favourite pursuit of hunting, while his gin fishes in the lake ; so that any supplies the Missionary may have it in his power to afford are eked out by the exertions of the people themselves. A strong party started to hunt kangaroo on the morning I left.

I spent the afternoon after my arrival in exploring the points of interest in the surrounding scenery. We pulled across the lake in a light boat, and walked along the beach to the entrance to the Gipps-Land lakes. Five or six miles trudging through heavy sand, added to our pull and the morning's ride, left me very well disposed for quiet on my return, and I spent the evening in conversation with Mr. Bulmer about his work, concluding by a portion of Scripture, and praying for a blessing upon him and his labours. It is no light thing for a Christian man, his wife, and infant child, to be isolated from all society but that of a few ignorant and degraded heathen. In a spiritual point of view, the situation is one of the most trying I can well imagine. My sleep was somewhat disturbed at first by the noises of our black neighbours. A woman was beating her head, and crying with all her might, because she had seen her cousin ; bipeds and quadrupeds conspired occasionally to increase the din ; but fatigue at last overpowered all sense of outward circumstances, and I slept. I rose in the morning with the resolve to see as much as I possibly could of Mr. Bulmer's work in the short time allowed me. I had been introduced the evening before to sundry sable heroes, as Jemmy Barlow, Charley Rivers, Charley de Saily, Jemmy Benbow, and Tommys and Jemmys how many I cannot tell. I was now to see what influence the Missionary had gained over them, and whether he had succeeded in opening their minds, if not in touching their hearts. After breakfast, I accompanied Mr. Bulmer to the hut where he meets the men for instruction. We found about twenty or twenty-five, mostly young men, already assembled. I was asked to address them. " You will have no difficulty," said Mr. Bulmer, " as they understand anything that is simple." I opened at Luke xv. and read the parable of the lost sheep, and spoke to them for about ten minutes on the subject, avoiding all abstract terms, and merely illustrating in the simplest way. They seemed much interested in a story I told them of a friend of my own in England, who has five good children there and one bad one out here in Australia, and how my friend thought more of the one lost child than of all he had in safety at home. They appeared to understand from this how God might think more of them

than of others who seemed nearer to him. When I shut the book, they all knelt down in the most quiet and orderly manner, and then I offered up a few simple words of prayer, concluding with the Lord's Prayer and the benediction. They all joined in the Lord's Prayer with great propriety of manner. Mr. Bulmer told me they began to do this entirely of themselves—he had never suggested it. I never had a quieter congregation than this.

I was now shown the copybooks of some of the young men. That of Jemmy Barlow was far beyond those of others. He has been more with the Missionary than any of his companions. He really writes well, in small as well as in round hand. Some of the other books were very creditable, considering the little time Mr. Bulmer has had with the writers. I now heard some reading. This was scarcely equal to the writing, but showed a capability of attaining knowledge. Object lessons appear to succeed best at commencement with such a people.

I had no opportunity of seeing Mrs. Bulmer's school of children at the time of meeting in the afternoon; but, to judge by the crowd of youngsters that hung about the door, I should say her task was no easy one.

There is a great amount of knowledge, both of the privileges and the requirements of Christianity, among the men. They will often use expressions which display an appreciation of the atonement offered upon the cross on the one hand, and their own deficiencies, viewed in the light of Christ's religion, on the other. I wish I could remember one or two instances of this which Mr. Bulmer related to me. Some of the young men have been employed on different cattle-stations as stockriders, and have occasionally gone overland to Melbourne with cattle. These are generally dandies in a small way, taking great pains with their hair, wearing cheap rings, and exhibiting, perhaps, their photograph. Out of the three tribes now camped at Lake Tyars, the Snowy River blacks appear the most manageable. They have had less contact with Europeans. Mr. Bulmer has had some trouble with the pugnacious propensities of his disciples. The method he has adopted of stopping fighting is simple and efficient—it is stopping the supplies; this generally brings them to reason. A little while ago he had a great disturbance among them caused by a gin—a widow—being taken away by a black fellow. The tribe went off and recovered her, but her resolute lover made his appearance one morning with a whole store of spears and waddies, fought the whole tribe, and carried off the lady in triumph, since which time she has not been seen by her lamenting friends. Mr. Bulmer saw one man knocked down like a bullock, his legs curling up as he fell, like those of a dead man; but a black's head is proverbially hard, and he came round. The Missionary himself came near kissing Mother Earth under the waddy wielded by a war-like gin, and I suppose bethought himself of the better part of valour. There was a death in the early part of August, upon which the usual frantic mourning took place. The cries and sounds of blows struck by the mourners were most melancholy. Mr. Bulmer saw one woman deliberately chopping her head with a tomahawk. He supposed it to be only "make believe," but on going nearer he saw the blood running down her face, and heard the blade of the axe go chop-chop through the scalp at every

blow. This reminds one of Baal's prophets "crying, and cutting themselves with knives."

I left this interesting spot at noon, on Wednesday, returning to my starting point with the view of completing my contemplated journey to Omeo. In concluding this attempt to increase the interests of my fellow-Churchmen in this little Mission, I would note one or two things:—

1. The simple, energetic, and laborious character of our Missionary. Mr. Bulmer is a man eminently fitted for his work; he has just those qualities and that manner which recommend him to the blacks, and fit him to instruct them. Many of them appear very fond of him and express the greatest solicitude for his safety, more especially when he ventures on the lake in rough weather.

2. The economical character of the Mission. Our agent is a man who takes care of the pence; he is one who knows that it is not a Missionary's business to be a fine gentleman, and who is not afraid of manual labour. The whole establishment, including building, maintenance of the Missionary and his wife, salaries, &c. &c., had not, since February, 1862 (the date of its commencement), cost the Society in Melbourne £300. Where shall we find another such example of economy?

3. The results so far achieved show what might be done under God, if the tribes could be induced to remain with Mr. Bulmer on longer periods. His Government stores will be exhausted in a week or two, and he will then be left by all save ten or twelve young men, who will remain for some time longer. I did not receive any suggestion on the subject from Mr. Bulmer, but I have privately come to the conclusion that it is desirable that the existence and progress of this Mission should be made more generally known in Gipps-Land itself, and that an effort should be made to raise a fund, such as may supplement the Government stores, so as to give our Missionary a more permanent, and so a stronger, hold upon his flock. I may add, that I venture to hope for some assistance towards this object as the result of my very imperfect account of Mr. Bulmer and his work.

APPEAL OF THE ANGLO-CONTINENTAL SOCIETY FOR A SPECIAL SCANDINAVIAN FUND.

At request, we publish the substance of the report of the Scandinavian Committee of the *Anglo-Continental Society*, read in the Society's meeting, held by permission at 67, Lincoln's Inn Fields, on Nov. 5th. :—

The work of the Scandinavian Committee has hitherto been chiefly tentative and preparatory; but the time is now come when a special Scandinavian Fund can be formed with great advantage.

The Committee rest this conviction upon several grounds, found in what has already been taking place on both the Anglican and Scandinavian sides with a view to the promotion of intercommunion.

What has been done towards this end in England and Scotland need not be described here at length, as it must be already well known to all who take any interest in the movement. It will be sufficient simply to remind the Society of the action of the Diocesan Synods in Scotland, and

of the Memorial which has been presented to the Archbishop of Canterbury. But the intelligence will be new that, in America, the Revs. Drs. Coxe and Clay (the latter a septuagenarian, who received his title from the last Pennsylvanian priest in Swedish orders), have promised their co-operation; the former will be our medium of communication with the standing committee already appointed by the American General Convention on "Intercourse with the Church of Sweden." (Dr. Clay has since died.)

With respect to the Scandinavian side, we have engaged in direct correspondence with Church dignitaries and leading priests in Sweden and Denmark, and even in Iceland, and through the intervention of our zealous friend Mr. Vahl, a priest of Jetsmark, near Aalborg, we have reached sympathisers also in Norway and in Finland. Mr. Vahl's gratuitous labours on behalf of the movement deserve our warmest acknowledgments. He, and his associates in the *Almindelig Kirketidende*, in the Norwegian *Kirketidende*, published at Christiania, and in other journals besides, are paving the way for a Primitivist school in Denmark and Norway—somewhat as Zaccaro and others of the *Colonna di Fuoco* have done, and are still doing, in Italy.

Mr. Vahl has for the last six months filled the major part of the *Almindelig Kirketidende* with articles bearing on the Anglican Church, as for instance concerning our Colonial Episcopate, our revival of synodical action at home, the peaceful settlement of the Scotch Communion office question, the progress here of sisterhoods and deaconess-institutes, our missionary enterprises, &c.; but especially has he earned our thanks by giving a succinct view, in several monthly supplements, of the matter which had appeared in various Anglican journals respecting the movement for promoting Scandinavian intercommunion.

Mr. Vahl has pointed out that, in order to effect this happy result, we must be satisfied, not only as to the catholicity of the doctrine, but also as to the apostolicity of the ministry, of his countrymen's Church; and he therefore has advocated the communication to the Danish Establishment of a share in a surer succession from the Episcopate of either Sweden or ourselves. At his own instance, a letter has been addressed by one of this Committee, through the medium of his journal, to the Scandinavians, setting forth the duty incumbent on all Christians of restoring *Catholic visible unity* as far as possible, and the feasibility of doing this as regards the Anglican and Scandinavian portions of Christendom, provided the Danish ministry were first put on a better footing than it at present occupies. The *Anglo-Continental Society* is not responsible for all the details of that letter; some might have wished to take higher ground respecting Episcopacy, and to contend for the *jus divinum*. The letter, however, was not designed to give a complete statement of the teaching of Anglican theologians upon any such particular topic, but only to show that a sufficient amount of harmony exists in the authorized formularies and standards on both sides as to admit of intercommunion and of co-operation in all good works, without any change in doctrinal definitions or in disciplinary institutions.

The letter seems to have answered its aim. It has been extensively,

and in great part gratuitously, circulated by Mr. Vahl through all the North; and it has elicited several avowals of concurrence. A priest of the Metropolitan Diocese of Denmark has undertaken to bring its subject forward for discussion next month in a Conference of Clergy at Ringsted Abbey, in Zealand. (This has been deferred, owing to the clergyman's falling sick.)

One of the objects of the *Anglo-Continental Society* is declared in its programme to be the promotion of the internal reformation of foreign Churches and communities. In Italy, we have to labour for a reformation both as regards apostolic order and evangelical truth. But in Scandinavia, evangelical truth has already been, *ex professo*, at least in all graver matters, restored from mediæval corruption by the Reformers of the sixteenth century; it is only as to apostolic order that we should now attempt to obtain improvement. The one grand point to which we ought now to draw the attention of the Scandinavian Church is the placing of the Danish ministry in the sure possession of the apostolical succession, other matters being kept in abeyance till this is secured. And this, as observed by Dr. Coxe, it would be preferable to secure, if possible, without aid from any *Anglican* quarter. Let the apostolical succession preserved in Sweden (and in Finland) be introduced into Denmark (and into Norway), just as the succession preserved in England (and Wales) has been (twice over) extended into Scotland; and when the *whole* of the Scandinavian Church can trace for her clergy a share in Pentecostal gifts, transmitted continuously through the Episcopal channel by Peter Manson, even as the Anglican Church claims by Matthew Parker, then will be the time to urge, if we like, with greater hopefulness than now, more exalted conceptions of Ordination, of Episcopacy, and of Confirmation.

While thus restricting, for the present, our efforts as to obtaining an *internal amelioration* of the Scandinavian Church, we wish, in all possible ways, to promote among Danes and Swedes a better understanding of the Anglican system. There are, we believe, at present, only six British chaplains in all Scandinavia, and to these we may reasonably look for co-operation; but especially do we reckon on the exertions of two *native* clergymen, the Rev. Mr. Vahl, of whom we have already spoken, and the Rev. Gustave Unonius, of Stockholm, by birth a Swede, but in American orders. Mr. Unonius has recently published, in three large volumes, his "Recollections of Seventeen Years in North-West America," a valuable work, which, from its well-principled account of Church matters in the United States, is calculated to promote in its readers catholic feeling and sympathy for the Anglican Communion. Such is the opinion of the Swedish Chaplain to the Embassy at the British Court, who, but for illness, would have been here to-day to encourage us by his presence.

Mr. Vahl has received from the *Society for Promoting Christian Knowledge* two considerable grants of the Danish version of the English Book of Common Prayer. He has presented some of the copies to eminent priests and laymen, and to all the Bishops of the Danish bench. Others he is now disposing of, by sale, through agents in different cities. Certain of the Danish Bishops have taken especial interest in the book. (It may be desirable to note here, in passing, that a few years ago, when the

Danish Office for the Consecration of Bishops was revised, the revisers adopted some of the features of our own ordinal, so that our Prayer-Book comes before the Danes with something of peculiar prejudice in its favour.

Unhappily, the Danish version of our Prayer-Book is extremely incorrect, and it is to be hoped that the *Society for Promoting Christian Knowledge* will see fit to entrust the preparation of a new version to Mr. Vahl, who has generously volunteered to do it for nothing. But, more unhappily still, there is no translation of the Prayer-Book into the other, or *Swedish* dialect of the Norse. This is gravely to be regretted, as no part of the Scandinavian Church is likely to respond to our approaches more readily than that whose University centre is at Lund.

Scarcely any book besides the Danish version of the Prayer-Book is at present extant in Danish or Swedish which is calculated to forward the objects of the *Anglo-Continental Society*, except the rarely-to-be-met-with "*Harmonia Ecclesiæ Anglicanæ*," written at the suggestion of Bishop Gibson, by Bishop Serenius, of Strengness. Most of the books printed by ourselves are suited chiefly to vindicate us before Roman Catholics, but are ill-adapted to put in the hands of Protestants of the Lutheran or Augustan schools. For the Scandinavians, we would content ourselves with, for the present, recommending a translation, into Danish or Swedish, of Bishop Sparrow's *Rationale*, with perhaps a few extracts from other Anglican divines by way of appendix, and a republication, with preface and notes, of the work written by Bishop Serenius.

At no time since the Reformation has there been a fairer opportunity than at present for promoting a friendly feeling in the Scandinavian Church towards her Anglican sister-communion, on the basis of a better knowledge of the substantive agreement of both in the same *Via Media* between the Ultra- and the Contra-Reformation. To what has been said may well be added three more circumstances for consideration: first, the marriage of the Princess Alexandra to the Prince of Wales; second, the placing of Prince Frederick, the heir-apparent to the Danish throne, at the University of Oxford; and third, the expressed readiness of the Archbishop of Upsal, of which we have only just been reassured, to promote the objects in aid of which the *Anglo-Continental Society* now appeals for a special Scandinavian Fund.

F. S. MAY.

Reviews and Notices.

The Threshold of Revelation; or some Inquiry into the province and true character of the First Chapter of Genesis. By the Rev. W. S. LEWIS, Incumbent of Trinity Church, Ripon, and formerly Chaplain of Trinity College, Cambridge. Rivingtons. 8vo. pp. 253.

THIS volume is the result of a careful endeavour to "investigate and determine the real character of the first complete section of the Old Testament Scriptures." Chapter i. states "the necessity and nature of the proposed inquiry;" chapter ii. treats of "the Religious Teaching," and chapter iii. of the "Science" of Gen. i.; chapter iv. con-

tains the "recapitulation and verdict." The author observes in his preface that he—

"Has felt it equally illogical and narrow-minded, either to ignore the arguments in support of Scripture, or to slight those in favour of Science; and that he has never yet understood the honesty, or even perceived the benefit of wilfully and systematically closing either eye of the mind. On these principles, then, he has sought, on the one hand, to ascertain the kind of communications which we might legitimately expect to meet with in this opening portion of Scripture; and, on the other, he has compared this ideal with the actual contents of the chapter."

Mr. Lewis has performed his task with much success; and he has done a service to the cause of revealed religion, which is unquestionably opportune.

The Angel of the Church: a Sermon preached in Quebec Cathedral, on Sunday, June 27th, 1863, at the consecration of the Rt. Rev. James William Williams, D.D. Lord Bishop of Quebec. By J. H. Thompson, M.A. Canon of Christ Church Cathedral, and Examining Chaplain to the Lord Bishop of Montreal. Montreal, Lovell.

In this sermon, Canon Thompson has, with great temper and discrimination, handled the argument for Episcopacy drawn from the opening chapters of the Apocalypse. From the enumeration of the advantages of the Apostolic government, towards the close of the discourse, we take the following paragraph:—

"Nor is the reverent estimation in which the Bishop's office is, or ought to be, held, altogether a matter to be despised. In the overgrown dioceses of England, this influence has scarcely a healthy course. The Bishop is often too much of a great State functionary. But, in a simpler state of things, where the Bishop can visit every parish at no remote interval, and become personally known to every Church family, the salutary effects of his office can hardly be over-estimated. It lends an additional weight and influence to the position and teaching of the resident parish priest. It corroborates what is right, it rectifies or supplements what is incorrect or insufficient. The respect shown to the chief pastor tends to strengthen the respect shown to the local pastor, to call forth increased love to the Church, to animate to new and increased exertions. The periodic visitation, and the anxious preparation for that event, may serve to recall His coming, of Whom the Bishop is the chief earthly minister, and keep fresh in the memories and hearts of all, the presence of Him who walketh up and down in the midst of the Lamps of Fire."

We have received from Messrs. Mozley: (1) *The Christian Remembrancer* for October. In Art. III. on "the Abbé Prompsault—his life

and works," is contained a valuable account of the state and prospects of Gallicanism. Those who are pained at party-divisions in the Church of England would do well, by way of corrective, to study the condition of the Church of France, as here described. The writer of this Article, after stating that the last two or three appointments to the French Episcopate have been less Ultramontanist than the previous ones, cautiously adds,—

"At the same time, after what we have seen of the suppleness and tergiversation of French Archbishops and Bishops during the last fifteen years—sober Gallicans one day, and impassioned Ultramontanists the next—now inordinately enamoured of 'Liberty, Equality, and Fraternity,' and fondly dallying with a democratic and social republic, and now in ecstasies of affection for the most ruthless despotism—it is extremely difficult to predict what their opinions may, or may not, become at any time."

(2) *Sermons in Plain Language, adapted to the Poor.* By the Rev. W. H. RIDLEY, Rector of Hambleden, Bucks. These sermons are exactly what their title denotes. The language is simple though forcible; the applications are pointed, and the doctrine is unexceptionable.

(3) *A Second Plain Tract on Confirmation*, by the same author, price 1d., which also we can heartily recommend.

From Messrs. J. H. & J. Parker we have received the following single Sermons: (1) *Commemoration of the Departed*, preached at the Consecration of the Chapel of Wellington College, by the BISHOP OF OXFORD; (2) *Undogmatic Christianity*, preached before the University of Oxford, by the Rev. W. W. SHIRLEY, Tutor of Wadham College—a thoughtful discourse, directed against the modern tendency to separate morality from theology and deem the former enough; (3) *Women labouring in the Lord*, preached at Wantage, by the Rev. JOHN KEBLE, in which the following passage occurs:—

"Why may we not hope that even within this generation Christian Brotherhoods as well as Sisterhoods of Mercy may be found taking their place in the work of Christ among us? seeing that there is no more palpable fact in all Church history, than that Almighty God has ever been pleased to make use of such communities—devoted men severing themselves more or less from the ordinary ties and affections of earth—when His time was come for converting, not here and there one, but whole nations, to the obedience of His Son."

The same publishers have also sent us: (1) Part I. of a Third Series of *Tracts for the Christian Seasons*. It is promised that the subjects of the Tracts, to meet the requirements of the times, will be taken chiefly

from the Books of the Old Testament. The names of contributors announced is a guarantee of the goodness of this series. (2) A New Edition (1s.) of the *Essay on the Church* by JONES of Nayland. (3) *A Short Catechism on the Baptismal Vow and Confirmation* (2d.); of which the special object is "to meet the case of those who have been baptized as adults, or irregularly, or without godparents."

The *Church Builder* (Rivingtons) pursues its way with unabated excellence. There is a pleasant mixture in this serial of "things new and old." The October number gives an account of six poor boatmen, who, in 1858, emigrated from Deal to the Canterbury settlement in New Zealand, and have since contributed to the building of a church in their new home, labour to the value of 20*l.* a-piece.

Lyra Eucharistica: Hymns and Verses on the Holy Communion, Ancient and Modern. Edited by the Rev. ORBY SHIPLEY, M.A. (Longmans). We regret that any English priest should have put his name to such an anthology as this, in which primitive truth and mediæval error are undistinguishingly placed side by side. The beauty of most of the poems, and the elegance of the typography, make this volume all the more pernicious.

Colonial, Foreign, and Home News.

SUMMARY.

ON Nov. 30th, in the private chapel of Lambeth Palace, the Rev. Addington Robert Peel VENABLES, late Curate of St. Paul's, Oxford, was consecrated Bishop of NASSAU (Bahamas), in place of the late Dr. Caulfield, by the Archbishop of Canterbury, assisted by the Bishops of London and Oxford. The Rev. H. P. Liddon, Student of Christ Church, Oxford, preached the sermon from Rom. x. 13. The new bishop took the oath of obedience to the Archbishop of Canterbury.

THE Right Rev. Dr. Russell Nixon has formally resigned the See of TASMANIA into the hands of the Bishop of Sydney, the Australian Metropolitan. The Tasmanian Synod has come to resolutions on the subject, in which, after complimenting the late Bishop and expressing their regret at his resignation, they say, "We respectfully desire that in the selection of a successor to the See the Crown may be assisted by the advice of the Archbishop of Canterbury and of our retiring Bishop, and that the appointment may, with no unnecessary delay, be made from among the clergy of the Church at home."

With regard to Bishop Russell Nixon, the *Church News* for the Diocese of Tasmania states, that "by the rules of the civil service, the Bishop is entitled, under the circumstances of his retirement, to a pension. In order to establish this claim, a formal 'leave to retire' must first be asked and obtained from the Government. This leave, with the approval of the

consequent pension, has now been given by the Government, and will be forwarded to the Bishop by the outgoing mail. Those who remember how liberally the Bishop has expended the emoluments of his office would have been sorry indeed had the prospects of his declining years been injured by an accidental oversight."

Bishop COLENSO's trial commenced at the Cape on the 17th November, in St. George's Cathedral, before the Metropolitan Bishop of Capetown and two suffragans—the Bishop of Grahamstown and the Bishop of the Orange State. The accusing clergy, the Dean of Capetown and the Archdeacons of Grahamstown and Georgetown, were present to support the charges they had preferred. Dr. Bleek, Curator of the Grey Library, attended on behalf of Bishop Colenso, and read a letter from the Bishop denying the jurisdiction of the Court, and handed in a formal protest against the proceedings. The Dean of Capetown supported the charges in an eloquent and forcible speech, characterised by deep research and ability. The trial was expected to extend over several days.

The new HURON Theological College was opened on Dec. 2, by the Bishop of the Diocese, in conjunction with Archdeacon Hellmuth, the American Bishop of Ohio, &c. The Rev. Dr. O'Meara, who was one of the company present, said in the course of his speech that "the College just opened would be a contrast in point of doctrine," he trusted, to Trinity College.

Bishop Lee of Delaware, accompanied by the Rev. Mr. Williamson of Illinois, sailed on Oct. 20th for Port-au-Prince, HAYTI, to survey the field, with a view to the establishment of a Mission in connexion with the Anglo-American Church. There is a church in Port-au-Prince, under the care of the Rev. J. T. Holley, and the prospect of enlarging the operations in this field is very encouraging, owing to the number of American emigrants who have lately gone there under the auspices of the Haytian Bureau of Emigration.

MADAGASCAR.—The French treaty and notorious Lambert concession have not been recognised by the present Government of Madagascar; but it is disposed to come to an understanding, provided certain clauses were omitted, and others inserted. The proposals brought from the capital were of such a nature that the French Commodore Dupré rejected them with disdain; all friendly communication was broken off by the hauling down of the French consular flag, and the commodore left Tamatave on the 1st October for a cruise to some other parts of the island.

The Hovas dislike the French very much, and do not conceal their antipathy. They quaintly remark that the English like the Malagasy, but the French like Madagascar. The late King is asserted to have resolved on a massacre of the Christians just before he was assassinated.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Dec. 1.* The Rev. Charlton Lane in the chair. Present: the Bishop of Goulburn, &c.

In pursuance of notice, the Rev. W. Denton moved the following reso-

lution :—" That it is desirable that a version in Latin of the Book of Common Prayer be put forth by this Society, and that the Standing Committee be requested to take steps for that purpose."

This resolution was seconded by the Rev. Brymer Belcher, and, after considerable discussion, was carried.

An application was received from the Rev. R. R. Winter, Missionary of the *Society for the Propagation of the Gospel*, Delhi, for twelve copies of the Arabic New Testament, to be given to Mussulmans of education and good family, who would despise the present of an Urdu Testament, but would gladly accept one in their own learned language. Mr. Winter further asked for copies of the illustrated handbills in Urdu, translated by the Rev. Mr. Slater; one as ordinarily printed, and 200 without the letterpress, in order that the letterpress might be printed there, in the ordinary native way, on stone. The running character of Urdu lithographed was the only really useful one for religious books there.—Both requests were granted by the Board.

The Bishop of Colombo, in a letter dated Oct. 4th, 1863, stated that a consignment of books to Ceylon, just now, would meet with a ready sale; and that school-books, and other suitable publications, were wanted for the new school for girls, which they were about to open. The College was full, and the Bishop hoped soon to have a class of Divinity students.

The Board granted the books applied for to the value of 10*l*.

A letter was received from the Bishop of St. Helena, dated Oak-Bank, St. Helena, Oct. 18th, 1863, stating, with reference to the grant of 100*l*., made by the Society towards the erection of a Mission Chapel for the Africans in Rupert's Valley, that the Lords of the Treasury had refused any permanent salary for a schoolmaster, but had sanctioned a remuneration to any person in the island temporarily employed to instruct the Africans; and that they had also refused to give any assistance towards the erection of a Mission School Chapel. The Bishop asked that the promised grant might be allowed to stand over, as he was not without hope of being able to obtain ultimately such assistance from Government as may meet the required conditions. The new Governor, Sir Charles Elliot, who took a great interest in the work among the Africans, had placed at the Bishop's disposal an old building in Rupert's Valley, which, though not convenient, afforded shelter from the heat of the sun, and enabled them to have a large class under instruction at a time. The deeply painful and revolting sight of a prize brought in to the island—a small vessel, but containing above 500 slaves—had made the Bishop more sensible than ever of grave responsibility with regard to these poor heathen. He had formed a class of the more intelligent, who had made a little progress in learning English, and for whom he asked a grant of coloured Scripture prints, illustrated vocabularies, and reading sheet-lessons, the great difficulty of language making picture-teaching the readiest way of conveying instruction to them; and a supply was granted by the Board.

Letters were read from the Bishop of Adelaide and from the Rev. W. H. Coombes, Incumbent of St. George's, Gawler, South Australia, expressing the thanks of the Building Committee for the Society's grant of 80*l*. towards the completion of that church. The Bishop said that this " noble

specimen of Middle Pointed architecture" would have accommodation for at least 400 worshippers, and it would probably be open by the new year.

A letter was received from the Venerable T. G. Fearn, Archdeacon of Durban, and Rector of Richmond, Natal, South Africa, soliciting the grant of books to form the nucleus of a parochial free library, chiefly for the young; and also of tracts for distribution and circulation. The Archdeacon's pastoral labours extend over considerably more than 400 square miles, occupied by a population of rather more than 500 persons of European extraction, besides the natives. There is a church at Richmond and at Byrne, where there are also Sunday-schools; and the Archdeacon was desirous of instituting at convenient points small depôts, to be renewed by him while itinerating among the outlying farm-houses. The population is, for the most part, in humble circumstances, being recent settlers commencing the world. The younger portion of the population, being far away from all educational influence, can only be assisted by circulating suitable books among them. Books were granted to the value of 10*l*.

The Rev. Dr. Caswall applied for a grant of books for a parish library at the Pongas Mission in West Africa. The effect of eight years' teaching in the Mission Church and Schools has been, Dr. Caswall said, to raise up an intelligent people, comparatively speaking, who are perhaps as well able to appreciate the publications of the Society as the poor people in our English parishes. It was agreed to grant books to the value of 10*l*.

The Rev. I. Williams, English Chaplain at Milan, forwarded an abstract of the sale of books at the Depository at Milan, from Jan. to Oct. 1863. The sales were a little larger than in the previous year; and the sales by means of book-hawkers in Milan and Lombardy were much increased. The books most in demand were Bibles and New Testaments, not of the highest price, and the Italian version of the Book of Common Prayer. Mr. Williams asked for a grant of a few English almanacks, some Liturgies in Italian (of the larger size), Scripture prints, with texts, &c., in Italian, and a few other books which he specified. Mr. Williams was particularly desirous of having Scripture prints, with texts in Italian; and said: "A gentleman who is Sub-Prefetto in a country district where Madonna worship reigns, sent, ten days ago, to beg me to have this done, if I would reform the poor peasants."

The Board voted a grant of 10*l*. worth of books to Mr. Williams.

A letter was received from the Rev. I. G. Clay, Chaplain at Messina, returning his own hearty thanks, as also those of the Reform Association in Messina, for the books which have been sent to him, which were highly valued, and would be very useful. He said that the Messinese Reformers had made some progress; that he felt the difficulty of dealing with a matter which does not come under the authority of the Church of England; and that what "his Messinese friends want is not a formal sanction, which would throw responsibility on others, but guidance, advice, instruction, and encouragement."

The Rev. C. F. Schlienz wrote from St. Chrischona's, Nov. 18, 1863, soliciting a grant of school-books for the School of the Missionary-brethren from St. Chrischona's, at Cairo. The school had about thirty children. Mr. Schlienz asked also for Arabic tracts to be forwarded to Chartum, a place

particularly interesting, not only because it lies at the conflux of the White and Blue Nile, but because it is the door to the Tagruri nation, occupying chiefly the Sudar region between Chartum and Abyssinia, and forming a mixture of all the important inland nations of Central Africa. Being in the way of their pilgrimage to Mecca, many are annually induced to settle themselves there.

A grant of books to the value of 8*l.* was voted to Mr. Schlienzen for these objects.

Books, tracts, &c., were granted also to several other applicants, at home and abroad.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The monthly meeting of the Society was held on 18th Dec. The Bishop of Melbourne was in the chair. As usual, the monthly report of the Society's income was laid before the meeting; and the income appeared to be in a more flourishing condition than it was at the same time last year. It was determined to send a schoolmistress to form a Female Training Establishment at Buona Vista. Seven young men, educated at St. Augustine's College, and approved by the Board of Examiners, were accepted by the Society for various Missions. A small sum was granted in aid of the salary of a chaplain at St. Malo, where there is a congregation of poor British residents and sailors. Several grants of small importance were made, and some members added to the corporation.

NEW ZEALAND.—The following is part of a letter by Bishop Selwyn:—

“MY DEAR BISHOP OF ADELAIDE,—I have to thank you for sending me the papers respecting the Incorporation Bill, and the invitation to Bishop Patteson and myself to visit Adelaide on a missionary errand. I have forwarded your letter to meet Bishop Patteson at Sidney; but you will easily conclude, when you hear of our present state, that my coming is quite out of the question. My connexion with the Melanesian Mission was singularly ordered. It began when the former wars in New Zealand ceased, and before war broke out again I had surrendered the entire charge into the hands of the new Bishop, and have now one simple missionary idea before me—of watching over the ‘remnant that is left.’ Our native work is a remnant in two senses—a remnant of a decaying people, and a remnant of a decaying faith. The works of which you hear are not the works of heathens; they are the works of baptized men, whose love has grown cold from causes common to all churches of neophytes from Laodicea downwards. Such Christian knowledge as remains to them does harm rather than good, because it exalts them in their own eyes. They can condemn the soldiers for breaking the Lord's-day, and justify the slaughter of children by reference to *Maori* usage. The more faithful men, as usually happens, are too timid or too few to make an effectual opposition. We are now pulling against the ebb, and, for aught I know, may soon be left aground. Two Missionaries have already been sent away from their districts for refusing to encourage the *Maori* King. We take comfort in the belief that the will of God was never otherwise seen than in pouring out for His servants a mingled cup of success and failure, of rejoicing and disappointment.”

THE
COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

FEBRUARY, 1864.

FOREIGN CHAPLAINCIES.

THE difficult question of Foreign Chaplaincies 'has made considerable progress lately, and, we are happy to think, in the right direction. The appointment of the Continental Chaplaincies' Committee by the *Society for the Propagation of the Gospel* is an unmixed good. It lays the foundation of a far better state of things than that which exists at present—a state of things in which the Church of England may care to be fairly represented abroad, in, to say the least, many more places than now ; and in which some of the many anomalies of our Foreign Chaplaincy system may be done away with. At the same time, this committee cannot do all that is requisite. Episcopal supervision is the great need which has to be supplied, and no committee of a society can take the place of a Bishop, and no committee of the *Society for the Propagation of the Gospel* would (we feel a happy security) allow themselves to take it. A circular addressed some two years ago by the Bishop of London, to the chaplains abroad, testified, by the fact of its being issued, to the great want of Episcopal supervision, and served at the same time to show the insufficiency of that quasi-Episcopate which is held by the Bishop of London himself.

It is no longer necessary, if it ever was necessary, to prove the right and the duty of the Church of England to minister to her people on the Continent, by means of Chaplains and other clergy. The theory

on which this right and duty has been called in question, was so weak that it fell before the first assault of grave argument. But we have been surprised to see a similar theory put forward, which while it allows the ministration of priests, condemns their supervision by Bishops.

So far as the argument goes to prove that the Bishop of London cannot, and therefore ought not, to exercise a supervision which can only be illusory, we entirely assent to it. A Bishop who in England has as many souls in his diocese as Cranmer, Latimer, and Ridley thought to be enough for forty Bishops, cannot possibly look after the large and scattered body of British Chaplains in addition to home work. This is self-evident. But the conclusion which we draw from it is, that the Church should divest the Bishop of London of his quasi-episcopate, and place the duty of performing the functions which he cannot perform in the hands of a Bishop or Bishops who can.

Two objections are made, one theoretical, the other practical. It is said, (1) that Anglican Bishops cannot give "jurisdiction" on the Continent; and (2) that there would be greater scandals if we had a Bishop or Bishops, than if we had none.

The question of Episcopal jurisdiction, in relation to orders, is one which is beset with many difficulties, being, on Mr. Allies' testimony, one of "those very clever but arbitrary divisions," invented by "the great school of Ignatius Loyola." ("On Schism," Pref. p. xiv.; Note.) Bishop Andrewes speaks very plainly, *Qua et unde Episcopi sunt, jurisdictionem habent, nec vel re duo hæc vel ratione dividuntur*. And his words are true, though they require some explanation.

When a priest becomes a Bishop, he is made by his consecration a Bishop of the whole Church, and he has the right, if an emergency arises, of exercising his functions in any or every part of the Church. True it is, that this power is generally latent. In a perfect state of the Church it would be always latent, because then each diocesan could perfectly fulfil his own task in his appointed sphere, and no cause for intervention would arise. But when cause does exist, then it is evoked. Then it was that Eusebius of Samosata interfered in Syria, Lucifer of Cagliari, at Antioch; Hosius, Gregory Nyssen, Eusebius of Vercelli, Epiphanius of Salamina, in many provinces; St. Cyprian at Rome, at Arles, in Spain; St. Hilary at Milan, St. Athanasius at Antioch, St. Cyril of Alexandria, at Constantinople. But it is said that these interventions were only temporary. Certainly, because the causes were only temporary too; but so long as the causes continued, so long the intervention would have been prolonged. Now, we will not say that the schism between the Churches of England, Greece, and Rome is per-

manent. We have faith enough to believe otherwise, but it is a prolonged and quasi-permanent state of things. And until the gathering of "the Council Œcumenical, which shall right the Church's wrong," it is clearly the right of the English Episcopate to supervise their English priests who are ministering abroad and also cannot submit to the local diocesan on account of the existing schism. In what way that supervision shall be carried out, it is the part of the Bishops to arrange themselves. In short, so far as theory goes, there are two principles or rules of the early Church, which appear to conflict with each other, and which, in fact, limit each other, or are applicable, the one or the other, according to circumstances. One is the rule, that no Bishop is to invade the Churches beyond his own diocesan (*i. e.* national) Church; the other is embodied in St. Cyprian's famous words, which declare that the function of supervising the Church is an indivisible thing, shared, indeed, by many Bishops, but in such a way that each Bishop has a plenary right in it as possessor of the whole. St. Cyprian's is a principle, the other is a rule; and sometimes, under exceptional circumstances, it is necessary to have recourse to the principle and to limit the application of the rule by it.

But while able, when challenged, thus to justify the authority exercised by English Bishops over English priests in foreign dioceses, we think it better to content ourselves without requiring an exact theory. Whilst there is the division between the branches of the Church of Christ, which does exist, there must be anomalies, let things be how they may. And it is certainly a less anomaly that an English Bishop, while disdaining territorial jurisdiction, should exercise authority over foreign English priests, than that our whole continental system, which must exist, should be conducted, as now, on a system of insufficient Presbyterianism.

It is objected, secondly, that a plan recognising the authority of a Bishop would not work, because obedience could not be enforced, and would not be given. This is prophecy, not argument, and if we cannot disprove it, we may at least disbelieve it. We can believe, nay, we can feel assured, that our Chaplains in general, are neither too lax nor too low nor too high to submit themselves to the godly admonition and the authority of a Bishop placed over them, although that Bishop had nothing but spiritual power with which to enforce obedience. There might be exceptions; there is a Mr. Shore in England, and there is, or was, a Sir William Dunbar in Scotland. But we have an example to which we may point in disproof of so despondent and timid a prophecy. The Bishopric of Gibraltar exists; the authority of the Bishop of Gibraltar is accepted, and we have heard of only one case

in which it was disputed. The supposition that foreigners make allowance for our present want of system, and would therefore be more scandalised at irregularities which might still occur under an improved system, attributes to foreigners far greater insight into our ecclesiastical affairs than they possess. They see what is before their eyes, and by that they judge of the Church of England, totally unconscious and careless to inquire why, how, and to what extent the Church of England is answerable for what is done in her name.

We do not doubt that the first step towards the solution of our Chaplaincy difficulty was the establishment of the Bishopric of Gibraltar. We rejoice that the question has now been sincerely taken in hand by Convocation; and we hope that such measures will be agreed on by that body as will, if possible, insure the erection of the Channel Isles into the see of a Bishop with jurisdiction over English clergy and congregations in France, Belgium, and Switzerland, on the next vacancy in the diocese of Winchester.

Correspondence, Documents, &c.

ANGLO-ITALIAN LETTERS: ON THE VULGAR TONGUE.

THE following "Letter to a Statesman" has appeared in Italy:—

SIR,—The question I propose to consider in this letter is a very important one to all those who love God; and it is no less so to men of the State, who have to take care that the citizens of the country over which they preside should be as much as possible attracted to religion; for a citizen without religion must always be a bad citizen.

The question, then, is this: In what language ought the Service of the Church to be conducted? And we shall find that Holy Scripture, the practice of the Catholic Church in the earliest and best times, as well as our sense as rational men, all tell us that the Service of God ought to be in the language of the worshippers, and not in an unknown tongue.

And, first, as regards Holy Scripture. The first religious assembly held after our blessed Lord's Ascension was for the purpose of choosing an apostle in the place of Judas. We find an account of it in Acts i. verse 15 to the end of the chapter. It began with an address to the people from St. Peter, who certainly spoke in a language that those who heard him could understand, or he would not have spoken at all; and then they all together joined in a prayer to God, certainly in a language that they could understand, or they could not have all prayed one common prayer, which St. Luke says that they did.

Again: it pleased God to give to Christians, in early times of the Church, the power to speak languages which they had never learnt, that so they might make known the Gospel in strange lands. Some of these Christians, so endowed, were in the habit of using their miraculous power

in the Church at home; and so St. Paul, in 1 Cor. xiv., says of such an one, "if there be no interpreter, let him keep silence in the Church." And he gives as the reason, that it is impossible for the people to join in God's service unless they understand what is being said: "How shall he that occupieth the room of the unlearned say 'Amen' at the giving of thanks, seeing he understandeth not what thou sayest?" And St. Paul, in thus ordering that the worship of the Church should be in the language of the people, was only following out the practice of his fathers, the Church of the Jews. We are told that the Levites "read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." (Nehemiah viii. 8.)

And next, as to the practice of the Church. It is certain that for one thousand years the Service was always performed in the language of the country, and was different, therefore, in different countries.

The Service of the Church consists of two parts—the prayers and psalms, which are offered to God; the reading of the Sacred Scriptures and sermon, which are addressed to the people. The blessed Sacrament is both offered to God, and given by Him to the people. We shall find that the prayers, the psalms, the sermon, and the office of the blessed Sacrament, were all of them in the language of the country, and not, as at present, in a language of which the people are ignorant.

St. Justin Martyr, who lived A.D. 140, gives this account of the Service of the Church in his day: "The Scriptures were first read in their assemblies to the people, and then the president made a discourse to them, exhorting them to observe and follow the good instructions they had heard out of the Prophets and Apostles." (Apol. i.) It is clear from this, that they must have understood what was read out of the Holy Scriptures; but they could not have understood it, unless it had been in their own language.

St. Cyprian, who lived A.D. 250, says that Cæsarius, Bishop of Arles, "ordered the people to sing the psalms and hymns, some in Greek and some in Latin,"¹ no doubt for the same reason that the psalms at the funeral of the Lady Paula were sung in Syriac, Greek, and Latin, because (as St. Jerome, A.D. 378, tells us) there were people there of these different countries.² And Origen, A.D. 230, says: "The Greeks used Greek in their prayers, the Romans Latin; and so every one in his own language prays to God, and gives thanks, as he is able. And the God of all languages hears them that pray in all dialects, even as if all spake with but one voice."³

And Cassiodorus (A.D. 514) says: "Every nation sang to God in the Church according to the differences of their own country and language." (In Psalm xlv. al. xlv.)

Justinian (A.D. 527) made a law that "all bishops and priests should say the prayers, both in the Baptismal and Communion offices, not in secret, but with an audible voice, so as the minds of the hearers might be raised to greater devotion, and stirred up to glorify the Lord God;"⁴ which

¹ Vit. Cæsar. Arelat, ap. Surium, Aug. 27, vol. iv. p. 947.

² Epitaph. Paulæ, ep. 27.

³ Contra Celsum, viii. 37.

⁴ Novel, 137, c. 6.

would have been a useless law, if, when they had spoken with an audible voice, it had been in a language that the people did not understand. But that the edification of the people was his object, is clear from this: that a dispute arising among the Jews as to whether the Sacred Scriptures should be read in Hebrew, or in the language of the country in which the Service was held, Justinian ordered that it should always be read in the language of the people.¹

It was the common practice of the early Bishops of the Church to urge the people to hear, read, pray, and sing, with their understanding, as well as with fervency, and to appeal in their sermons to the doctrines contained in the prayers; all of which they would never have done had the Scriptures, the psalms, and the prayers been in an unknown language.

St. Basil (A.D. 370) says: "Thou hast the Psalms, the Prophets, the precepts of the Gospel, the preachings of the Apostles; let thy tongue sing, and thy mind search the meaning of what is spoken, that thou mayest sing with the spirit, and sing with the understanding also." (On Psalm xxviii.) And, again, he says: "The Divine oracles are God's gifts to the Church, to be read in every assembly, as the food which the Spirit affords us for the nourishment of our souls." (On Psalm lix.) And again: "How does a man pray with the spirit, while his understanding is unfruitful? This is spoken of those who prayed in a tongue unknown to the hearers; for when the words of the prayer are not known to them that are present, the understanding of him that prayeth is unfruitful, because his prayer is of no use or advantage; but when they that are present understand the prayer, which is of advantage to the hearers, then he that prays reaps the fruit of it, namely, the edification of those who receive benefit by it."²

We find the ancient Liturgies in as many languages as there were Christian nations; and Eusebius (A.D. 315) says that the Sacred Scriptures "were translated into all languages, both of Greeks and Barbarians, throughout the world, and studied by all nations as the oracles of God."³

And even the Roman Church, though in this matter, as in many others, she has so largely departed from the ancient rule, bears witness to the primitive custom, in that when the Bishop ordains a reader, he says: "Study to pronounce the Word of God, that is, the sacred Lessons, distinctly and plainly to the understanding and edification of the faithful."

How, then, comes it to pass that the Apostolic custom, the ancient custom, and the custom that is according to reason, has been departed from? If children address their parents, and parents their children, in their own language, how comes it that, in Divine things, our Heavenly Father and his children are made to speak to each other in an unknown tongue, so that it is impossible for the faithful "with one mind and one mouth to glorify God"? (Rom. xv. 6.)

Now, the very fact that the Service of the Church is in Latin, is itself an evidence in favour of the Liturgy being in a language that the people understand. For the first Liturgy was in Greek; but the Romans translated it into Latin, because they understood Latin, and did not understand

¹ Novel, 146.

² Regul. Brev. quest. 278.

³ De Præparat. Evang. 12.—1.

Greek ; and as Rome conquered the world, she carried her Liturgy with her in her own language. And so long as all the world understood Latin, this was very well ; but now that the priests only understand Latin, it is unreasonable and wrong that the Service should continue in Latin, and not be translated into the language of each country, for the edification of the people.

Since the Service of the Church is for the Church, and the people are as much part of the Church as the priests, who are not " lords over God's heritage, but ensamples to the flock " (1 Peter v. 3), " let all things, then, be done to edifying," not the priests only, but the whole Church. (1 Cor. xiv. 26.)

Latin was once understood by every one. It is now an unknown tongue. By keeping to it when it has ceased to be understood, we are like men insisting on making use of a bridge when the torrent has overwhelmed it, because it once provided a means of crossing.

I am, Sir, &c. &c.

To His Excellency, &c., &c.

CATHOLICUS.

INTERCOMMUNION WITH THE SCANDINAVIAN CHURCH: GREECE.

THE letters recently received in America from the Rev. Dr. Hill, are full of interest. He wrote from Athens on last Sept. 24th :

" We have now resumed our usual routine of school duties. In a few days our complete number of 450 scholars will appear on our books. I am disposed to believe, that through God's blessing, the year upon which we have entered will be a prosperous one for our Mission. We are entering upon a new state of things, and under the reign of a youthful Protestant king, who has been brought up under the very best auspices, and enjoyed the invaluable privilege of a religious and constitutional education, connected so intimately with the reigning family of England, and enjoying the inappreciable advantage of the wise counsels of an enlightened statesman, such as is Baron Sponeck, who accompanies him. We look forward with hope to the future.

The Danish Envoy called to pay me a visit yesterday. He speaks in terms of warm affection of the young Prince—of his piety, his intelligence, his modesty, his frank and open character, and other virtues. He does not bring a Danish priest with him, and, until one shall be sent out, the King will probably avail himself of the services of the English Church. He speaks English perfectly. I am assured he will take a great interest in our Mission, which is, as you know, the only Protestant Mission bearing ostensible marks of life (I allude, of course, to our large schools) in Greece, except that of Mr. Hildner.

I have received a most affectionate and interesting letter from the Rev. George Williams, of King's College, Cambridge, called forth by my letters of May. He says (speaking of the Committee on Union), ' It must, indeed, be a great satisfaction to you to see this new movement in the right direction for drawing together again long-estranged brethren in the household of faith, and it was a great satisfaction and real pleasure to me

to be able to appeal, as I did, to your great and blessed work in Greece; as an example of the kind of service which the West might do in the East.' Mr. Williams refers to the visit he paid us three years ago (and that not the first) and how this led to his taking a deep interest in our Church and her Mission. He adds: 'Further results are in God's hands, but I feel it is already a great gain and a cause of deep thankfulness that committees of our two Churches should be in correspondence on such a deeply important subject.'"

Under the date of October 24th, Dr. Hill wrote as follows:

"We are now on the tip-toe of expectation, and in the midst of great preparation. The young King, George the First, leaves Toulon to-day, and may be expected here on the 28th or 29th instant. Nothing else is spoken of or thought of in Athens.

The Danish Ambassador and his amiable young son, both of whom understand English, worship in my church. They expressed much gratification with the prayer I offer every Sunday morning (before the General Thanksgiving) for the young King, a copy of which I enclose. The Greeks are delighted with it. It has been translated into Greek, not by me nor by my invitation, but voluntarily by a young gentleman, formerly one of my infant scholars, now a highly distinguished member of the bar, who understands English perfectly."

INTERCOMMUNION WITH THE GREEK CHURCH.

THE Committee appointed by the late General Convention of the United States, "to consider the expediency of opening communication with the Russo-Greek Church," has put forth the first of its promised "Papers." They say:—

"The response of the Convocation of the Province of Canterbury, to the action of our late General Convention, in appointing the Russo-Greek Committee, and the interest which this movement is awakening in the Oriental Church, admonish the Committee that their duties are likely to prove no less laborious than they are important. So much has already come to hand, which the Committee think will interest and gladden the whole Church, that it was resolved, at a recent meeting, to issue a series of *Occasional Papers*, provided the funds shall be contributed to meet the necessary expense. The Secretary (the Rev. J. Freeman Young, of New York), was requested to assume the duties of Editor, and, as the first number of the series, he has prepared what may be called a Documentary Narrative of the movement from its inception at our late General Convention until the present time. There is now ready for publication the correspondence between the English Non-Jurors and the Russian Ecclesiastical authorities, upon the same subject, a hundred and fifty years ago. It has never been published as a whole, and can be had in no one volume. Other "Papers" are likewise in course of preparation. Indeed, all the members of the Committee are earnestly engaged on one or other matter of general interest to the Church, and of fundamental importance to the intelligent and conservative progress of this movement."

The contents of the first number of the "Papers" are of great value and interest, especially the extracts from the articles by the Archpriest, Wassclieff, Russian chaplain at Paris.

The movement was suggested, it will be remembered, by the settlement of Russian Churchmen in California. It is shown that there is another point at which the two Churches are meeting. After observing that the Orthodox Eastern Church, "with her youth renewed, under the fostering care of her nursing fathers, the Czars, is now going forth with truly Apostolic zeal, to win unto Christ the inhabitants of the almost boundless steppes and valleys and mountains of Asia,"—we are next told:—

"From the coasts of India and China our own Missionaries are moving onward, under the influence of the same zeal, and for the achievement of the same glorious end. Soon the outposts of the two Churches will meet face to face. Upon the success of this movement, now just inaugurated, it altogether depends whether they shall meet as strangers and rivals, and, to the apprehension of those whom they seek to proselyte unto Christ, as hostile sects, each labouring for its own peculiar ends, or shall meet as brethren beloved; and though differing in rites, and language, and manners, yet of the 'one Lord, one Faith, one Baptism,' one fellowship in 'the Communion of Saints,' intermingling their sympathies, and prayers, and labours, till in God's own good time, with all Asia evangelized, as the blessed result of their united, harmonious labours, they may also intermingle their rejoicings in one vast and mighty chorus of praise. . . .

From the important bearing of this movement upon this single point, it is already awakening the sympathies of those who have at heart our missionary work in the East. The Rev. E. W. Syle, for ten years one of the Missionaries of our Church at Shanghai, in China, in a letter to the writer, just after the appointment of our Committee, spoke of it as follows:—

'I note with much interest the doings of the Committee on Intercommunion with the Greek Church, of which you are a member.

When in China, I met Count Poutiatine, who gave me a very satisfactory (and to me novel) account of the establishment of priests, &c., which the Russian Church maintains in Peking. In the Gulf of Pechili, and on board the *America* (that famous little craft, built in New York for the Russians), I met a Russian ecclesiastic, but could hold no intercourse with him, except through the medium of the Chinese language. He seems to have remembered our interview, however; for some months afterwards, he sent me, by the secretary of General Mouravieff (then Governor of Siberia), a friendly message, and a request for certain books in Chinese—Scriptures and other books—which I furnished. This was in July, 1859.

In June, 1860, General Ignatieff, the Russian Minister, came to Shanghai, and visited our Mission-schools there, conversing freely about educational and ecclesiastical matters. I remember well his honest indignation at the illiberality and exclusiveness of the Roman Catholics, as exhibited in their proceedings in China. Truly, it would have been a comfort at that time to have met on a footing of recognition with Greek Churchmen; for there were seven sorts of Christians in Shanghai; and we, of the American Church, were only able *fully* to fraternize with our brethren of the Church of England.

. Those who are made to feel, as a Missionary does, the evils which spring from the existing divisions among Christian Missionaries, and who know the comparative weakness of that divided front which they present to the common enemy—the world—feel an inexpressible longing for the realization of that unity which our Saviour's prayer indicated, and for the reason which it suggests, "That they all may be one, *that the world may know that Thou hast sent Me.*" " " "

The "novel" account referred to, but not stated by Mr. Syle, of the establishment of the Russian Mission at Pekin was substantially as follows:—

"In 1684, a fortress on the river Amoor was defended by about four hundred Cossacks, against a very numerous army of the Chinese. After displaying prodigies of courage, they were at length compelled to capitulate by famine. The Chinese Emperor was so pleased with the courage of these men, that he allowed them to settle at Pekin, and have their own church there, which has subsisted from that time to the present day. The head of this Mission, Innocentius Koulchinsky, who was greatly distinguished for his holiness, was appointed the first Bishop of Irkutsk, in Siberia.

This college or settlement has supplied the interpreters, through whom the vast commerce and important negotiations between Russia and China have been conducted, and may yet exert an important influence, it is to be hoped, in the great work of evangelizing the Chinese Empire."

VISITATION VOYAGE OF THE BISHOP OF NEW- FOUNDLAND IN 1863.

(Continued from p. 23.)

Wednesday, August 19.—The church-ship sailed from the Bay of Islands at daybreak. It was the Bishop's intention to call at Trout River and Rocky Harbour, before entering Boone Bay, but at each place the sea was running so high, and breaking so heavily, that it was thought more prudent at once to seek shelter in the Bay. Here again the Rev. Mr. Le Gallais met with some of his former flock. It was the Bishop's first visit to, or rather into, this Bay; Rocky Harbour, at the entrance, has been visited several times. Until lately there were only four or five families in Boone Bay, now there are fourteen, all professed members of the Church of England, or desirous of becoming so, and all prepared to contribute their fish towards the Missionary's support.

Thursday, August 20.—At Morning Prayer on board, the Bishop confirmed six of Mr. Le Gallais's former flock (instructed and prepared previously to their settling here), and administered the Holy Communion to three. This, it is believed, is the first time any clergyman of the Church of England has officiated in this Bay. The day was fine, and the cabin well filled at each service.

Friday, August 21.—Sailed to Rocky Harbour. The patriarch of this settlement being blind and otherwise very infirm, the Bishop allowed the Morning Prayer to be said in his house, and afterwards gave him the

Sacrament, in preparation, it may be presumed, for his *Nunc dimittis*; and then, at the request of the inhabitants, consecrated their graveyard, well fenced, yet not so entirely cleared but that fine wild strawberries, with roses and other flowers, were growing and flourishing in abundance. In the afternoon, the Bishop, with his companions, walked along the shore, over boulders and sharp stones, about a mile, to a neighbouring settlement, where the wife of the old planter who had received the Sacrament in the morning was then residing under a daughter's care, being also herself blind and infirm; and to her, as a sick person, the blessed Sacrament was now administered. She and her husband had both received It at the Bishop's hands eight years before, since which they have been left without Word or Sacrament. They were married by the Rev. Mr. Harris in St. John's, some fifty-five or fifty-six years ago, and have ever since resided on this desolate shore.

Saturday, August 22.—Left Rocky Harbour at daybreak, and reached Cow Head (twenty miles) by nine o'clock. Mr. Le Gallais went on shore, and found seven persons wishing to be confirmed, six of whom he had instructed in his own Mission, the seventh an old Englishman, who had missed the opportunity in his youth, and subsequently for half a century and more has been on this shore or other parts of Newfoundland, far removed from all outward privileges of the Church and means of grace.

Sunday, August 23.—Heavy rain and wind, from the south and west; nevertheless, most of the adult inhabitants came off to the Morning Service on board. Six were confirmed and two received the Holy Communion—both these services in this harbour for the first time. In the evening, for the sake of the children and of the aged patriarch, who could not venture on board in the heavy sea, the prayers were said on shore, and seven children were received into the Church.

Monday, St. Bartholomew's-day.—The effect of the gale in Shallow Bay (the harbour of Cow Head)—was to cause a heavy ground swell, which made the vessel surge and plunge to such a degree that the chain of one of the anchors broke in the night, and the anchor, of course, was lost. The captain required all his crew to drag for it; and the Bishop, with his companions, held the service of the holy-day on shore. All the adult inhabitants were present, and the aged patriarch received the laying-on of hands; and afterwards, for the first and, it can hardly be doubted, the last time (being now "come to fourscore years" and upwards), the Sacrament of his blessed Lord's Body and Blood. On returning to the vessel, the crew were still engaged in the apparently hopeless task of searching for the anchor, but at 3.30 o'clock P.M. their labour, which had been continued without intermission from daybreak, was rewarded. The anchor, most cleverly caught and tied with ropes, was lifted, with four or five fathoms of chain, to the surface, and quickly restored to its proper place—a just and great occasion of thankfulness. At five o'clock the church-ship was again at sea, with a fair wind for St. John's Island (sixty miles), the last, or rather the most distant, place to be visited in the outward voyage.

Tuesday, August 25.—The first day of hindrance since reaching Burnt Island, on the 1st of this month. The church-ship lay to in a heavy gale, from south-west, and having, in the night, been carried by the wind

and a strong tide too far to the eastward, did not reach the harbour till two o'clock P.M. on

Wednesday, August 26.—St. John's Island, being at the entrance of the Strait of Belle Isle, forty miles from Forteau, is attached to that Mission, but the opportunities of going and returning are few and far between. On this account chiefly the Bishop's visit was extended to this place, as it was feared that the Rev. Mr. Botwood, the Missionary, might again, as for several years past, be prevented. However, the Bishop learnt, with satisfaction, that Mr. Botwood had this year accomplished the visit, and had left only ten days before, having baptized fifteen children, and performed other services, remaining four days with the people. The Bishop gave them service in the evening, with a sermon; and delivered to a woman named Sams several presents, sent to, or for, her husband (supposed to be alive) by a lady in England, in grateful remembrance of kindness shown by him and his wife to some parties shipwrecked, several years ago, on the South coast.

Thursday, August 27, to Saturday, September 5.—Having, by God's merciful help and guidance, reached the terminus or limit of this voyage of Visitation (indeed sixty miles beyond the Bishop's original intention), nearly 550 miles from St. John's, the church-ship began to-day to retrace her course. A considerable amount of duty still remains to be performed, in returning, on the Southern coast.

While sailing out of the harbour of St. John's Island, the Bishop had the great unexpected gratification of falling in with H.M.S. *Vesuvius*, and of receiving from Captain Hamilton, who kindly came on board the church-ship, recent intelligence respecting friends on the Labrador and in St. John's.

After much delay through calms and head-winds, the church-ship arrived safely at Channel, on Wednesday, September 2d, and, after two days' detention by fog, proceeded on Saturday, the 5th, to La Poile. Before leaving Channel, Mr. Taylor resumed his place on board, and Mr. Le Gallais, who had rendered great service to the Bishop, returned to the duties and labours of his own Mission.

Sunday, September 6.—At La Poile. The usual Sunday Services in the Church, with Holy Communion. Sailed on Monday to Burgeo, and on the following Wednesday, with the Rev. Mr. Cunningham, to the Ramea Islands (included in his Mission of Burgeo), a prosperous and increasing settlement, where, on

Thursday, September 10, Confirmation was administered by the Bishop, for the first time. Forty-three were presented, many of whom had never previously enjoyed an opportunity of attending a Confirmation. In the evening the church-ship passed over to Fox Island, where twenty were presented and confirmed on board.

Friday, September 11.—Several inhabitants of Fox Island, having expressed a wish to partake of the Holy Communion, it was celebrated after Morning Prayer on board; and afterwards the Bishop, with Mr. Cunningham, administered it to two sick persons on shore. At three o'clock P.M. the Bishop took leave of Mr. Cunningham, and sailed for Hermitage Cove, in Mr. Colley's Mission.

Saturday, September 12.—Notice was sent to Rev. Mr. White, the Rural Dean, at Harbour Briton (nine miles), of the Bishop's arrival at Hermitage Cove; and on

Sunday, September 13, the Bishop, assisted by Rev. Messrs. White, Colley, Hooper, and Taylor, celebrated and administered the Holy Communion, in the beautiful stone church of St. Saviour, in Hermitage Cove. The day being happily fine, boats arrived during the morning, from all parts of the bay, and the church was filled with an attentive congregation. The whole service was admirably conducted; the chanting particularly was correct, clear, and devotional, in keeping with the truly ecclesiastical character of the church. In the evening, the Bishop baptized the Missionary's infant son, addressed the candidates for Confirmation, and confirmed forty (twenty-one male, nineteen females), and consecrated the churchyard, lately enclosed for a cemetery.

Monday, September 14, and Tuesday, September 15.—On Monday, the church-ship, with the Bishop and friends on board, sailed round from Hermitage Cove to Harbour Briton (twenty-five miles), in Mr. White's Mission, he (Mr. White) having returned by the shorter route (nine miles) across Connaigre Bay; and on Tuesday, his Lordship proceeded with Mr. White to Belleoram, under the Rev. Mr. Marshall's charge (twenty-one miles). Arrived in time for Evening Prayer in the church, when the Bishop preached.

Wednesday, September 16.—The church in Belleoram has been recently enlarged, by the addition of north and south aisles, to meet the demands of an increasing congregation; and it is hoped a chancel will shortly be added. Morning Prayer at nine o'clock, with Confirmation and Holy Communion. Twelve young persons were Confirmed—and fifty-one, besides the clergy, partook of the Holy Communion; the largest number of communicants, it is said, ever assembled together in Fortune Bay. Left Belleoram immediately after Morning Prayer, hoping to reach English Harbour (five miles) in time for Evening Prayer; but fog and head-wind conspiring, the church-ship was constrained to seek shelter in the harbour of Blue Pinion, two miles short of her destination. Mr. White, however, obtained a boat and crew to carry him to English Harbour.

Thursday, September 17.—No wind. The church-ship crept to the entrance of the Blue Pinion, but could advance no further, until boats came to her assistance, which towed her to English Harbour, but too late for the Morning Service. At Evening Prayer, twenty-two persons, from this and the neighbouring harbour of Mose Ambrose (both under the Rev. Mr. White's pastoral care), were presented and confirmed.

Friday, September 18.—A dense dripping fog, with head-wind. Prayers in the schoolroom, morning and evening.

Saturday, September 19.—The fog still continued, and continued still, not a breath of wind to disturb its dull repose. Mr. White, therefore, obtained a boat, with five hands, to row the Bishop and friends to Harbour Briton (fifteen miles), leaving the church-ship to escape when she could.

Sunday, September 20.—The church-ship, having escaped from English Harbour last evening, found her way to Harbour Briton through thick fog. At the Morning Service, Holy Communion was celebrated, and

in the afternoon, some young men, who could not attend on the previous occasion, were presented and confirmed.

Monday, St. Matthew's-day.—Service for the Saint's-day at nine o'clock A.M. This was settling week at the Merchant's establishment, when the planters are expected to come and settle their accounts, hire servants, &c. Great numbers arrived in their schooners and boats to-day. It used to be a time of much disorder, drunkenness, &c., but the daily services in the church, with a sermon in the evening service at a late hour, have helped very much to correct these evils, and have given to many an opportunity of joining in the Prayers of the Church, which they seldom, or perhaps, in some cases, never, have at any other time. This evening the Bishop preached to a large and attentive congregation.

Tuesday, September 22.—Wind ahead, with fog, occasionally diversified by squalls and heavy showers of rain. Again a large congregation in the evening. Mr. White preached.

Wednesday, September 23.—Welcome, thrice welcome, fair wind, and plenty of it, with a clear sky. The church-ship left Harbour Briton soon after six A.M. and reached Great St. Lawrence (eighty miles) at the same hour in the evening.

Thursday, September 24.—A boat was sent to Burin (fifteen miles) for the Missionary (the Rev. Mr. Rozier), but he arrived by land during the morning service, and at evening prayer presented ten candidates for confirmation.

Friday, September 25, to Monday, September 28.—Detained in the harbour of St. Lawrence, by fog and heavy weather. Hoping to depart before to-morrow, the Holy Communion was celebrated this (Friday) morning. Twenty-four remained to partake of it, with the clergy; an unusually large number for so small a congregation, and, what is perhaps more unusual, the number of males equalled that of the females. On Sunday, all the "Protestants," it is believed, of the settlement, attended both services. In the evening, all who can or would sing in the church (and they are many) were invited to come on board the church-ship, to hear and join in psalmody.

Monday, September 28.—Proceeded to Burin (fifteen miles), and on Tuesday (Michaelmas-day) Holy Communion, with full service, was celebrated in the morning; and in the afternoon, the Bishop confirmed twenty-three candidates, prepared and presented by the Missionary. Burin, as compared with its former self, and with other settlements on this coast, especially those in Fortune Bay, appears sadly poverty-stricken.

Wednesday, September 30, to Friday, October 2.—Sailed from Burin for Harbour Buffet (sixty miles), on Wednesday at noon, with a fair wind, but in the night, and all the following day and night, the church-ship was contending with, and against, a north-easter, and could not reach, or at least could not enter, the harbour till Friday morning. The Rev. Mr. Kingwell, the Missionary, came on board, and arrangements were made for the Bishop's visits to the many and widely-scattered settlements in this immense Mission, which embraces all the settlements at the head, and several on each side, and on different islands of Placentia Bay; the whole circuit, upwards of one hundred miles, traversed by the Missionary in a boat.

Saturday, October 3, to Sunday, October, 11.—The Bishop's services in this Mission were, first, on Saturday, October 3, a Confirmation at Spencer's Cove, twelve miles from Harbour Buffet; to which place the Bishop went, and returned from it to Harbour Buffet, in Mr. Kingwell's boat. On Sunday, October 4, the usual Morning Service, with Holy Communion, in the church at Harbour Buffet (forty-two communicants), and Confirmation in the evening; on Monday, the church-ship sailed for Arnold's Cove (eighteen miles), and on the way the Bishop, with Messrs. Kingwell and Taylor, landed at La Manche, and were received and conducted through the mines (which are in full, and it appeared successful, progress), by the sub-manager and Mr. McGrath M.H.A., the resident Custom-house officer. The manager, Mr. White, had left for New York, a few days before. The Bishop expressed his desire to render, through the Missionary of Harbour Buffet, to such as would receive them, the services and Sacraments of the Church. The residents, with their families, numbering perhaps in all two hundred, are a mixed multitude, some from Nova Scotia, some from the Northern States of America, some from the West of England, the majority from various parts of Newfoundland. The number is expected to increase considerably next spring. After a visit of between two and three hours, the Bishop, with his friends, proceeded to Arnold's Cove, in time for Evening Prayer, with Confirmation. Sailed on Tuesday morning to Woody Island, a lovely harbour; but the inhabitants are few, scattered, and poor, and for want of means their church remains without proper and sufficient furniture, and not consecrated. Nevertheless, the building was filled on this occasion with an attentive congregation, and in the evening the Bishop held a Confirmation. On Wednesday, no wind till noon, after which an attempt was made to reach Isle of Valen (eighteen miles), but not accomplished till the following Thursday morning. Confirmation in the church in the afternoon; and on Friday, being detained by fog, the Bishop preached a second time. Oderin (twenty-four miles) was hardly reached on Saturday night, just at the commencement of a gale, which lasted without intermission, from different points of the compass, for four days. On each of these days, Divine Service was celebrated in the church—on Sunday, in the morning, with Holy Communion, and in the evening with Confirmation. This was the last of the Bishop's special services in this Visitation. At no place are the visits of the clergy and services of the Church more thankfully received than at Oderin. Through storms of rain and wind, the people came morning and evening to the prayers, and were earnest in their petitions that, by a division of the unwieldy Mission, they might enjoy the benefit of a clergyman's visits and ministrations more regularly and frequently—a consummation devoutly to be wished.

After four days' detention at Oderin, the *Hawk* spread her wings for her last flight, on Thursday, October 15, hoping to reach St. John's (150 miles) before Sunday; but on the following day, meeting with a head-wind, it was thought prudent to harbour at Ferryland; from which place, fearing further delay, the Bishop proceeded by land, and reached St. John's in the evening of Saturday. The church-ship arrived safe and sound, crew and companions all well, early on Sunday morning.

In this voyage, all the Missions, and all the churches (except one) on the south and west sides of the Island, and all the principal harbours on the "French" shore (west), as far as St. John's Island, have been visited; and in each church, as well as in many rooms and on board the church-ship, Confirmations have been held, with Holy Communion, and other usual services.

The Prayers of the Church were said in 54 different settlements—viz. in 17 on the so-called French shore (six of which had never before been visited), and 37 in the Missions on the South shore. Confirmation was celebrated 35 times—in 28 places on shore, in 7 on board the church-ship; 753 persons were confirmed, two churches and eight cemeteries consecrated. In consequence chiefly of the delays and hindrances in the first month, the voyage was protracted beyond the usual time, extending over sixteen weeks; the distances sailed over exceeded sixteen hundred miles.

S. D. G.

THE NORTH AMERICAN CHURCH IN HAYTI.

THE number of coloured immigrants from the United States, into the Negro Republic of Hayti, which divides with the Spanish colony of St. Domingo, the large and fertile West-Indian island known under both of those names, is already very considerable, and is now increasing at an extremely rapid rate in consequence of the deplorable war between the "Federals" and the "Confederates." The population found by the immigrants already existing in Hayti, which was small compared with the size of the country, was nominally Romanist, but destitute of a diocesan episcopate and almost of priests too, and was plunged in the most deplorable ignorance and vice. The North American Church has now begun to make some provision for her own children, and has hereby, we must take leave to remark, given an example which the neighbouring Diocese of Jamaica would do well to follow in regard to the Cayman Islands, where a large population of its Church-people is left entirely to the ministrations of the Wesleyans.

The Rev. J. Holly, a coloured presbyter at Port-au-Prince, has sent to the *Hartford Calendar* an account of the first episcopal visitation of the North American Mission in Hayti. He says:—

"In September, 1862, I proceeded to New York, and was present at the session of the General Convention held in that city during the succeeding month. The object of my visit was to draw attention to the claims of Hayti as a mission-field. I returned to my labours here, with the assurance that my labours had not been fruitless.

At the beginning of 1863, J. B. Hepburn, Esq., a coloured gentleman from Virginia, in this city, placed a large hall gratuitously at my disposal for the conducting of our services, and I had an accession to my congregation of several resident families of English Colonial Churchmen. Prospects continued so bright, that we felt encouraged to organize a parish under the General Convention, the 25th of May; and by an official document from the presiding Bishop dated the 22d of July last, the existence of Trinity parish, Port-au-Prince, Haïti, was duly proclaimed.

The steamer that arrived here the 28th of October last brought the Right Rev. Alfred Lee, D.D. Bishop of Delaware, authorized by the Presiding Bishop to make an Episcopal Visitation to my parish. He was accompanied by the Rev. C. H. Williamson, M.D. of Illinois. A cordial reception was extended to them, by the Haïtien Government (an account of which I send from the *Moniteur Haïtien*), as well as by all classes of the population. Dr. Williamson preached several times in French to crowded audiences, among whom were distinguished Haïtien senators and generals. The hall was also filled to overflow on four successive Sunday mornings when the Bishop officiated. Twenty-six persons were confirmed by the Bishop during his visit, all of whom, except three, were adults. Last week the Bishop and Dr. Williamson proceeded to Jamaica, to visit the Lord Bishop of Kingston, the Right Rev. Reginald Courtenay.

Time and space fail me at present to speak of the beginning of a Mission at Gonaïves under a lay-reader, or of the demands that I have to do likewise in other places, or of a movement set on foot during the visitation to purchase a lot for the erection of a church-edifice for our congregation in Port-au-Prince."

EXTENSION OF THE INDIAN EPISCOPATE.

SIR,—I have before me the recent charge of the present excellent Bishop of Madras, in which, speaking of the clergy of his diocese, he states :—

"But the larger portion of the clergy of this diocese are not Government chaplains, nor other clergymen in charge of European and Eurasian congregations, but *Missionaries* and native clergymen labouring among native *Christians* and the heathen. These number now no less than ninety-four, or actually engaged in duty eighty-six, of whom *thirty-eight are natives.*" (The italics are mine.)

The perusal of this paragraph will afford sincere pleasure to every member of the Church, showing, as it does, that the Church is actively engaged in the great Missionary work committed to her by her Great Head. But while the Church is thus actively engaged in the work of converting the heathen to Christ, it becomes an important duty of the Church to see that this work shall be carried on with that due efficiency which is calculated not only to secure success, but also to impart *stability* to her successful efforts. The question, then, arises, Has the Church secured for her Indian Missions that episcopal guidance and supervision which is necessary not only to their well-being, but also to their stability? After the reiterated statements of the late Bishop of Madras, showing the necessity for an increase of the Episcopate, it will not be considered derogatory to the zeal and devotedness of the present occupant of the See, to assert that the Church has *not* provided due episcopal guidance and superintendence for her Indian Missions. Let it be borne in mind that these ninety-six clergymen minister in foreign tongues to upwards of 50,000 converts, tongues of which the Bishops of Madras hitherto were ignorant, and it must be apparent to every candid mind that, in order to give the Missions the episcopal guidance and superintendence they require,

it is absolutely necessary that the Bishop should be *master* of these tongues—nay more, absolutely necessary that he should have a thorough knowledge of the manners, habits, and customs of the people. And that this is not an assertion made *ad captandum*, I may observe that the present Bishop of Madras has been labouring to acquire a knowledge of the Tamil language, the language of the people of Tinnevely, in order to render his ministrations efficient. But should his Lordship succeed in acquiring it, despite his multifarious duties, the disadvantages under which the Missions labour from the want of *personal* episcopal guidance would be but very slightly modified thereby, for these ninety-six clergymen are not all engaged in the *Tamil*-speaking country. Some of them are in the Tamil country, more in the *Malayalim*, and others in the *Teloogoo* country, from which circumstance we may fairly conclude that, in a subdivision of the diocese, ethnological rather than geographical boundaries should be our guide: and further, that if the Church could bestow on her Indian Missions the episcopal supervision which they need, *three* Missionary Bishops is the number by which the Episcopate in the Presidency of Madras should be increased. Although the Bishops of Madras have done all that earnest devoted men could do for the Missions, yet that these Missions, if they had had Missionary Bishops, would be in a more flourishing condition than at present they are, no one who has been in the mission-field as I have been, will deny. For instance, will it be asserted that a Confirmation Service, read entirely by a Presbyter, with the exception of the words at the laying on of hands, read by the Bishop sometimes in English, which no one present scarce understood, sometimes in Tamil written in Roman characters, equally unintelligible, lost nothing of its instructiveness? Or that our Ordination Service, read by the Bishop in English, and by a Presbyter in Tamil, in a congregation of hundreds of native Christians, lost nothing of its awful solemnity thereby? Or, will it be asserted that for a Bishop to be unable to converse with his native clergy is no drawback to his efficiency? And yet, sir, up to the decease of Bishop Dealtry this was the character of episcopal ministrations in Tinnevely! but in the face of these very grave drawbacks we are told that the Missions have due episcopal superintendence! Bishop Dealtry thought otherwise, and frequently expressed his thoughts. The last time I had the pleasure of seeing him, he conversed with me for fully half an hour upon this very subject, the extension of the Episcopate, and after a pause of some moments he said most thoughtfully, “My dear brother, the present system will not do; there must be a Missionary Bishop, one who is well acquainted with the people and with their language. I feel more and more that I cannot do for the Missions what I believe to be necessary.” That the good Bishop did not thus express himself merely because he felt age and infirmities increasing will be apparent from the following, viz. :—

On the occasion of the last renewal of the East India Company's Charter, a joint conference of the *Propagation Society*, the *Christian Knowledge Society*, and the *Church Missionary Society* was held in London in 1852, with a view to promote the efficiency of the Church and the interests of religion in India. To aid the Conference in its objects, a

"Declaration" was drawn up in Madras and transmitted to it. The third clause of the declaration is as follows :—

"We are of opinion . . .

That the ecclesiastical establishment should be increased and strengthened

1st. By a sub-division of the present large dioceses.

2d. By addition to the number of Chaplains.

3d. By grants in aid towards the support of clergymen, and the building of churches in the smaller stations where there are no resident chaplains."

The first subdivision is that which strengthens my assertion; but I would call attention to the entire clause, as it unmistakably shows that the wants of the entire diocese had been most carefully discussed, and therefore that those who signed it honestly believed an increase in the episcopate necessary. This "Declaration" was signed by the Bishop of Madras, and by 17 Government Chaplains; 33 Missionaries, *Church Missionary Society*; 23 Missionaries, *Society for the Propagation of the Gospel*; "other clergymen," 7; in all 78, of whom 12 were native clergy! In the face of this "Declaration," a declaration made by the Bishop and clergy of Madras, will it be again asserted that an extension of the episcopate in the Madras Presidency is not requisite? More than ten years have passed away since the Bishop and his clergy thus solemnly pronounced upon the wants of the diocese; these ten years have added to those wants; will the Church at home remain inactive with respect to them? I have trespassed too far upon your pages, but, with your permission, I will return to the subject again.

A MISSIONARY.

BISHOP CLAUGHTON AND THE MISSION-WORK IN CEYLON.

THE Bishop of Colombo has announced his wish to make some important alterations in the mode of Missionary operations in Ceylon under the *Society for the Propagation of the Gospel*. He proposed "to lessen very considerably the number of Catechists—i. e. Catechists working separately in charge of stations or districts of their own—partly by substituting ordained persons where it was practicable, and where this could not be done for want of funds, by combining two or more Catechists' offices together, under one Clergyman. His opinion was that the present use of the office of Catechist was of an irregular character, and was working prejudicially to the Missionary cause. It had grown up under circumstances of a temporary character, the difficulty of educating sufficiently for ordination in a colony, or of finding fit persons willing to offer themselves for its ministerial office. It had probably also been suggested by the class of men called *proponents* under the Dutch system. But he could not consider it in accordance with the rule of the Church of England to continue the system, though he would not rashly discontinue it at once. He pointed out the actual effect of the system in the rarity of native conversion where it prevailed, and also in the frequency of lapses into heathenism, or secession to

Rome or Dissent after conversion. The fact was, that persons sincerely anxious to embrace Christianity were not satisfied to wait for months and even years without Baptism for want of one qualified to administer the rite. Nor were those who were already Christians content to be dependent on the chance visit of a Clergyman, for ordinances which others were only too ready to administer, or to teach them to dispense with entirely. In speaking of Catechists, he wished to be understood not to disparage any individual, but to condemn the system as at present existing. He did not object to the use of Catechists under *Missionaries* (as in the Coolie Mission, and in some of their own districts), but to the occupation of important stations by unordained men, the effect of which he could prove was injurious.

The Bishop also proposed to dispense with the numerous small grants to schools, now made by the Society in Ceylon; not from any dissatisfaction with the mode in which such schools were conducted, but from his convictions that these were matters of detail, which should be left to the Missionary, and that he would find local sources of support much sooner if left to his own judgment, than whilst encouraged to resort for guidance and help to their Committee in every case. He considered it was no part of the Society's duty to undertake these minor expenses. The income of the Missionary should be made adequate to meet all legitimate demand on his support, and that done, he should be interfered with as little as possible by the Committee. As Bishop, of course, he hoped his Clergy would not hesitate to come to him for advice or aid on every occasion that they required it, and in any pressing case he would support their applications to the Committee."

A Sub-Committee (consisting of Mr. Vane, Mr. Justice Thomson, Rev. Messrs. Dias, Boake, and Ondaatje) has been appointed to consider and report upon the Bishop's suggestions.

The Bishop of Calcutta, as Metropolitan of India, was to visit Ceylon in December.

The Bishop of the Diocese has, during his residence in Colombo, renewed his practice of preaching by interpretation to the people working in the coffee stores. These addresses were very attentively listened to, and it was hoped would not be without effect. The Bishop was assisted by the Revs. S. D. Ondaatje and C. Devasagayam.

The *Ceylon Gleaner*, to which we are indebted for these Missionary tidings, further informs us, that St. Thomas' College is now affiliated to the Calcutta University, and that both the College and School attached are recovering from their temporary depression.

A VISIT TO CASHMERE.

Peshawur, Nov. 3, 1863.

DEAR SIR,—Feeling that we needed a change, and having three months' leave, we left this city last July for a three months' trip to Cashmere, and have just returned. As a few remarks on what I saw of the country and people might be acceptable, I send you some account of what came under my notice.

There are many routes to Cashmere, all however equally difficult and bad, as there are no roads in the whole country; and you may conceive of the difficulty of travelling, when I say that we had to ascend and descend all the mountains belonging to the Himalayan range which lie between Peshawur and Cashmere. We went by the Murree route, and found it ten marches to the valley of Cashmere from our hill-station, Murree.

The first two marches, up to the river Jhelum, are in our own territory; crossing the river we were in the territory of the Maharajah of Cashmere. For the first six marches from the Jhelum the country was mountainous, very grand, but thinly populated, and but partially cultivated; for the last two, however, to the first place you come to in the valley—Baramoolah, the scenery is different. You have to go through quite a wood, and you see flowers and fruits of all kinds growing wild. When you get within a few miles of Baramoolah you find the Jhelum, which had for the last few marches been tumbling and roaring along, now calm and placid, with little boats plying on it. Arrived at Baramoolah, you find a good sized town, built on the opposite side of the river, and the place from the distance looks well enough. On this side the river there is an old mud fort, the hut built by the Maharajah for visitors, and a few gardens, and leading across the river a rough wooden bridge. You see a number of boats on the river, and are informed that you must now give up marching, and take one of these boats and go up to Serinuggar, the capital of Cashmere. After a little trouble and no end of fighting between the boatmen, we engaged two boats, and when we started we found that of the two boats one had only one man and the other two. The boats were entirely worked by women and girls; they paddle and track and do everything; the man seems to be proprietor, and only helps on emergencies.

It takes two days to arrive at Serinuggar from Baramoolah when the rains have fallen and this low country is covered with water, but for the greater part of the way one has to go along nullahs and through swamps covered with long grass and rushes, and so infested with musquitoes that do what we would we could not keep them off our hands and face and neck: as a last resource we had to make a cowdung fire, and sit in the smoke.

We remained at Serinuggar some days, but did not like the place at all; for of all the dirty cities I have seen, and eastern cities are mostly dirty, Serinuggar outdoes them all. The city is built on both sides of the river Jhelum which runs through it; and the principal buildings being at the very brink, the chief means used for getting about and also for conveying goods, are boats of all sizes; each respectable native keeps one of his own, with so many boatmen, as at home you would keep a horse or carriage. There are also nullahs leading from the river which take you to the back parts of the city. The river is crossed at different places by wooden bridges, exactly similar to the one at Baramoolah—I think there are six in all; one of them is also a market place, as it has huts on each side, where all sorts of things are sold on market days. Along the river there are a number of pucca ghauts or landing-places, which, up to about twelve o'clock, are covered with men and women washing themselves or carrying away water in earthen vessels for the use of their households. The Mahomedan women generally dress in white, and the Hindoo women, or

Punditanees, as they are called, in a scarlet colour. The shape of the dress in both is similar, resembling as closely as possible a milkman's frock at home; this is the only garment they wear on the body. In winter it is of woollen stuff, and in summer of cotton; but in winter, beside their frock, they always carry in one hand a small earthen vessel bound round with wicker-work, and filled with coals of fire. On their heads they wear a kind of crown, made of some red material, and over this, falling down over the back, and reaching sometimes almost to the feet, is thrown a white sheet. The hair of the unmarried is interwoven with silk and plaited, and ornamented at the bottom with silk tassels, and allowed to hang down their backs. They are generally barefooted; when they do wear anything it is sandals made of grass; and some of these made for the high caste Punditanees are so finely worked and neatly made, that they look anything but badly. Of course the richer and prettier women are hardly ever seen by us, as they are generally confined in their *Zinānās*. The dress of the men is similar to the frock of the women, except that they add a pair of drawers and wear a turban instead of the crown, and shoes on their feet.

As you go along the river you also see a number of wooden bathing-places erected in the river; these places are always resorted to for all ablutions. Beyond the city are some nice orchards, which are very regularly laid out, and have poplar trees planted in long lines all about them. Along the brink of this river also they are planted in rows, and give it a very nice appearance. There is also a poplar avenue about a mile long, which is well worth seeing. Then, in the apple orchard, the Maharajah has constructed a number of rough bungalows for the use of European travellers, and all who visit Cashmere generally come and reside in them. The influx of European visitors is becoming greater every year—there were about two hundred this year—and the benefit to the country and natives is very great, as large sums of money are spent by them. You, however soon find Serinuggar a very dull place; one visit to the city is enough, for when you once leave your boat you find it so filthy, the inhabitants so dirty, and the odours so offensive, that you have no desire to go again. There are four shawl merchants; you go there and see the different kinds of shawls they have for sale, as also the different other kinds of cloth, and if you need any you make purchases. They also make nice papier-maché work of all kinds, and are noted for their work in gold and silver. To these bungalows they generally bring round a variety of things for sale. Among the European residents you find that the Government sends up a civil officer, who is a kind of resident at the Court of the Maharajah, for the six months during which the country is open to visitors; a doctor also is appointed, and for the first time, this year a chaplain was sent up. Efforts have also been made to establish a Mission, and the *Church Missionary Society* have been invited to occupy the field; a beginning has been made, for we found a Missionary and his family had arrived and were residing at Serinuggar.

There were many things, however, with reference to these matters, which one could not help observing. There were, as I have said, hundreds of visitors to Cashmere and at Serinuggar itself, where service was held on the

Lord's-day ; there were a great number of persons, but when we went to the place where Divine Service was to be held in the morning, there were not eight persons present besides the Chaplain's family, and in the afternoon there were only ourselves, the Chaplain's family, and two other persons. This we thought sufficiently disgraceful in a heathen and independent country, where the people will judge of us as a nation by the individual Englishmen they see. We were, however, horrified at what was, if I may so say forced upon us, not to mention that instead of being at church most of the people had gone to see the Maharajah's troops out on parade—for he, wishing to provide amusement, had, under guidance, directed that his troops should parade and the band play every Sunday evening for the amusement of the visitors ; but besides this, he is in the habit of giving a dinner to the visitors present at Serinuggar every now and then. As the invitation came to us, we thought it but right to accept it and go. We were, however, much disgusted with what we saw, and sorry that we went. On arrival, you walked up and were introduced to the Maharajah by a native of his court, who spoke English, and then you took a chair and saw that a number of women were dancing to some wretched native music, and that every now and then the music was accompanied by singing, both on the part of the dancers and the natives who sat round. After a little, dinner was announced, and the Maharajah, getting up and leading the Government political officer to the door, departed. The dinner, I must say, was hardly eatable, and the wines &c., were perfectly undrinkable, but the conduct of the visitors was most unbecoming. As soon as one conveniently could, the room was left for the outer court, where the dancing continued. After a while the Maharajah presented his gifts, in return for some he had received in the name of her Majesty ; then, rising and leading the Government officer to the door, he departed. All the visitors followed, and descending to the river went to their boats. Looking on, we were surprised to see that the women who had been dancing were led by the officers from the palace to their boats, and on inquiry found that the women were but the common women of the town collected by the Maharajah on such occasions. . . . This to our minds fully accounted for the neglect of the means of grace, and it struck us also that the officer sent by Government to see that everything should be attended to and properly arranged was either very negligent or incompetent ; for, to our thinking, such conduct being publicly allowed was as discreditable to our Government, as it is degrading to us in the estimation of the people.

The Mission has just been established, and we hardly know if it will succeed or not. The Maharajah is a bigoted Hindoo, and very much against it, and is angry that it has been established in his dominions without his permission ; and, as far as it is in his power, he does everything to discourage any efforts made for the enlightenment or conversion of his subjects. And this, with the example given to the people by professing Christians from among our own people, will make it a difficult work for the Missionaries even to command the attention of the people. Doubtless, what they will first hear will be, “ Why do not you teach your own people, instead of coming to teach us ? for they are worse, as they act thus and thus.”

A few words about the Maharajah and people of the country.

After a few days residence at Serinuggar, we went up the river, and travelled about for a fortnight, and were highly delighted with the country, the scenery, the fruits, growing almost wild, and the apples and pears as good as any you can procure at home. I, however, never had the words of Bishop Heber's hymn so brought home to me as I have had here, for in no place could they be more literally true and correct than here:—

“Every prospect pleases, but man alone is vile.”

The beautiful mountains and valleys, the pasture grounds, the springs and waterfalls and orchards; the winding or rather zigzag river, the lakes and green fields, with the snow-covered mountain-tops in the distance, all making one beautiful whole; but the inhabitants are very vile—the vilest I have ever seen. In India it is notorious that the natives, like the Cretans of old, are liars, but the Cashmeres are worse; they seem to have but one refuge, and that is a refuge of lies; and they have become so addicted to the habit, that even when you can see no object in it, you find that they are lying. Now the only thing I could attribute this habit to, is the system of oppression and tyranny to which they are and have been subject for generations. At present they are perfectly ground down—in fact, treated in a manner that Englishmen cannot even understand if it could be described. If the Maharajah or his people need anything, they never think of paying for it; some soldiers are sent to extort what is wanted. The land all belongs to the Maharajah, and it is farmed out in lots to the highest bidders, who farm it out to others, and so on; and besides this the Maharajah has a monopoly of most things, and of other things he has a certain share. Each village has also to make a present of so many horses, sheep, &c. And no man or woman may leave the country without special permission and a heavy tax. Yet, in spite of a bad and grasping government and lazy people, who care for nothing but to have their present wants supplied, it is a wonderful country; everything abounds, and can be purchased for a most trifling sum. As no one is allowed to kill cattle or take them out of the country, they abound, and the villagers hardly know what to do with them. A penny would procure you a quart of milk and a half-pound of butter, and we actually purchased a cow and calf for ten shillings. A lamb you could purchase for a shilling, fowls at twopence or threepence each, a dozen eggs for a penny, and three to five ducks for a shilling; and yet the majority of the people think these prices so high that they live on nothing but rice, vegetables, and milk. Rice is produced in great quantities in the country, and the coarser sort is sold at the rate of about forty pounds for a shilling. From various inquiries, I found that it never costs a poor native more than two to three shillings a month to provide his food. This excessive abundance makes the people lazy and disinclined to work; and this, with the knowledge that if they did work and earn anything it would be taken from them as soon as they had accumulated it, ruins their character. Their laziness renders them stupid and leads them into evil habits of living, so that as a people, if they continue as they are, they must soon become very wretched.

The mass of the inhabitants are Mussulmans. The ruler is an Hindoo,

and being such, I might say that *nearly all* the officers of his court are also Hindoos; he is a very bigoted and ignorant man, and is quite under the guidance of his pundits, who make him do whatever they like, and though the country is being ruined, they take care of themselves. The Mahommedans are great people for living on meat, but here they are not allowed to know the taste of beef. If a man were caught killing cattle, he would either be hanged, as used to be the case, or, for fear of us, made away with in a more quiet manner. His pundits have just led him to issue an order prohibiting any of his subjects from catching fish though the river abounds with them, as they have led him to believe that his father Gholab Singh (to whom we sold the country and people) when he died was changed into a fish, and now swims up and down the river near his palace between the first and third bridges. He has also prohibited the Mahommedans from using their call to prayers from the tops of their mosques.

The mass of the population of Serinuggar and most of the large towns are shawl weavers. We went to see them at their work; their looms were of very rude construction, but some of the work produced was very fine. They work in a sitting posture, a number being closely huddled together; their sedentary occupation seems to shorten their lives and have all the usual ill effects of such work. In our travels in the country, we visited a number of places famed for their springs—they all seem to originate at the base of huge mountains, and are and have been regarded by the natives as *Divine mysteries*. At most of the places a reservoir has been formed, and though not a bubble can be perceived, the surface being as calm as possible, yet the amount of water discharged is great. The one at Rerenag is the source of the Jhelum. The natives consider them all sacred, and come on pilgrimages from immense distances to them. We found them all surrounded by crowds of devotees, some of whom had come from Bengal, a distance of about 2,000 miles. They have extraordinary fables regarding their origin, &c., which are believed even by the Mahommedan inhabitants, though they are ridiculous in the extreme. The country abounds in fruit to such an extent that it is wasted, and furnishes food for the bears and other wild animals. We always could get as many apples, pears, peaches, walnuts, &c., as we needed for sixpence.

The only two things which struck us, go where we would, as disagreeable, were the vileness of the people, and the oppression of the ruler. Everything is his monopoly, and to fill his coffers the people are ground down, and their refuge is one of lies.

A Missionary has gone among them, and though there are many difficulties and hindrances of various kinds to their receiving and embracing the pure and holy Gospel of Christ—which, wherever it goes, confers on its recipients manliness, honesty, and every quality that is good—yet let us pray that God may bless and prosper it, that it may run and be glorified; and if we desire to be heard, let us endeavour as much as we can to remove all the hindrances and causes of offence possible.

W. C. B.

CHURCH ORGANIZATION IN LIBERIA.

THE article in the New York *Church Journal* upon our notice of the Church action in Liberia has drawn forth a letter from an eminent American layman to that *Journal*, which we here reprint:—

“ MESSRS. EDITORS,—I take the liberty of calling your attention to some inadvertences which have crept into your late leading article on the Liberian Church, which is, in most respects, very good.

1. There seems to be a confusion between two senses of the phrase ‘independent Church.’ It may mean a Church which is not so connected with other Churches as to be under a common authority with them. It may mean a Church which has within itself a sufficient number of Bishops to carry on the succession without the good offices of other Churches. The Church in the United States was independent in the first sense from the time that the political Revolution was complete. She was not independent in the second sense till some years later. The first seems the natural sense of the words. A Church which has no Bishop is rather imperfect than dependent. The Liberian Church may be independent in the first sense, although it is not in the second.

2. You assert that the Preface to the Prayer-Book only states a fact about our own Church without announcing any general principle. The words are: ‘When, in the course of Divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included.’ Surely the necessity must have been the consequence of a principle:—the principle, which I hold to be a sound one, that civil independence involves ecclesiastical independence. The error of those who organized what is sometimes called the Southern Church was an error about a fact. The seceding States have not, in the course of Divine Providence, become independent with respect to civil government.

3. You have made some mistakes in the history of the organization of our own Church. The Church in several States set up Diocesan organizations before there was any Bishop in the country. Had they not done so it is, humanly speaking, almost certain that there would not have been one yet. This is what the Liberians have done. There was no organization of a National Church extending over the whole nation until there were three Bishops, not four. But there was an organization of the Church in seven States, which thought itself independent. It acted, and was the means of obtaining the consecration of two Bishops. The present Constitution of the Church was in fact adopted by those seven States, when there were but two Bishops in them, and was on the point of going into operation with no more, when the adhesion of Connecticut, at the last moment, introduced a third. The fourth was not consecrated until about a year afterwards. The third Article of the Constitution retains traces of this in the provision, that there shall be a House of Bishops when there are three or more Bishops.

4. It is a mistake to say that there is no law by which the Bishops of our Church can canonically consecrate a Liberian Bishop. It is verbally true that there is no canon authorizing such a consecration; but none is

necessary. The tenth Article of the Constitution was added in 1844, to provide for such cases, and does provide for them very fully. If it be said that Liberia is not within the provisions of that Article because she is a missionary station of our own Church, an answer is ready. The African Mission was sent to a land in which there was no Church, in order to found one. When the people think fit to do what the Mission was intended to excite them to do, there is surely no cause of complaint, and they are entitled to any assistance which they may require. With respect to Bishop Payne's jurisdiction, he has none except over Missionaries and Clergymen of our Church. Over clergy of foreign ordination and laity he has no jurisdiction, unless they are employed by the Board of Missions. [Digest, Title I. Canon xiii. § 8, Clause 6.]

HUGH DAVEY EVANS, LL.D."

Baltimore, Dec. 7, 1868.

The representations of this letter have led the *Church Journal* to return to the discussion. Its two articles we are unable, for lack of space, to reproduce; but that inability is the less to be regretted, as the most important matters in them will be found examined in the subjoined communication which we have received from the same English correspondent to whom we have already been indebted in our attempts to ventilate this question:—

"SIR,—You justified the action of the clergy and laity of the Church in Liberia by a reference to the American Prayer-Book. The Church in the Southern or Confederate States defends its action by the same authority. The *Church Journal* smiles at such simplicity on the part of her Southern and Liberian brethren, and talks of the latter as 'parodying the words' of the said Preface. Let me, therefore, now give them in full, so that your readers may judge for themselves who most correctly interpret them—the Bishops, Clergy, and Laity of the South, and the Clergy of Liberia, or the writer in the *Church Journal*:—'But when, in the course of Divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches, and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity, consistently with the constitution and laws of their country.'

With the propriety of this sentence, as applied by the Church in the Southern States, we have nothing to do here, neither need we express our approval of the principle asserted in it; but thus much we must continue to maintain, that this principle does justify, on American Church grounds, the action of the Liberians.

Nor are we alone in so doing. In the columns of the *Church Journal* for Dec. 16th appears an able letter from H. D. Evans, Esq. Baltimore, one of the Lay Deputies of the Diocese of Maryland, in which Dr. E. shows that the course taken by the Liberians is correct when judged by the Canons, &c. of the American Church. The *Church Journal* replies to this letter in two leaders, on Dec. 16th and 23d, in which, because Liberia never was, in our sense of the word, an American colony, it is

attempted to show that, being always independent of the United States Government, Liberia possessed civil independence from the first, and therefore that ecclesiastical independence necessarily existed from the first also. But how much is the difficulty thus raised really worth?

It is true that Liberia never was a colony governed by the United States, as Sierra Leone is by England. Liberia consisted at first of settlements of free and liberated Africans sent out from the United States. Some emigrated, and others went at the expense of private individuals, and chiefly of a society formed in the United States, and called 'The Colonization Society.' These settlements were styled and spoken of as 'Colonies.' They were governed by officials nominated and sent out by the Colonization Society. The first emigrants left the United States in 1820. The settlements, or colonies, gradually increased and became stronger; and in 1839 it was thought that the time had come when the Colonization Society might unite them all in one, give them one general government, and, granting the settlers a greater degree of power, accustom them to the responsible duties of sovereignty. A new constitution was then sent out from America, and a new governor, both emanating from the Colonization Society. The Liberians, under the sanction of their former patrons and governors, and walking in the steps of the fathers of the United States, drew up a constitution, established a republic, and elected officers. Their independence was in course of time acknowledged by the principal Powers of Europe. But not till 1862 would the authorities at Washington ever acknowledge a Negro Government, and consent to receive a negro ambassador there. For this act thanks are due to President Lincoln and his advisers. As soon as possible afterwards, the Liberians met in Convention, and organized their Church, even as Americans had done in 1785.

The *Church Journal* objects to your defence of these proceedings on the ground that the Canons of their Church do not justify such a course. Here I might content myself with referring your readers to Dr. Evans' able letter. I, however, would also add a few remarks. It is probable that the Church in the United States never contemplated, and may not have legislated for, a Church planted as that of Liberia was; neither had the Church in England ever contemplated or provided for such a state of things as existed in the United States in 1785. What the Americans did then, surely the Liberians may do now. The *Church Journal* is not correct in saying that 'the Church of the United States had four Bishops, &c.' when she organized herself. She had not four Bishops till 1790. Her first Bishop, Seabury, was consecrated in 1784; Bishops White and Provoost were consecrated in 1787; and Bishop Madison not till 1790. Now, the 'General Ecclesiastical Constitution of the Protestant Episcopal Church in the United States of America' was adopted by the first Convention of the Protestant Episcopal Church held in Philadelphia, 1785. See Journal of that Convention, pp. 8, 9.

The *Church Journal* argues that the Liberian clergy are under the jurisdiction of Bishop Payne, and, therefore, not authorized to do what they have done. My former remarks on the sentence in the Preface to the American Book of Common Prayer apply equally here, but I will not repeat them. Dr. Evans also very briefly refers to this objection. I wish

to show that it is not so evident as the *Church Journal* assumes that it is. Bishop Payne was consecrated in 1851, as Bishop 'at Cape Palmas and parts adjacent West Africa.' Now, Cape Palmas was not at that time within the Liberian Republic. In 1853, Bishop Payne made his first report to the General Convention, and asked in it whether, in strictness of construction, the terms 'Cape Palmas and parts adjacent' embraced in whole or in part Liberia proper? The Bishop thought that they were intended to do so, but suggested an alteration, and wished 'Liberia and parts adjacent' substituted for them. Does not this prove that the point was one open to dispute? The Bishop proceeded to ask, in 1853:—1. Whether the Mission in West Africa might, under the title of 'The Protestant Episcopal Church in West Africa,' organize itself as a distinct Church, provided it adopted the Prayer-Book, and conformed to the doctrine, &c. of the Protestant Episcopal Church in the United States, America? 2. If not, that the General Convention would adopt the preliminary measures necessary to that end—I presume necessary to enable them so to organize themselves. 3. That this question of organization being settled, the Convention would suggest the manner and degree of connexion between the mother Church in America and her daughter in West Africa. And 4. If the General Convention would not leave the Mission free to determine this matter for itself, that it would alter his designation as suggested. Ten years ago, then, Bishop Payne saw the necessity of, and urged action on, the points recently determined for themselves by the Liberians. So far, however, as I can ascertain, the General Convention never took any action on these matters, though the Bishop brought them under notice again, both in '56 and '59. If anything was done in the matter in 1862, I am ignorant of it, not having been able to procure a copy of the Journal of the General Convention for that year.

I think I have shown reasons for dissenting from the statements of the *Church Journal*, and that, taking American Church Law as one's guide, the course followed by the Liberians is justifiable. They are now promised action on the part of the Church in the United States, but, having waited ten years, no wonder that they are impatient and credulous. I, too, am inclined to ask whether the Resolution of the Board of Missions, containing that promise, would have been passed, if the Liberians had not acted for themselves?

Faults may be found on minor points with the course taken by the Liberians. They might have adopted a less ambitious title than 'General Council,' and surely will do so when their attention is called to it. If they are right in the main, such (comparative) trifles can be corrected.

This letter is already too long, so, with the final sentence of the *Church Journal* in its first article, I will conclude:—'If our African Mission is to be supported at all, it must be, eventually, by passing into the hands of our brethren of the Church of England.' "

Since the above letter came into our hands, we observe that Dr. Evans has again written, twice, to the *Church Journal*, and that the *Journal* has twice replied. We will not, however, proceed further with the discussion here, except with regard to one position which seems to have been

assumed on the one side and tacitly admitted on the other, as if incontrovertibly correct, but against which we must protest. It seems to have been taken for granted that a Church cannot be independent "unless it has Bishops enough to maintain that independence validly,"—this form of speech meaning "unless it possesses three Bishops." This we can only characterise as a mistake.

A Church in other respects qualified can be "independent," with even but *one* Bishop. Whether there actually were in the early ages any instances of such a Church is not, indeed, a question into which we need enter, though we notice that Valesius, in enumerating the different kinds of Bishops termed *Autocephali*, asserts it, and that Bingham, while doubting it, instances the Scythian single Bishopric of Tomis as possibly a specimen of the *rara avis*. But, granting that Independent Churches with only one Bishop are rare, or none, in primitive antiquity, it is at all events a fact that there is one such Church now, in the Anglican Communion—that of the Sandwich Islands (of which *as such* Archbishop Longley has at public meetings, in our own hearing, spoken approvingly). It is also a fact that the so-called "Jansenist" Church of Holland is an instance of a Church maintaining independence with only one Bishop, and that Bishop not a Diocesan—nay, not even like Bishop Payne in the case of Liberia, a Bishop having at least some sort of mission in the land. In the circumstance that that Church, whose succession descended through the Bishop of "Babylon in partibus," not only survives in spite of the double attacks of Jesuits and ultra-Protestants, but has come to be organized into those dioceses and to possess three diocesan Bishops, the Liberians may find a justification for their own hopes of a parallel development.

It is plain that the position we are contesting depends on the assumption that episcopal consecrations performed by less than three Bishops, or, certainly, at least consecrations by *one*, are devoid of validity. But this assumption also is a mistake. It appears certain that the direct line of the succession in England itself was non-episcopal at its start;—judging from the directions given by Gregory and the wording of the narrative in Bede, the first Bishops appointed by Augustine to London and Rochester were consecrated by our Archbishop alone, with no assistants either British or Gallican. But it is not necessary to cite precedents in defence of the validity of monepiscopal consecration; it is not only a received axiom in the Roman Catholic Communion, acted on daily throughout the world, but it has been implicitly admitted in the American Churches by the recognition given to the succession of Sweden, which, like that of several other countries, is monepiscopal. This kind of succession is *not canonical*, but it is not on that account to be always rejected, and in no case can it be otherwise than *valid*.

In parting with the subject of the Liberian Mission, we will only add that we are thankful to the New York *Church Journal* for having devoted so much space to its consideration; and although we may have a friendly difference as to some of the points which have been raised in its discussion, we can only cordially concur in the desire which our American brethren have expressed for the future welfare of an infant Church which owes to them its existence.

CAPTAIN SPEKE ON A NEW MISSION TO EASTERN AFRICA.

CAPTAIN SPEKE, the discoverer of the source of the Nile, in a late speech at Taunton, thus described a new field for missionary enterprise :—

“I believe that I have discovered a zone of wonderful fertility in Africa, stretching in a line with the equator from east to west. The beauty of the country was really astonishing; but wherever there are great lakes, and mountains, and beautiful trees, and verdure, it cannot be otherwise. Look at my observations of latitude and longitude; remark the altitude and the metrical observations, and from these form your opinion as to the kind of country this must be; they are facts which cannot be contradicted, and which speak for themselves. I have shown that the altitude of the country is between 3,000 and 4,000 feet: thus, in the very heart of it, is a great group of mountains, which are the rain-bearers for fertilizing the country; so that throughout the whole duration of the twelve months, there is a fall of rain on an average of two or three days, and there is a temperature as mild as of England in summer; and with the moisture and heat combined, you can imagine the result. It is not a rocky country; it is composed of a soft sandstone; and from the wearing down of the hills, there must be collected each year in the valleys a vegetable mould, which only requires rain to make it the most fertile of all regions. And although the climate is so temperate, it is the most healthy of all the regions in which I have travelled. It may be said that I am to an extent acclimatized, but I do not judge from the effect of the climate upon myself alone; there are Arab merchants and others who say, that there is no place so healthy as these equatorial regions. Now, as this country is so prolific, as its climate is so genial, as all facts tend to show that, properly developed, it is as fertile as any country in the world; I think, instead of devoting our attention to the most distant place from the equator, where there are great rains, great droughts, and fearful famines, we should look to this most fertile country. . . . And if Missionaries should again enter Africa, this region is especially the spot to which they should direct their attention; they would meet there a people not purely heathen, but who, having emanated from the Abyssinian stock, have the germ of Christianity within them. I wish particularly to draw the attention of clergymen to these people. I am certain that if the kings who rule the country could be visited by our Missionaries, they would heartily receive them, for they told me so. When I spoke to them of the power of knowledge, they wished that I could educate their children; but I was fearful if these children were brought to *this country they would not desire to return to their homes*. I therefore told them, *that I would send Missionaries to them*; and as they all accepted the view which I then expressed, I feel certain that *they are now expecting their visit*. You have read doubtless of the number of lives which are sacrificed in the kingdom of Uganda alone each year. It is really very fearful; but it is not only those that are executed, but those also who are carried off by slavery, that cause the country to be

in so turbulent and so excited a state. Really something ought to be done to put a stop to this. I would willingly go myself and lead the way. But I would prefer that to these regions there should go certain Missionaries under such able guidance as Dr. Livingstone. There should also be employed in the work negro clergymen, of whom many are to be found on the western coast. Of course there could be as many young bloods as would like to go; being careful to ascertain that they are constituted for it, bearing in mind that in Africa, the climate is during the whole year of an equal temperament. In England we enjoyed better health, because we were accustomed to the change. We can never thrive so well elsewhere, until we have been there a certain time, and have got acclimatized."

We have great pleasure in giving publicity to the following letter, with which Captain Speke has been good enough to favour us:—

"Sir,—I heartily trust that a Mission will be set on foot, without delay, to the regions of Eastern Africa which I have recently visited. There seems to me no reason for not uniting in this with the Scandinavians, as suggested in your *Chronicle*, especially since Dr. Krapf's representations have induced them to meditate attempting something among the Gallas. For my own part, I should wish for no better plan than that of a 'United Church Mission,' for opening those extremely fertile and beautiful territories at the head of the Nile to Christianity, and so to commerce and civilization. The three kingdoms, Kanague, Uganda, and Unyoro, are in my opinion the key to Africa and the centre from which the light ought to radiate. A Mission thither, if properly managed, in combination with Government officers having authority to maintain the rights of the kings of those countries against the violence and fiendish oppressions of the White Nile traders, would prove of the greatest benefit both to ourselves and the Africans. The great fault which has hitherto existed and dispirited Missionary enterprise, is that of selecting places where no strong native Governments exist, and where the land is poor in consequence of its being subject to periodical droughts and famines. In the three countries I have mentioned neither of these two evils at present exist; but if they are not attended to at once, there is no knowing what will happen as the White Nile traders push further South. In short, I am inclined to believe that the traders themselves will bring down those semi-Christian Governments and ride over those splendid lands, as the Moors of old made their way into Spain: hitherto the traders have confined themselves to the poor lands without the fertile zone, but now they are entering into this, and the result will be conquest—accompanied of course by the firm establishment of that more stubborn foe to Christianity than Judaism itself—Mahommedanism. I would strongly advise the Zambézi Mission, and also the Zanzibar Mission, to be moved up to the Equator.

Of the Galla country I know nothing; but before Dr. Krapf leads any Missionaries there, I would like him to show that the country he intends to work upon is adequate to supporting his Mission. Too much importance cannot be attached to this point, as failures bring such a strong cry against enterprise; one more wrong step might break down public faith, and the whole fabric would be ruined.

You are aware that I maintain that the slave trade will never be put down by vessel-hunting at sea alone. We are fruitlessly spending millions in that way at present, without any good effect, and we shall continue to do so until the Government is enabled to see, through public opinion, that the cheaper and surer way of gaining their point is to assist in the development of the Interior African.

J. H. SPEKE."

Captain Speke has already offered 100*l.* towards giving any Missionary a start who would go to instruct the people of the Wahuma kingdoms. The route is by way of Lũakim on the Red Sea to Benher on the Nile, and thence up the Nile.

A suggestion has been urged by a correspondent of the *Church Review*, which reminds us of the Bishop of Calcutta's advice to the "Moslem Missionary Society," to place at Aden a Missionary to the Mahommedans:—

"A few months ago, a suggestion was made by one of the writers in a popular periodical as the result of long experience in Eastern Africa, that the Society he was addressing should fix the base of their operations at Aden. Surely the Church of England ought not to be behindhand in doing something for a settlement which has been now for many years one of our country's possessions. Aden, with the more recently-acquired island of Perim, and the organizing of a missionary staff to operate in the region pointed out by Captain Speke, would give ample work for a Bishop. In favour of Aden it may be stated that it is becoming more and more the Singapore of that region; that there are always two or three Indian regiments stationed there; that owing to its healthiness, Europeans, invalided by the relaxing climate of Bombay, are wont to resort thither in considerable numbers; and that in no place in the world are more numerous nationalities represented, affording facilities for studying languages, apart from the distractions of missionary life in wild regions, of which active Missionaries would know how to avail themselves."

Reviews and Notices.

Life and Work in Newfoundland: Reminiscences of Thirteen Years spent there. By the Rev. JULIAN MORETON, Colonial Chaplain at Labuan, late Missionary at Greenspond, Newfoundland. Rivingtons, London.

WE commend this little volume to any one who wishes to know the difficulties and perils in the life of a Newfoundland clergyman. The hardships which Mr. Moreton had to endure ruined his health, and compelled him to retire from his work. This book would be found useful by any person wishing to give a missionary lecture on Newfoundland.

The following extracts from the preface will show under what circumstances the book is printed :—

“ The author of this little work being unable to superintend its publication, I, as his friend, undertook the task, although with great diffidence; but I soon found it a comparatively easy one. The book itself contains such a plain, unvarnished account of facts, such a humble and truthful picture of the difficulties and encouragements of a devoted Missionary, that there was nothing to be done in the way of revision, even had I felt at all competent to try my hand at such work. A few words, however, as to the author may not be unacceptable.

The entire break-down of his own health, and the weak constitution of one of his children, determined Mr. Moreton, for a time at least, to give up missionary work in the trying climate of Newfoundland, where he had been engaged for upwards of thirteen years. Shortly after his arrival in England, he was offered duty at Romford by Archdeacon Grant, then vicar of that place. He joined us in our work in that parish on Christmas Day, 1861, and remained with us until he again left England. Very shortly after his taking up his residence in Romford, he was offered by the Duke of Newcastle, at the recommendation of the *Society for the Propagation of the Gospel*, the Colonial Chaplaincy in the Island of Labuan. This, after mature consideration, he, to our regret, accepted. His duty there is to act as chaplain to the English troops in that colony, and to perform occasional services for the benefit of the men employed in the coal mines at the further end of the island. After remaining with us for about six months, he started with his wife and children for Labuan, in the month of May. Previous to his departure, he was presented by some friends at Romford, who in this short time had learnt to respect and esteem him, with a parting gift of some divinity books, a handsome service of communion plate, and an aneroid barometer.”

The following passage shows that the people of Newfoundland are still very ignorant of the nature of the resources from which their clergy are supported :—

“ The clergyman, too, is known to be receiving a salary from the *Society for the Propagation of the Gospel* for his living among and serving them, and it is not to be wondered at, if unrefined minds do not conceive, or cannot appreciate, a higher motive for his doing so. It is very generally thought of him that he would never leave England to dwell among them, if it were not ‘ worth his while,’ i.e. if the situation did not confer some worldly gain to attract him. Protesting against this notion is of very little avail in correcting it, and the clergyman acts unwisely in appearing too much concerned about it. It is part of his cross, and so to be borne patiently. One might think that the fact of the smallness of his salary from the Society (100*l.*), being well known, would be sufficient to exclude this mean thought; but experience has proved the contrary. A further mischievous conceit of this matter is still prevalent with many of the people, in spite of much effort that has been made to remove it; namely, that the Society is but a branch of the national government, and its funds derived

from the taxes. Hence some men of my flock have plainly told me that they indirectly maintained the clergyman, though they were never contributors to his yearly collection of dues. These causes will account for the clergyman's position also being very different from that held by his brethren in England."

THE REV. H. P. LIDDON'S *Sermon*, preached at the consecration of the Bishop of Nassau, bears the title of *Apostolic Labours an Evidence of Christian Truth*. (Rivingtons.) After a learned exposition of his text, Rom. x. 18, the preacher advocates the Divine origin of Christianity, from the facts (1), that the work of the apostles and evangelists has stood the test of time, and is now firmer and stronger than ever; and (2), that, in accordance with the prediction of the Psalmist (xix. 4), the missionary energy of the Church still continues unabated. The sermon is marked throughout by Mr. Liddon's usual depth of thought and fervid eloquence.

Colonial, Foreign, and Home News.

SUMMARY.

FROM South Africa tidings are come that BISHOP COLENZO'S trial at Capetown was concluded on Dec. 16th. "He was found guilty by the Suffragan Bishops on all the nine counts on which he had been accused. The Metropolitan agreed in that opinion, and sentenced Bishop Colenso to be deprived of his See, and all his right of office therein. The defendant not being present to hear the judgment pronounced against him, the Metropolitan gave him until the 4th of March next to file, in London, a full, unconditional, and absolute retractation, in writing, of all the heretical extracts referred to in the counts; or, otherwise, to the 16th of April next to file a like retractation in Capetown. On Bishop Colenso so complying, the sentence becomes null and void. Dr. Bleek protested against the proceedings and the validity of the judgment, and gave notice of appeal." Meanwhile, Bishop Colenso, who is still in England, has put forth a statement of some grounds on which he impugns the legality of the whole action taken against him at the Cape.

Bishop COLENZO has not only called forth sufficient English answers to his books to make a large if not select library, but has begun to affect writers of other nations and religions. Synd Chmud, a Mussulman writer of repute in India, the author of a commentary on the Holy Bible, is preparing for the press, at GhuzEEPore, a reply to him. It is curious that a Mahomedan should feel himself called upon to defend the Bible against the criticism of an English Bishop.

The same mail brings intelligence that BISHOP TOZER and his companions have left the spot on which the Universities' Mission was first established, and removed some hundred miles to a higher and healthier region. Happily they do not appear to have suffered as their predecessors have done; one only of the first little band remained at the station, the

others having all died or returned home. Indeed, there is cause to fear that the pioneer of the Mission, the intrepid Livingstone himself, has fallen a victim, not to the deadly African climate, but to the equally fatal savagery which it has hitherto produced. There appears to be no doubt that his life has been attempted; the only hope being that he was not quite killed.

AT STUTTGARD, the British Chaplain has just had the sum of 2,000*l.* placed at his disposal for building a church. It is also hoped that a suitable site will be provided either by the Government or the town. The church is to hold 150; and there are to be daily prayer and weekly celebrations.

DIOCESE OF FREDERICTON.—“All Saints’ Day, 1863. Since the delivery of the last charge of the Bishop, on ‘the duty of all classes of Churchmen to contribute to an Endowment Fund,’ the questions of the Endowment Fund, and the Nomination of the Clergy to Benefices, have been much discussed. We have no Synod. The Bishop, therefore, called a meeting of the clergy and laity in October, to consider these subjects. Parish meetings had been previously held, the result of which showed that the present mode of appointing to benefices by the Lieutenant-Governor, as representative of the Crown, is satisfactory. Though some evidently wished to involve the two questions of Nomination and Endowment together, yet, after a lengthened discussion, a resolution, approving of Crown appointments, was carried, with few dissentient voices. So far satisfactory. Not so, however, with the proposed Endowment Fund of 20,000*l.* The clergy, according to their scanty means, following the noble example of their Bishop, have contributed liberally to the Fund, but the laity have unaccountably stood aloof. It is hoped that the Diocesan Church Society will take the matter up at its next General Meeting, and send delegates into every parish, and interest all classes in the matter. At present nothing of the kind has been attempted.

The Bishop has been actively employed this summer in one of his Confirmation tours. It has been remarked by those who remember the early days of his Episcopate, that the marked improvement in the behaviour of the candidates may be traced to his loving earnestness and sound Churchmanship. His addresses are often extemporaneous, and are saturated with fatherly counsel.

The Tenth Anniversary of the Consecration of the Cathedral was celebrated in September. During the same month, a pleasant Harvest Home gathering passed off very well for a first attempt of any thing of the kind in New Brunswick, and will probably be imitated in other parts of the diocese next year. Hymns, ancient and modern, were used on this occasion, and the work is becoming popular in many a back-settlement Church. So generally acceptable is it, that in one distant ‘clearing,’ Presbyterians who were wedded to the wretched harmonies of Boston publications, have become quite attached to ‘the new book.’”

DUTCH KIRK AT THE CAPE.—An important Synod of the Dutch Communion was held at Capetown in the autumn of last year. Of the matters

which came before it, that which excited most interest was a proceeding against Mr. Kotzé, the minister of Darling, for heresy, this divine having denied the accuracy of the 60th answer in the Heidelberg Catechism, which affirms that man is always inclined to all evil. Mr. Kotzé maintained that the assertion could not be true of even a heathen, it not being possible that anything but a devil could be in the condition implied by the doctrine in the catechism. After protracted and angry discussions, the Synod resolved to suspend Mr. Kotzé from his office till the next meeting of the Synodical Commission, in the year 1864, when, in case he has not sent in a written retraction, he will be deprived of his *status* as a pastor and minister. Even within the Dutch Reformed Kirk itself, Mr. Kotzé has many sympathizers, and a "Church Defence Association" was promptly formed, for the purpose of taking measures to test the legality of the proceedings of the Synod. A summons has been served upon the Moderator, citing him to appear before the Judges of the Supreme Court, to show cause why he should not be interdicted from carrying out the sentence of suspension. Between 200*l.* and 300*l.* have already been subscribed to defray the cost of the proceedings, and Mr. Kotzé's parishioners have threatened to secede in a body if he is not restored within six months. —*Anglo-African.*

ROMAN CATHOLIC MISSIONS.—The report of the *Association for the Propagation of the Faith* again announces an increase in the receipts. The total amounted in 1862 to 4,721,194 francs. But "far vaster resources are needful to enable the Missioners to carry on their labours in the ever-widening field. As an instance, it may be mentioned that the number of the *Annals* in which this report appears announces the departure of eighty Missioners, the passage of each requiring an outlay, on an average, of 1,500 francs. . . . The disproportion is very striking, when we compare the rapid development of the apostolic work with the slow advance of our resources. On the accession of Pius IX. in 1846, the great Missions of Asia, Africa, Oceanica, and the American continent, which shared our benefactions, did not number more than seventy. At present there are 135—almost double the number. Our receipts have not, by any means, made the same progress. Will it, then, be found more difficult to get Christians to give their mite, than priests to sacrifice their life in propagating the faith in distant lands? . . . Wherever religious liberty is enjoyed, we should hasten to take advantage of the circumstance by creating establishments worthy of the Catholic religion. Where anarchy prevails, what desolation is the consequence. Last year, during the short time the rebels of China remained under the walls of Shanghai, the single mission of Kiang-Nan has suffered losses which 500,000*f.* could not cover."

As for the Annamite Missions, "a Spanish Religious of Tonquin enumerates 16,000 Christians immolated in his central vicariate."

We learn from the balance-sheet, that the receipts from France amount to 3,175,473*f.* Belgium contributes 271,234*f.*, and Germany a little less; Italy, 403,632*f.*; British Isles, 193,401*f.* North America stands next in amount, 157,639*f.* Spain sends only 17,852*f.*

The report of the "Vicariate-Apostolic of the Sandwich Islands" gives the following distribution of population :—"Roman Catholics, 23,500 ; Heretics, 25,000 ; Infidels, 21,000." The Pope has there eighteen European Missionaries, twelve catechist brothers, and a convent of ten nuns. His Vicar-Apostolic, "Louis Bishop of Arath," expresses alarm at the arrival of the Anglican Bishop, "with his Henry VIII. religion."

The "Table showing the different Missions of the congregation of St. Lazarus" shows that the efforts of the American Presbyterians to proselytize from the Eastern Church are still surpassed by those of Rome. The Lazarist congregation alone has in Turkey sixty priests and forty brothers, with many schools, orphanages, and colleges.

ST. ANN'S FRENCH MISSION, KANKAKEE COUNTY, ILLINOIS.—The Rev Mr. Juny is now ministering to a portion of the French Colony at St. Ann's, employed by the "American Church Missionary Society." He gives an interesting account of our Bishop's services and influence ; but necessarily omits, what we can heartily add, that Mr. Juny himself is a man of learning, piety, and zeal, who is working indefatigably and wisely to gather up the "fragments that remain" for the Church, of the large body of French who, under the influence of Father Chiniquy, some years ago left the Roman Communion. The enterprise in itself involves a huge pecuniary fraud. The converts have been bandied about in every form of sectarian rivalry. The schismatic movement of the Church Missionary Society, who have spent probably some thousands of dollars there, is in Kankakee an utter failure ; Dr. Williamson having alienated every French and every English family, and ended by giving up the place of worship to the Baptists. Until last January, Mr. Juny worked to great disadvantage as his assistant, but since then has been retrieving, within his own field at St. Ann, some of these fatal errors of administration. What the end is to be of this extraordinary movement in Kankakee County, we cannot tell ; but fear there has been a combination of moral wrong and executive blundering in all connected with it which will "cause our adversaries to rejoice," and cast suspicion and reproach on similar claims to our sympathy and support.—*North-West Church.*

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Jan. 5, 1864.* Bishop Chapman in the chair.

A letter was read from the Bishop of Adelaide, dated Bishop's Court, Oct. 26, 1863, forwarding the intelligence that another pupil of St. Peter's Collegiate School was about to be ordained deacon ; that tenders had been called for to complete the collegiate chapel ; and that the pupils had highly distinguished themselves at the late competitive examination.

The Church of St. George's, Gawler, towards which the Society contributed 80%. was nearly completed ; and on Oct. 22, the nave added to St. Bartholomew's Church was consecrated. This latter church, which will hold 350, stands in a populous suburb of Adelaide ; the nave alone had cost 1,600%.

The Bishop of Labuan, in a letter from Sarawak, dated Oct. 14, 1863, forwarded an application for aid from the Rev. Walter Chambers at Banting, the head-quarters of the Mission to the Dyaks of the Lingga country. In 1855 help was given by the Society towards building a small church there, designed to form the chancel of a future larger church. There was not now space for the usual Sunday congregation, and when, as on the great festivals, the Christians assembled from villages from ten to sixty miles away, there were crowded within the church twice the number for which it was originally intended. During the last half-year there had been thirty-four baptisms, including five of chiefs. It was proposed to erect a nave 48 feet by 28 feet, which, added to the chancel, would make the entire church 80 feet in length. The Bishop stated that he had no funds at his disposal to assist. The Board granted 25*l.* towards this object.

A letter was received from the Bishop of Huron, forwarding applications:—1. From the Rev. T. Belcher, towards completing the church at Lakeside. \$700 had been raised, and contributions of building materials, labour, and other aids, had been made, of the value of \$2,000. 2. From the Rev. David Armstrong, Missionary of the *Society for the Propagation of the Gospel*, on the river St. Clair, which forms the western boundary of Canada, for aid towards the completion of Moortown Church. 3. From the Rev. H. Caulfield, for completing the church at McGillivray, the parishioners of which were very poor settlers from Ireland. The Bishop said that “churches would not have been erected for many years in these places had it not been for the hope of obtaining assistance from the funds of the *Society for Promoting Christian Knowledge*. If these grants were made, the number of churches built in the diocese and assisted by the *Society for Promoting Christian Knowledge* would be fifty-three.” The Board agreed to vote a grant of 20*l.* to each of these three churches.

The Rev. Dr. Townley, in a letter dated Paris, Canada West, Nov. 17, 1863, thanked the Society for their grant of 40*l.* towards the church and Sunday-school of St. James’s. All the works, he stated, had been well executed, and the parish, so far as improvements of the church and school were concerned, was out of debt; the only liabilities of the parish being to Dr. Townley himself, for salary, which the impoverished people found it difficult to meet.

A letter was read from the Rev. Charles Medley, asking for assistance towards finishing a church at New Maryland, in the diocese of Fredericton. The people were descendants of the Loyalists, and on that account would be additionally thankful for help from Old England. Their means were small, but they had given 35*l.* in money, all the rough scantling, and a month’s labour.—20*l.* were granted.

The Bishop of Barbados recommended the application of the Rev. W. Bovill Laurie, rector of the Metropolitan Parish, Tobago, for assistance in the erection of a school-house on the Whim Estate, St. Andrew’s parish. The site had been given.—10*l.* were voted by the Board.

An application was received from the *Patagonian Missionary Society*, for a grant of books for the use of the Mission Station at Lota, in Chili,

which is under the care of the Rev. A. W. Gardiner as Missionary, with Mr. Combe as schoolmaster. There are between 200 and 300 British, employed in the mines. There are fifty scholars, and an out-station for the benefit of the Araucanian Indians has been commenced. The application was for German and English tracts and books for sailors, six Spanish Prayer-Books, &c. ; and these were granted.

Read a letter from the Bishop of Gibraltar. He stated that, with the assistance of his chaplain, he proposed to have services on board such ships, whether of the Royal Navy or the merchant service, as have not chaplains ; and he asked for a grant of Common Prayer-Books for this purpose, as also for the use of the prisoners at the Corradina Prison in Malta. These were granted to the value of 8*l*.

Read a letter from the Rev. J. D. Hales, asking, on behalf of the Rev. R. H. Blakey, British chaplain at Stockholm, for a number of French and German Prayer-Books, and of Bibles and Prayer-Books for his church, for the use of strangers, who seem often to possess neither Bible nor Prayer-Book ; also a selection of tracts for children, Bibles and New Testaments for seamen, and books for a lending library. The Board granted these books to the value of 10*l*.

Several other grants were made and several letters of acknowledgment were laid before the Board. Among the latter was one from the Rev. Wakefield S. Meade, of King George's Sound, Western Australia, thanking the Society for their grant of Common Prayer-Books in Continental languages. Mr. Meade had had interesting intercourse with the officers and men of a Dutch man-of-war, and he had given a Bible in Dutch, and a Common Prayer-Book in Dutch and English, to a medical man there, who intended, at the first opportunity, to send them to his relations, who are Roman Catholics, being anxious to show them that the Anglican Church he has joined is a branch of the Catholic Church.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—The monthly meeting of the Society took place on Friday, Jan. 15. Bishop Chapman was in the chair. The Secretary announced that, in accordance with bye-law 5, Sir Walter James, Messrs. Dickinson and Turner, and the Rev. J. Povah, will retire from the Standing Committee ; and that the Committee nominate Sir J. Anson, Mr. Walter, and the Revs. J. Furse and W. H. Fremantle in their stead. Some other names were proposed by members present. The election will take place on Feb. 19. It was resolved to increase the salary of the Rev. F. R. Michell and Dr. Stewart, the former of whom will soon be the Society's only Missionary in Pekin. Mr. C. Hawkins, of St. Augustine's College, was appointed to a Mission in Borneo. It was resolved to allow to the Diocese of Quebec the same facilities for raising parochial endowments which have been previously conceded to Montreal. The annual grant was allowed to the Diocese of Nova Scotia for the year 1864. A letter was read from the Rev. Principal Rawle, of Codrington College, tendering his resignation ; and the Secretary was directed to express to Mr. Rawle the Society's grateful sense of his great services, and the regret with which his resignation is accepted. Several members were added to the Corporation.

THE
COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

MARCH, 1864.

THE EXTENSION OF THE INDIAN EPISCOPATE.

It is encouraging to look back to the "Declaration of the Archbishops and Bishops," issued in the year 1841, on the first formation of the Colonial Bishoprics Fund. With but two exceptions, every colony and British dependency named by them as requiring a separate Bishop has been supplied with one; and still further, several of these Bishoprics have since been subdivided, while numerous places, never thought of at that time, have been provided with separate Bishops.

New Zealand, at that time recommended for one Bishop, has now five. From the one proposed for the Cape of Good Hope have sprung the goodly number of six; and whereas the original "Declaration" named but thirteen localities, eleven of which are now occupied by one or more Bishops, the total number of Colonial Missionary Bishops is now fifty-four. If we deduct ten Colonial and Indian Bishoprics which had been formed before 1841, we have an actual increase of forty-four for the thirteen proposed at that time, by the founders of that noble scheme, as an adequate provision for the Church of England in the colonies and foreign dependencies of Great Britain.

And yet out of the thirteen proposed by them, strange to say, two have never yet been established.

Our readers may imagine that the sites of these two must have been two insignificant spots, so small and unimportant that every one of

the thirty-three Bishoprics that have been established since they were named must have had prior claims to them. But when we mention the names of these two still omitted Bishoprics, they will rather wonder how, when these have been still left undone, so much elsewhere could have been done. The two regions which stand last in the Declaration of 1841 are "Northern India and Southern India."

Why they stood last in that list is clear. They could not even then have been deemed last in importance, but they were then, as now, each of them under a Bishop of its own, whereas all the other colonies mentioned, though nominally under some Bishop or another, were practically cut off from local and special superintendence. Then, as now, there was a Bishop of Calcutta and a Bishop of Madras, and so Northern and Southern India came to stand last on the list of countries named in the "Declaration" of 1841.

The moral that we draw from these facts is, that the claims of Northern and Southern India, or rather of the whole of British India, are those which should specially press upon the conscience of the Church in 1864. All the other possessions of the British Crown have been fully cared for, and, in many respects, munificently, in the way of Bishoprics.

India alone stands in 1864 as it stood in 1841, with its skeleton of an Episcopate, its three Bishops in the mainland—those of Calcutta, Madras, and Bombay—though, to be strictly accurate, we should state that out of Madras has been detached, since that date, the island Bishopric of Ceylon.

The fact is a strange and startling one, and one which ought to strike with shame and grief the thoughtful Churchman, who at all realizes the grandeur of the work to which the Church of England is called in British India. Nearly a quarter of a century has elapsed, and England's Church has no more than three Bishops to show as representing her care for well governing of the Churches she has founded, and her zeal to add to the souls which she is training for Christ from among the 200,000,000 subject to the sway and influences of Christian England, and the many myriads of her own children who are rapidly diffusing themselves all over the vast peninsula.

And in that period we have had added to Northern India the Punjaub, with its territory of 87,000 square miles, and its population of 13,000,000, now the seat of extensive missionary operations of our Church; the kingdom of Oude, with its 23,000 square miles and 3,000,000 inhabitants. These regions have been added to the Diocese of Calcutta, which also now includes in its jurisdiction the province of Pegu, and indeed the whole of Eastern British India down to Singapore.

Scinde also, Berar, and Nagpore, are to be added to the British India of 1841.

We are not, however, concerned to multiply details and statistics. The question in 1864 is, not what have been our omissions of duty, as a Church, to India ; but how best to set about to repair them. We simply start from the now proved fact, which cannot be disputed, that at any rate in all her *missionary* operations, for all purposes of direct aggression on the kingdom of Satan, that branch of Christ's Church which is represented by the Church of England is powerless, feeble and helpless, without a due and proportionate supply of Missionary Bishops. We pray, and in our sphere we shall continue to labour, that that which is now a proved fact by the happy experience of North America, of Southern Africa, of Australasia, may, by God's blessing, yet turn out a blessed verity in the experience of Christian India.

We repudiate the worn out and illiberal insinuation that we make idols of Bishops, and in pleading for their increase ignore the efforts and successes of those missionary labours which have been carried on by presbyters and various pious lay teachers. All we entreat our brethren of every shade of opinion within the fold of the Church of England is, to recognize the fact that it is now no question of beginning missions by means of Bishops, but of doing that which all classes of Churchmen agree to be a duty—the strengthening, consolidating, and enlarging, missions already formed, by the apostolic mode of multiplying, what good Bishop Daniel Wilson longed to see all over India, “a primitive Episcopacy.”

Let this, then, be now the great missionary movement in reference to British India, of all the faithful sons of the Church of England, and of every member of its great missionary institutions. We want to multiply captains and leaders of the Lord's hosts ; so let us not in the presence of Satan's legions hinder the Gospel, frustrate its progress, and offend Christ's little ones, by any longer quarrelling over the performance of this duty incumbent on us all as Churchmen.

We trust that the great question of an extended Indian Episcopate will now be taken up by the Church in a spirit worthy of its vast importance. The time is gone by for asking a reluctant Government for one more additional State Bishop of Agra for the North-west provinces ; nor do we longer limit our desires to that one object dear to so many Churchmen and missionary labourers and native flocks in India, a Missionary Bishop for Tinnevely, for of that we feel in God's good time perfectly secure.

We wish to see the growing wants of the Indian Church as regards

the Episcopate north and south, east and west, from Peshawur to Singapore, viewed as a great whole. We want men of apostolic office and apostolic graces, set apart to lead and guide the Church-work for all the tribes of the thirteen different tongues wherein we must preach Christ in British India.

We desire to see a great plan laid down as a whole, not to be accomplished indeed all at once, but to be filled up step by step, even as the original plan of the Colonial Episcopate has been so marvellously carried out since 1841.

Moreover, we wish to see, and God grant that we may see, this work taken up in a Christian spirit, worthy of its greatness, by the Church of England herself in India, or to use a still more healthy word, by the Church herself of India. We cannot force Bishops from England on a reluctant Church in India. But let the Church in India herself demand them, and they cannot be refused her. Let her few scattered Bishops, let their clergy and English laity, their devoted missionaries, their tens of native clergy, their tens of thousands of native Christians themselves, take up this noble work. To such a movement commenced in India, and arising from India's own felt spiritual wants, and urged forward by the noble ambition to be doing Christ's work in His own appointed way in that part of His pledged inheritance which India is, no effectual resistance could, in the long run, be offered. The work would be shown to be "of God," and who could let it?

The Bishop of Calcutta has just concluded his first visitation as Metropolitan of all the Indian Churches. Let us assure respectfully his Lordship that, if with the experiences of this visitation fresh upon him, he will but direct his energies and gifts to the bringing about such noble results as we have broached, if he will for his Master's sake aim at great things for His kingdom, and suffer the Church no longer to talk about more Bishops for India, as she has been now doing for twenty-five years, but set her on the way to obtain them, he will win a name among England's Bishops, and do a work for Christ in India which shall be an enduring honour and blessing to him, while multitudes will run to help him to achieve that name and accomplish that work.

Again we say, let us no longer wait for the silver and gold of the State, or go cap in hand to Government officials to crave leave to do Christ's work in the Church's way. Let the Churches in India take counsel together for their own needs, decide on what arrangements are best suited for carrying on their Master's work in this matter, beginning specially with a care to find Bishops who can really teach, guide,

and rule *the native flocks in their own tongues*, and we may be sure what is wanted of money will be forthcoming, while no Government dare refuse to sanction a work thus taken in hand by the Indian Church herself.

To our Christian brethren and Churchmen sojourning in India, above all to our able and deeply respected Metropolitan, with his brother Bishops of Madras, Bombay and Ceylon, we commend the great and noble work of taking the first steps in this decade for the increase and extension of the Indian Episcopate. We can promise them that many a true-hearted brother in England, who has been hitherto silently praying for this happy consummation, will obey their call to be up and doing in this good work.

We had written thus far when the great privilege was afforded us of reading the elaborate and deeply interesting Charge of the Bishop of Calcutta, delivered on his first metropolitan visitation of India, which he has but recently terminated.

We rejoice to note that in the Preface his Lordship distinctly proposes, not a Bishop of Agra, but a Bishop for Lahore and Sindh. He then suggests that Central India should be transferred to the Bishop of Bombay, and the Calcutta Diocese be relieved of Singapore, to be formed into a separate Bishopric. As an alternative to this last plan his Lordship makes another proposal, which we hail with joy, as containing the nucleus, and sanctioning the principle of all we have urged or could desire for the extension of our Eastern Episcopate. He proposes that by means to be jointly raised by the Government, *and the voluntary contributions of the Church*, a separate Bishopric should be formed at Rangoon for Burmah and the Straits, and he urges the *Society for the Propagation of the Gospel in Foreign Parts* to increase its missions in Burmah and take up this Bishopric. "I shall rejoice," he adds, "if the *Society for the Propagation of the Gospel*, which is specially interested in this scheme, because it occupies the Burmese Mission Field, will take it into consideration, and communicate upon it with the Secretary of State for India." "*Dimidium facti qui cepit, habet.*" We hail with deep thankfulness this proposal, and we see in this new project, the first of a number of other similar measures, which shall ultimately realize our fondest hopes for an Indian Episcopate.

We are bound to add that his Lordship deprecates very strongly the formation of purely native Bishoprics, *i.e.* of Bishops whether European or native presiding over native flocks to the exclusion of English.

The Bishop of Calcutta's judgment on such a question is entitled to

the greatest deference. Nor do we see that it need in any way militate against the plan of having Bishops whose *chief* and *special* care shall be to minister to native Churches, with whose language and habits they shall be conversant by long missionary experience among them.

The Bishop remarks, "It is important, for instance, that the Chief Pastor should be able at least to confirm native Christians in their own tongue." We feel persuaded that a very few years more experience will satisfy him that this modest stipulation is far below the real wants of the native Churches as to the qualifications of their Bishops. If his Lordship had heard the unrestrained expressions of opinion that we have listened to from old and experienced missionaries as to the inefficiency of merely English-speaking Bishops, among missionaries familiar with the native tongues and native Christians, of which some examples are given by "A Missionary" in our last and present number, we are quite sure his candid and vigorous mind would at once acknowledge that an English-speaking Bishop of native flocks is an anomaly not to be defended, and to be got rid of with the earliest possible dispatch.

G. H. F.

Correspondence, Documents, &c.

THE ESTABLISHMENT OF A CHURCH AT KUSTENDJIE.

SIR,—The accompanying narrative of the rise and success of a Mission of the Eastern or Orthodox Church will, I am sure, be read with interest. Tomis, Constantia, or Kustendjie, as it is called in Greek, Latin, and Turkish geography, is a town which for the last nine hundred years has been scarcely known. The Roman occupiers of Roumelia first, and then the Ottoman hordes, desolated this once flourishing town. Formerly the seat of a Metropolitan, it bids fair, through the labours of my friend Philip Schulati, the Archimandrite of the Patriarch of Constantinople, to raise its head again, and be numbered before long in the list of Eastern bishoprics. The interesting narrative of his Missionary labours, extracted from a Greek newspaper, is subjoined. His visit to this country is one of a most unusual character. He is endeavouring to enlist the sympathies of his brethren of the English Church, in erecting a suitable Church, schools, and hospital. He is not without special claims upon our support and alms. The reviving importance of Tomis, or Kustendjie, is owing to the employment of English capital and skill in the construction of a railway. He seeks that the place shall have for the future, not only a memorial of English energy in trade, but also of the sympathy of English Churchmen, in the efforts of the Orthodox clergy, to educate their people, and to afford to them the consolations of religion.

I am, sir, your obedient servant,

48, Finsbury Circus.

WM. DENTON.

CHRISTIAN BRETHREN,—The motives that have encouraged me to take the bold step of appealing to the members of the Anglican Church for sympathy and aid, to re-establish a Greek Church at Kustendjie—a step, I believe, that has never been taken in England—are such as would justify any boldness, but which on lower motives than those which actuate me might be unjustifiable.

I will endeavour to state briefly my cause. The motives that induce me to appeal to your benevolence for encouragement and support, appear in the extracts given from the public papers. (I deprecate the flattering encomiums.)

Kustendjie (Græcè Tomis), is an ancient town in European Turkey, on the Black Sea, near Varna. Through the exterminatory ravages in succession of the Romans and the Turks, it has been almost unknown for the last eight hundred years. Being a sea-port, with the recent increase of the Levant trade, the town itself increased; the greater number, however, of the inhabitants being Greeks, and at least traditionally Christians, groaned under the oppression of the Turks. For some time past, a few of them strove to worship in a room four yards square; but the story of their endeavours to institute public worship, will be best gleaned from the simple narrative of one of themselves, which was sent as a communication to the “*Néa 'Eroχή*” (*New Epoch*), published in Corfu:—

“To the Editor of the *New Epoch*.

I crave pardon for addressing you, but being a constant reader of your valuable paper, I find it animated by principles and patriotic feelings, such as are not always to be met with in the Hellenic press. The spirit, therefore, of your journal, induces me to request you to publish the following statement, the contents of which, I am sure, will please every Christian, much more so the Hellene, and especially the Ionian: as I am about to narrate one of the most heroic, national, and Christian triumphs of a Cephalonian priest, of the rank of Archimandrite, and of the family of Schulati. I doubt not you know our town of Kustendjie, in olden times called Tomis, has within these last two years been rising into life again, and is gradually re-obtaining her former position, mainly on account of the success of the ‘Danube and Black Sea Railway, and Kustendjie Harbour Company.’ For the last nine hundred years, from the time of her destruction, no outward sign of Christianity existed; but since the works of the Railway Company commenced, the Christians of neighbouring villages continually flocking in, we gradually formed a small community. Although we were able to meet from time to time with a chance priest, who would give us a few prayers, we still were deprived of the holy Liturgy, the principal service. We had for some time heard the name of the Archimandrite before mentioned, his strong national feelings, and his personal self-denial in forwarding every philanthropic and national cause; and finally we resolved, unanimously, to request him to leave Constantinople for a short time, on a visit to our town, to perform the religious ceremonies of our community during Lent and Easter. The good priest, on the receipt of our letter, made all necessary preparations

and obtained supplies for the performance of his clerical duties, and the holy Liturgy, under the impression that he would find here some kind of a chapel, or at least a house, suitable for divine worship,—but there was nothing of the sort.

On the 27th of March (O.S.), Tuesday, in the sixth week of Lent, the arrival of the Rev. Archimandrite was announced, and on the morrow he visited the building where we were usually accustomed to perform our religious services. This building is about four yards in width, and of almost equal length;—at the first sight of it his Reverence manifested his disappointment, adding that it was an absurdity to suppose that such a structure, scarcely large enough to allow the attendance of thirty Christians, would do for a house of worship of our Lord. He insisted on the urgency of immediately finding a more suitable locality: our answer was, that it was scarcely practicable, as our town was in great want of buildings, the residences of the people not being sufficient to hold them, on account of the perpetual influx of numbers of new settlers. Determined to overcome all difficulties, he proposed that a temporary wooden building should be forthwith raised; but even this proposal was met by obstacles, the Turkish local authorities opposing it, though we had obtained the grant of land, by an Imperial firman, for this very purpose. The argument of the Turks was simply that they did not know which particular land would be appropriated. Our Archimandrite was not, however, to be baffled. He well knew that such excuses were but the mask to other feelings which opposed his holy purpose, and that were we to leave the pointing out of the land (given against the will of the giver, through powerful Christian influence at Constantinople) to the proverbial energy and good will of the Turks towards the Christians, we might remain for ever hoping for the appropriation of the promised land, and remain in a pleasant dream, whose realization but few people would be found foolish enough to expect. Our venerable father that very day set to work to look out for a site; he, after much disappointment, found a stable, and the next day, the 29th, set labourers to work, and transformed it into some resemblance to a church; this, however, greatly irritated the Turks, and especially Bahri Bey, a colonel by rank, who prevented the labourers from proceeding with their work, using actual force against them, and the most opprobrious language, and even summoned the Archimandrite immediately to appear before the Court. On hearing this the priest felt grieved, knowing the dangerous position in which he was placed, for we need not tell you how justice is dealt out in provincial Turkish Courts by the judges, and how Christians are treated who are dependent on those judges. However, instead of being cast down, the knowledge of the circumstances seemed to supply him with greater courage, and after imploring the assistance of the Almighty, with a firm assurance of success, he went to the Court, where, surrounded by at least twenty most fanatical Turks, he was almost deafened by the outburst of slanders, insults, and threats. To shorten, however, the account of this humiliation, it will be enough for me to state, that by his determination, his pious and generous self-abandonment, which had placed his life in danger, he managed to soften his persecutors, and so far succeeded that the Governor decided in his favour, and granted leave to our venerable priest to erect a

temporary structure, to enable him to perform the religious services with his flock, wherever he thought most convenient, until the locality of the land ceded by the Government was fixed on.

After obtaining this permission, the Rev. father gathered the Christians around him, who one and all contributed, part in money, and part by their general labours, according to their means. It was a pleasant sight to see people of all classes directly interested; some carrying mould, others clay, and others digging; all encouraged by the good example of their priest. The work commenced on a Friday at noon, and by the united energies, and the hearty good will of all, the work was sufficiently advanced in the afternoon of Saturday to be made use of for divine worship. The day seemed appropriate, since it was that on which our Church commemorates the raising of Lazarus from the dead. The house of worship thus erected is twelve yards wide, by twenty-two in length, built of wood and bricks, and covered with tiles.

The Turks again found grounds of complaint in this last circumstance, saying, that a temporary building should not be tiled, since there is a Turkish law prohibiting the demolishing of buildings once tiled. The intelligence of our Archimandrite, however, soon smoothed down this difficulty; and finally, on Palm Sunday, the Divine Liturgy was performed, and the Holy Sacraments administered to a great part of the congregation, and this after a lapse of nine hundred years. The joy occasioned on that day to the Christian inhabitants of this town and the neighbouring villages is indescribable, as most of them had actually never heard the Liturgy—since they lived in villages where the Moslem element prevailed, and they were not allowed to use any outward tokens of religion. After reading from the Holy Bible, the priest gave us a short sermon, delivered in a most eloquent and at the same time plain and comprehensible style, on the great Christian maxim “*Ἀγαπᾶτε ἀλλήλους*” (Love one another).

On the following day, the 2d of April, the Archimandrite set the labourers to work again, to finish the building, which was completed by Holy Thursday, in the Passion week; however, though incomplete, after each day's work the usual evening service was performed during the whole of Passion week. The success of our good pastor soon obtained him the respect of strangers of various nationalities, so that three captains of English vessels lying in that port, having been witnesses of his great exertions in promoting with Christian zeal a work of such benefit to man, begged him to accept their contribution to help towards raising the necessary funds for the completion of his design; these the Archimandrite accepted, and entered into a conversation with them with good will, which I doubt not resulted in increasing their opinion of his worth.

His indefatigable activity removed all petty feelings, and a strong sense of religion began to actuate and reign amongst a community where enlightenment is only yet glimmering. As I formerly stated, he is not only highly respected by the Greek Christian community, but also by the Bulgarians (a Slavonian race of national tendencies now quite inimical to Hellenism, though belonging to the same Church). Some of these people, of late unfortunately carried away from their forefathers' religion, by the basest arts and misrepresentations used by numerous Roman Catholic

Propagandists, conscious of their weakness in separating from the Orthodox Church, expressed to his Reverence their repentance, and were kindly received by him, who, after according them forgiveness in the name of our Lord, finally allowed them to communicate in the holy sacraments.

I cannot pass over in silence the glorious sight we witnessed, when above 3,000 souls assembled at Church to praise the Lord; but I have not space, nor do I wish to tax the patience of your readers with very detailed accounts. Suffice it to state that the joy and religious demonstrations of the Christians were so great as to arouse the dormant passions of the Moslems, and the Turkish ferocity reviving—not without some complicity of the Romish Propagandists—reached its utmost, and resulted in personal danger to the Christians, in which the Archimandrite also shared, in upholding and defending their rights; indeed, he twice risked his life under the sword of the Turk. After the persecutors' rage was finally baffled by our leader's courageous example, the Rev. Archimandrite, taking no further notice of that affair, now had the satisfaction of uniting two races hitherto opposing each other through political intrigues; he chose a joint committee of five Greeks and five Bulgarians to represent the Christian community, and arranged that in the Church there should be two choirs, the Greek on the right singing the hymns in Greek, and the Bulgarian on the left singing in their own tongue.

Let me mention another of his virtues, which is that he is so far from being mercenary, as some of our clergy unfortunately are, that all his fees and the moneys offered to him during his stay were given to complete the Church. Couples living together in sin for many years were joined in marriage by him; families not of the community, residing here, have thankfully received the kind words bestowed upon them: amongst these are some English families of workmen employed on the railway works. He also raised a subscription for some destitute Englishmen; and he defended and obtained the release of a Jew unjustly imprisoned. By his labours and charity he has honoured the whole Hellenic clergy.

Our joy, however, was soon to be saddened, for his Reverence announced the necessity of his return to his post at Constantinople; but we all joined in begging of him not to abandon us. Finding that our demand was really sincere, he expressed to a deputation of ours his good will for us, and it was eventually arranged, at the entreaty of our representatives, that he should leave for Constantinople and resign his post there, and whilst there should devote himself to advocating our cause amongst all Christian philanthropists, Hellenic or Philhellenic, and by the fruits of his exertions establish a Church and schools here as a centre of civilization in Thrace, and a stronghold against Romish intrigues.

Supplied with all necessary documents and a petition to the Œcumenic Patriarch with many signatures, his Reverence prepared for his departure. On the day when this took place the whole town was in a high state of excitement and in continual movement. All the shops were closed, and thousands were on the beach to bid him farewell, waving their handkerchiefs, crying out all good wishes, and asking for his benediction, whilst he responded heartily, tears of mingled joy and sorrow running down his venerable face.

In conclusion I am able to say, that on his arrival at Constantinople he sent us a priest, various books for the Church, and many for the elementary education of our children; he is now occupied in carrying out his projected Mission by preparing all official documents of reference before he commences his tour amongst the Christian communities, who are all to render assistance in his work.

Allow me, Sir, to remain,

Respectfully yours,

GEORGE PLECHANOS."

The editor of the *New Epoch* adds a paragraph recommending the Rev. Archimandrite's cause, and urging the benevolent and patriotic inhabitants of Corfu and the Ionian Islands in general to protect and promote his object.

The same journal, in another impression of later date, the 13th October, 1862 (Old Style), publishes the following letter addressed to the editor, and signed by a committee consisting of the leading Greek inhabitants of Constantinople, formed to promote his cause.

" To the Editor of the NEW EPOCH.

The undersigned having taken into consideration the circular of the committee established at Tomis (Kustendji), and dated from that town the 15th April, of the year 1862 (Old Style), proposing the foundation of an Orthodox Christian Church, by which an appeal is made to all our Christian brethren and countrymen willing to aid and support them in this undertaking; also in the erection of schools which are justly considered one of their greatest necessities; by which they depute the promotion and forwarding of their design to the Rev. Archimandrite Philip Schulati, who has directly interested himself in their cause, and to whom the greatest praise is due for the origination and persistence under the greatest difficulties in the promotion of this holy, national, and philanthropic purpose, hereby make known that, on the proposal of the aforesaid Rev. Philip Schulati, we have undertaken to form a Central Committee, the principal duty of which will be to receive and invest all subscriptions raised for the above purpose, which may reach us by the energies of the said Archimandrite; certain that in thus acting we are promoting a good cause promising a bright future to a Christian community, and, by so doing, are insuring benefits to mankind by the advancement of religion and civilization.

Expressing our confidence in the benevolent feelings of our compatriots, and all true Christians, we remind them, in conclusion, that the Almighty's blessing will reward them better than any of our thanks, which they have already.

Dated in Constantinople, this 1st of August, 1862.

C. H. Plesso, Chairman; Daniel Pappa; H. Malachi; F. M. Mavrogordato; N. Nomico; N. Photiades; C. A. Xydia, Secretary."

The following gentlemen in England have kindly consented to receive subscriptions —

The Rev. W. J. BEAMONT, Trinity College, Cambridge.
Rev. W. DENTON, 48, Finsbury Circus.

DEAR CHRISTIAN BRETHREN,—I have thus stated as succinctly as possible the reasons which appear to me to justify my appeal. The good seed of Christianity was sown by holy fathers—it remained in the earth for centuries—it now springs up spontaneously. Shall we not nourish it?

Praying for the closer union of our Churches, particularly in good works,

I remain, dear brethren of the Church of our common Saviour, your fellow-labourer in Jesus Christ,

PHILIP SCHULATI,
Archimandrite of the Orthodox Catholic Church.

To the Editor of the *Colonial Church Chronicle*.

SIR,—It may not be out of place if I venture to append to the foregoing interesting statement an appeal, which has already appeared elsewhere, to all who may be willing to unite for the following objects:—

1. To obtain accurate information and to inform the English public as to the present state of the Christians in the dominions of the Sultan, in order to enlist the sympathies of our countrymen on their behalf, and by enlightening public opinion on this matter to ameliorate their condition.

2. To assist the Bishops of the Orthodox Church in Turkey, in their efforts to educate their poor and suffering people, and to manifest to them that Christian love which we owe to all members of the Church of our common Master.

3. To take advantage of all opportunities which the providence of God shall afford us for intercommunion with the various branches of the Orthodox Church.

These are the suggested objects for union. When it is ascertained what number of persons may be disposed to assist in carrying them out, it will be time to settle definitely the details as to membership, together with the rules of the proposed Society. Any members of the English Church, clerical or lay, who may be willing to join in such an association, may forward their names to the Rev. George Williams, B.D., King's College, Cambridge; Rev. Dr. Neale, East Grinstead, Sussex; to the Rev. W. Thomas Greive, 6, Clarence-crescent, Windsor, Secretary *pro tem.*, or to myself.

48, Finsbury Circus, Jan. 9.

WM. DENTON.

ON INTERCOMMUNION WITH THE GREEK CHURCH.

SIR,—I have read with great interest the accounts in your periodical of the steps which have been taken towards a better mutual understanding between us and the Scandinavian Church. The hearts of all men in the North are at present filled with but one wish—that the iniquitous German invasion of South Jutland may be successfully repulsed; and our own neutral policy in that matter has greatly disappointed and offended them; yet still it may be hoped that, through the exertions now making by our friends in their own ranks, the Danish and Norwegian clergy will be brought to see the immense importance of setting themselves indisputably right with respect to the question of Holy Orders. It has, indeed, been intimated that Rationalistic elements have introduced themselves through German channels into Danish belief and teaching; that, however, would be a matter for subsequent consideration. On the other hand, the securing of the Apostolical succession must be looked upon as an indispensable preliminary to any advances on our part towards closer relations. But this question becomes far more interesting if taken in connexion with the possibility, I may dare to say the probability, of restored union with the Orthodox Church of the East. Having lately returned from a visit to Russia, where I came into contact with several of the principal ecclesiastics of that Church, I can speak with confidence of their desire for a restoration of the old unity between the Orthodox Christians of the East and West. Wherever I went I was recognised as a priest of an orthodox Church, and I found there a welcome as friendly and an intercourse as confidential as I experienced a short time afterwards from the Swedish pastors in the wilds of Dalecarlia.

There is in England a strange and wide-spread ignorance of the tenets and ritual of the Eastern Church. I confess I laboured under this disadvantage when I went to Russia, and accordingly was possessed with a great prejudice against her ecclesiastical system. This prejudice, however, a short stay in St. Petersburg and Moscow sufficed to dissipate and convert into a lively interest. I found, under a cumbrous and dazzling ritual, an Apostolic purity of faith; and, speaking generally, I may say I encountered nothing considered essential by them to which I could not as a priest of the Church of England subscribe. Gradually I began to feel a profound respect for this ancient Church, which has stood her ground for so many centuries on the primitive platform of truth, where we, dragged away in the current of Western schism, left her so long ago; and out of this respect arose a deep gratification in the thought that there were so many ties between us now, the closeness, nay, the very existence, of which I was not aware of. They share our indignation at the assumptions of the Church of Rome, her affectation of a universal priesthood, her closing God's Word against the people, her withholding one of the consecrated elements from the laity, her doctrines of purgatory and extreme unction, and so on; and then, many of their higher clergy know how nearly we have fought our way back again to the position held by the British Church at the time of the third council of Constantinople. Most of them are aware of the traces of Eastern communion that appeared in the British

Church at the coming of St. Augustine. They watch with the sympathy of a friend our persevering and successful struggle with the Romish schism, and they hail with satisfaction every fresh Mission of a Bishop and his clergy to some of England's vast possessions, as a fresh step in that strife. There is something very significant in the fact that the diocese of our Bishop of Columbia is contiguous to the Russian settlements in the United States of America; the two Churches have thus met across the world. May this prove a type of the union that we so much desire—a pledge that the time is coming which shall see the chasm of centuries bridged over, and the two ancient Churches bringing together in the grasp of brotherhood their long parted hands.

The last words of an eminent Bishop in Russia to me were, as he gave me his blessing, "Let us pray to God that union may at length take place between our Churches." This Bishop received me in the most cordial manner, and asked me day by day to his house. He borrowed my prayer-book at our first interview, and studied it carefully, because it formed the basis of many a subsequent conversation. He seemed quite satisfied with our formularies for ordination, baptism, and consecration of the elements at the Eucharist. He observed upon the omission of the invocation of the Holy Ghost, (for which by the bye we are indebted to Peter Martyr, for it is in the first Prayer-Book of Edward the Sixth, and the American Church retains it,) but did not dwell upon it, and he repeatedly observed upon the striking and frequent agreements in the service books of the two Churches. On one occasion he took me behind the *Iconostasis*, and placed me beside him while the service proceeded, explaining the different parts as they went on; and once while the clergy were chanting portions of the Psalter, he opened an English Bible, which he had in his possession, and requested me to read to him the Psalm which the monks were chanting in Slavonic. When I took my final leave of him, he led me out of his drawing-room to the landing-place of the staircase of the hall, holding my right hand in his, and having given me his blessing, spoke the words above stated, expressive of his desire for union.

I had subsequent interviews with other dignitaries of the Orthodox Church with results equally satisfactory. With all these was a tacit recognition of my office; one of them, the most eminent for bearing and rank, spoke of my Church as being "as old as theirs," and with reference to some of our present internal difficulties, spoke with the sympathy and interest of one whose own communion was concerned.

I am restrained from speaking in any but very general terms of these interviews granted me by the Russian Bishops. We, in England, can have no idea of the sensitiveness as to publicity which pervades the Russian mind. Communications which we should think quite a matter of course, would in many cases be regarded as breaches of confidence; and I would shrink from the remotest risk of offending those eminent individuals, by publishing anything which they could possibly look upon as a betrayal of the sanctity of private intercourse. I may say, however, that the result of these interviews was to fill me with hope that the main difficulties which now seem to stand in the way of communion would

¹ It is also found in the Swedish Liturgy of 1576.

vanish under the conditions of increased intercourse and a clearer knowledge of each other. This is really what is now required. I may observe that I abstained from asking any categorical questions as to doctrine, or making any distinct proposals as to terms of union, because I felt that matters are scarcely matured enough yet for that. We must first let them know on what ground we really stand, what is our position with respect to Orders and the Sacraments and the Creed. The publications of the *Anglo-Continental Society* have been prepared mainly with reference to our relation to the Romish Church, nevertheless some of the extracts from Casius and Beveridge's works might be used with advantage, but the best book to circulate would be our book of Common-Prayer. The Regius Professor of Divinity in Oxford is preparing an edition of this, which will be presently published without the Articles, and with merely the heads of the Psalms, so that it will be of small bulk. Many of the clergy are good Latin scholars, but a good translation into the Russian language would tell much better and more extensively. Moreover, if some of our Bishops could be prevailed upon to make a summer tour in the North of Europe, for the primary purpose of confirming the young people of our English colonies at the important ports of St. Petersburg and Moscow, as well as in other places, they would incidentally come into contact with the Bishops of the Orthodox Church, who in turn might be induced to visit England, and from such intercourse the happiest results might be anticipated. I believe I may say that an Episcopal visit of this kind is not altogether improbable in the course of the present year.

I may observe that the principles of our Church are much better understood in the Russo-Greek Church than they are in the Greek Church proper. In proof of this I may name what befel Mr. William Palmer, of Magdalen College, Oxford, an English deacon. Some years ago he desired admittance into the Russo-Greek Church, and after some negotiation they agreed to admit him without re-baptism or any conditions whatever. Before this could be done, circumstances led him to Athens, where he applied to the Synod for admission, stating that the Russo-Greeks had agreed to receive him. The Synod, however, declined, stating that they could only recognise him as a member of one of those many "Protestant communities which divided the western world." This refusal threw Mr. Palmer into great perplexity, and caused him to think that there were serious differences between the Greek proper and the Russo-Greek Church, and before he could return into Russia for a solution of his doubts the Crimean war broke out, and moving to Rome, the wily Jesuits took advantage of his unsettled mood, and it ended by his joining the Roman schism.

Your readers are aware that a Committee of Convocation has been appointed to communicate with the Russo-Greek Committee of the American Convention, and that both Committees are at present busily engaged in collecting information. The second of the "Papers" issued by the American Committee forms an article in the *New York Church Review* for January, 1864, and contains the correspondence concerning Intercommunion which took place one hundred and fifty years ago, between some of the Nonjuring Bishops of Great Britain and the prelates of the Russian and Greek Churches. This correspondence can be found, with

equal fulness, nowhere else in print. It is well worth reading, and that part of it which proceeds from the Russian prelates cannot but encourage every friend of the restoration of unity. No position could be more unpromising than that of the Nonjurors for securing a respectful hearing, and yet it would seem that a political change which occurred in Russia was almost the only thing that prevented them from accomplishing their end.

The functions of the Canterbury Committee are for the present limited, like those of the American, to inquiry and investigation; and, for the reasons before stated, this seems all that can be at present usefully attempted. Meantime there is abundant cause for thankfulness that the heart of the Anglican Church has been stirred towards such an object, and that there exists a wide-spread yearning and desire to put an end to the scandal of these rents that have so long defaced the seamless robe of Christ.

In connexion with this subject, I cannot help mentioning that we have nearly arrived at the epoch laid down by Faber, in his interpretation of prophecy, for the triumph of the Orthodox Church and the fall of the Papacy. It is remarkable that there is an extraordinary unanimity among all the expositors of the Apocalypse as to some great religious crisis occurring between the year 1864 and 1868, but Faber places it in this year. The events which are to bring it about are to arise through the instrumentality of the Emperor of the French, who (he said, writing in the year 1827, when the Napoleonic dynasty seemed hopelessly extinguished) would at this time have the city of Rome in his possession. Does not the subject we have been considering seem strangely to synchronize with such events? for I can conceive no movement so fatal to the Papacy as that which should unite the Scandinavian, Anglican, and Russo-Greek Churches into one body.

The heart swells to contemplate such an union—even that of the two last named. What a glorious spectacle it would be, if that ancient Church, which embraces so large a portion of the Eastern world, and our own Church of England, now spreading so rapidly over our colonies and the islands of the sea, were to be once more made one, and retaining our respective rituals as suited to our national needs—ours, plain and simple, as adapted to the genius of the Anglo-Saxon people—theirs pictorial, symbolical, magnificent, as suited to the necessities of the Russian and Oriental minds,—retaining these, our respective rituals, but with one common faith, stand out before the world, and under the eye of Heaven, one Church of Christ.

I am, Sir, &c.

PRESBYTER.

ANGLO-SCANDINAVIAN LETTERS.—ON THE EPISCOPATE.

THE February number of the *Almindelig Kirketidende* gives the following extracts from letters received by the editor:—

From a well-known and influential clergyman in New York:—

“ My friend, the Bishop of Maine, takes a warm interest in your Church and her Northern sisters, and would be much pleased to learn your views

on this important question of intercommunion. He has among his own clergy one who is a Dane by birth."

From England :—

"I cannot see that in having one of your Bishops ordained in England or Sweden there would be any surrender of principles, or any admission of the absolute necessity of an apostolic succession, or that any confession of illegality in your priesthood would be thereby implied. Should the proposed act be accompanied by a declaration of the grounds on which it is had recourse to, the single reason the Danish Church would indisputably give would be, that it would thus get rid of what is at least a technical hindrance to the desired intercommunion. The result then would not only be that the two Churches would have complete intercommunion, but there would also be other results, viz. (1) You would thus gain an *argumentum ad hominem* against the Papists, who at present deny the existence of your Church and priesthood.

(2) Your clergy would thus henceforth be able to lay claim to the succession as a satisfaction to their own private convictions about episcopacy. Whilst the Danish Church would thus be in a position to defend its priesthood in a new manner, and to lay claim to its title by a fresh title-deed, its present title would be still uncanceled and undisturbed. Suppose I have a legal title to anything, and that this my title being wrongfully contested, I can then avail myself of a new title, which the opponent cannot gainsay, shall I not then avail myself of the latter, provided I do not thereby expressly declare my former title to have been illegal or invalid? . . . To desire that your *present* clergy should be reordained would be senseless. . . . When Antonio de Dominis, Archbishop of Spalatro, went over from the Roman to the Anglican Church, he took part in ordinations of Bishops; and thereby Rome was deprived of all opportunity of disputing the validity of the Anglican Episcopacy, without the Anglican Church conceding that there was any ground whatever for such objections. Had there been any irregularity in our former priesthood, it would have hereby been put an end to. Thus might also the irregularity in your episcopacy be removed, without thereby in any way pronouncing that the irregularity was at all important; and a situation which no one can call in itself desirable, would cease, and yet the import and character of this situation would continue to be a matter for private judgment. Thus, in England, did Henry the Seventh unite the claims of the Houses of York and Lancaster; and whether it was he or his consort that had a right to the throne was a matter on which each person might judge as he pleased. So, when one of your Bishops should have received imposition of hands, either from a Swedish ordaining or assisting Bishop, or else from an English ordaining or assisting Bishop, this part of your Episcopate will have a new title to validity. Then there is the case of the African Churches. There the Donatist Bishops had set up altar against altar, and had placed themselves in the Sees of the Catholic Bishops: their title was altogether invalid. Nevertheless, the Catholic Bishops offered to yield place to them, whenever, by their return to the unity of the Church, they should put an end to the schism. Consider now the matter in hand. The English Bishops have not, like the Donatist Bishops, intruded into

the Danish Sees ; their title is not faulty. They were never excommunicated by the Danish Bishops, but, on the contrary, the Danish Church thoroughly and joyfully recognises their regularity and their right to succeed to the English Sees. Were the Danish Bishops now even requested to resign their Sees in favour of Bishops ordained in their stead by English Bishops, they would be requested to do less, much less, than what the African Bishops of themselves offered, to bring about intercommunion. But the English Bishops desire nothing of the kind. They will not make a single remark on the subject of Bugenhagen's act, and the priesthood which thence took its rise in the Danish Church. No, not a word about the position of the present clergy. All that they request is the friendly consent of the Danish clergy to their friendly offer of readiness to co-operate towards a personal association of the clergy in the Danish and Anglican Churches from this time forwards. . . . Those most rigid Episcopalians, who deny the validity of your priests' title, on the ground of the act of Bugenhagen, a priest to whom the power of ordaining Bishops was never granted by any Bishop, would have no difficulty in acknowledging your priests' title to their priesthood, after that an English Bishop had taken part in the consecration of a Bishop in Denmark. Yet on the other hand, the more moderate of our Churchmen, who complain of the irregularity in Bugenhagen's act, but refuse to consider its consequence to be the nullification of your priesthood from that time forward, are still at liberty to insist that the result of the ordination at the hands of the Anglican Bishop will merely be corroborative, not creative. Certain it is, that an irregularity has taken place; certain it is, further, that the Danish Church cannot, with any right or propriety, demand of any other Church a sanction of this irregularity. Our Church has preserved the old order and succession ; she only entreats the Danish Church to recover it ; she makes no reflections on the past. With regard to the objection that the introduction of a sure episcopal succession in the Danish Church is inconsistent with Lutheranism, I must answer, that (1) I do not understand the meaning of the word Lutheranism as it is applied here ; I can only take cognisance of the Lutheranism which is found in the *Conf. Augustana invariata* and the Little Catechism ; and (2) so far is Lutheranism from being incompatible with a confirmation or restoration of the apostolic succession for the priesthood, that it expressly dismisses all thoughts of meddling with the claims of episcopal authority, where there is no acceptance of doctrinal error involved in submitting thereto. (3) The Swedish Church, in having its Bishops ordained by Peter Manson, and by its care to procure for him a canonical ordination, has shown that men can be Lutheran and can at the same time be careful to secure for themselves the Apostolic succession."

A letter received by the editor from an English dean expresses a lively interest in the Scandinavian Churches, adding, " I and Canon V. were much pleased with your office for the consecration of Bishops ; the expressions with regard to the duties of a Bishop are excellent, and they will, when more known among Anglicans, draw them greatly towards you."

RACINE COLLEGE, WISCONSIN.

THE urgency of the following appeal is increased by the fact that, since it was first issued, a destructive fire has occurred at Racine College, by which one of the buildings was totally destroyed. The loss amounts to 14,000 dollars.

Subscriptions for the Racine College Fund may be deposited to the account of Rev. E. Ferris Bishop, M.A. agent of the College, with Messrs. George Peabody and Co. bankers, 22, Old Broad Street, London, E.C.; for which acknowledgments will be forwarded as subscribers may desire.

“BRETHREN,—You are doubtless aware, that in the United States definite religious instruction forms no part of the common school system of education. As there is with us no Established Church, and every religious system holds, consequently, an equal place in the eyes of the Government, Government education is necessarily divorced from religion. Believing, as we do, that the Church of God is the divinely-constituted educator of her children, that there is no danger so great as the training of the intellect when the immortal soul is neglected—in short, that education without religion is only not so bad as ignorance without religion—we feel the great necessity of building up colleges, where the education shall be based upon the faith once delivered to the saints.

The Episcopal Church in this country has endeavoured, so far as she has been able, to establish such colleges. Trinity College in Connecticut, St. James’ College in Maryland, Burlington College in New Jersey, Hobart College in Western New York, Kenyon College in Ohio, have been, in great part, the result of the earnest labours of Churchmen in this country.

Nor in this most necessary work for the cause of Christ have they failed to receive assistance from their brethren in England. Columbia College, in New York, in colonial days, was founded by English liberality. Hobart College, in Western New York, derived a portion of its endowment from Trinity Church, in New York, whose property came from Queen Anne’s Bounty. The munificence of Lord Kenyon gave the name to Kenyon College, in Gambier, Ohio.

Our own great needs, the thought of the brotherly love you bear us as members of the same household of faith, move us, even in these distressful times, to appeal to you, in the name of our Lord and Master, in behalf of a Christian College, which we seek to establish on true collegiate principles. In the States of Michigan, Indiana, Illinois, and Wisconsin, embracing a territory half as large again as Great Britain and Ireland, and with a population of between four and five millions of souls—comprising such cities as Indianapolis, Milwaukee, Detroit, and Chicago—there is not a single Church College in operation excepting Racine College, in Wisconsin, in behalf of which we make our appeal.

Nor in doing so, dear brethren, have we forgotten that, first of all, we need to show our own zeal for the work for which we ask your assistance. Racine College was established some eight years ago. The people in the town where it is located have given about 6,000*l.* for its buildings and

land. By its charter it is placed exclusively under the care of the Church, and the Bishop of the diocese is, *ex-officio*, its chancellor; while four priests of the Church, assisted by competent masters, as a collegiate body, give themselves to the work of training up the youth committed to their care. They have, this autumn, under their charge more than 100 scholars. They have endeavoured, God helping them, to establish the college on those principles which have made the great public schools of England a blessing to your country and an example to the world.

They have found that these principles are as efficacious here, with American lads, as in England, and command the approbation of the earnest and judicious. But we need means and resources to carry out these principles, and to make them available for the multitudes that need them.

An effort, simultaneous with this, is to be made in the United States, for means to obtain sufficient land to erect an additional building and a proper chapel; and, in short, to place the college in a permanent position for usefulness. It is estimated that about 20,000*l.* will be necessary for this purpose: 25,000*l.* more would be necessary for an endowment.

It may seem, possibly, as though this were more than we ought to ask of our brethren. Consider that we are placed in the very centre of the North American continent. Racine is on the eastern edge of the valley of the Mississippi; to the north, west, and south, stretches a country vast in its resources, beginning already to teem with population, and abounding in great cities. The members of the Church are a small minority, and yet the people only need the training and the education to bring them into the fold of Christ. There never was a population which, in our opinion, afforded a better opportunity for a great conversion. The sects have lost their hold upon them. They are unconsciously, in a thousand ways, asking for the faith of Christ. It needs no prophetic eye to see that in less than a hundred years this vast country will be either under the influence of the Church of Rome, or of our own, or else—which God forbid—a prey to some fearful error like Mormonism or Spiritualism. That Church which will labour most zealously, and which will do the most to train up the young in the principles it believes, will, humanly speaking, be successful. The Church of Rome has a Bishop and a cathedral in every large city. It has convents, nunneries, and colleges everywhere. They are increasing with the greatest rapidity. The funds for them are mostly not procured from the United States; they come from Rome, and from France, and from other countries of Europe.

Brethren, shall we call in vain to you for help? Bound in the tie of a common Christian brotherhood—members of the Catholic Church of Christ, toiling under many difficulties and trials for the advancement of the kingdom of our Lord—we ask of you, whom God has so greatly favoured, to aid us by your prayers and your alms.—

Jackson Kemper, Chancellor of Racine College and Bishop of Wisconsin; Samuel A. McCoskry, Bishop of Michigan; George Upfold, Bishop of Indiana, and Trustee of Racine College; James De Koven, D.D.—Rector of Racine College, &c.”

AN AMERICAN BISHOP'S VISITATION IN THE FAR WEST.

(From the *Spirit of Missions*.)

DR. TALBOT, the Missionary Bishop of the North-west, has just completed one of the most extensive, certainly one of the most fatiguing and uncomfortable, visitations ever performed by a Bishop in the Christian Church. The nearest approaches to it, in modern times, are the well-known missionary tours of Bishop Mountain in Canada, and Bishop Heber in India. Bishop Mountain, in his visitation of the Red River country, during two months of the summer of 1844, travelled 2,000 miles, chiefly in a canoe, much of the time camping out at night, but he was supplied with attendants and many comforts. Bishop Heber's tour in India, though of great extent and duration, was (owing to his relations to the civil government) attended with a certain degree of state, and it was wholly free from those hardships, toils, and privations, and even servile labours, which have fallen to the lot of our North-western Missionary Bishop, and which he has so cheerfully borne. On this journey and visitation, Bishop Talbot has been occupied six months, travelling between 3,000 and 4,000 miles, over the plains, up and down the eastern face of the Rocky Mountains, across the mountains through Utah, across the Great Basin to Carson Valley, over the Sierra Nevada to San Francisco, thence back to Carson, hither and thither through Nevada, back across the Great Basin, the Rocky Mountains, and the plains—in waggons, stages, and ambulances—guarded through hostile tribes of Indians by escorts of armed men—sleeping in tents, coaches, and by the wayside; sometimes performing himself the offices of cook and groom; sometimes for weeks, night and day, tossed in most indifferent coaches, over routes which are made roads only by travel: in the earlier period encountering the heat of the plains, in the later the deep snows of the mountains. The Church may well thank God that He has given such zeal and energy to this servant of Christ, and has preserved him through the toils and dangers of his great journey.

Dr. Talbot thus speaks himself of the journey throughout his vast jurisdiction, from which he has just returned:—

“ I have often wondered whether any of my Eastern brethren can realize the toil and discomfort of this long visitation! God be thanked that He has given me strength for such a work; and more, has, I trust, given me success in my work for Him! Where, at my consecration, the voice of the Church had never been heard, we have now flourishing parishes and devout worshippers. My three clergymen—two, indeed, for one left just as I came—are now fifteen; and all these, I am sure, are labouring zealously.”

The following paragraph, from a St. Joseph's paper, is a specimen of West-American newspaper literature, which will be read with a smile:—

“ BISHOP HAWKS.—This eminent divine preached to a crowded house yesterday forenoon, and to a packed house last night. There was hardly standing-room on the latter occasion. Both sermons were eloquent in the highest degree, and were listened to, notwithstanding the crowded condition of the house, with breathless attention. The *right* of confirmation

was also administered last night, to fourteen persons, eleven ladies and three gentlemen. This exercise was very solemn and inspiring. The Bishop will also officiate at the Episcopal Church, on Thursday next, Thanksgiving-day. We have been shown the order of exercises, and find them to be very interesting and entertaining. Lovers of 'the progressive, the memorable, and the beautiful,' should not fail to attend."

THE BISHOPS IN CHINA.

THE Sydney *Church of England Chronicle* says:—

"We have been favoured with the following extracts of a letter received from the Lord Bishop of Victoria. His short visit to Australia, in the winter of 1859, is still remembered with much pleasure by all those who were permitted to make or renew an acquaintance with him. All will regret to learn that he must so soon quit that important sphere of duty with which he has been connected for the last twenty years. May that Great Head of the Church, who appointed to China a *first* chief pastor, mercifully raise up a second to carry on those arduous labours to which the present Bishop has so fully devoted himself.

'As usual with me, I have been a frequent and extensive traveller. I have visited every consular port of the Chinese coast, from Canton to Peking. I have spent four months at Shanghai, fulfilling the vacant chaplaincy duties, and also made a trip of 700 miles up the Yang-Tze-Keang to Hang Kow. I am now resting my weary body, and giving up all mid-day visits, and declining all invitations; and thus keeping tolerably free from sickness, and able to preach generally on Sunday mornings in the Cathedral. Early in the ensuing year (D.V.) we seriously meditate a return to England, probably once for all. A medical board of three M.D.'s lately sat on my case, and strongly recommended me not to risk another summer in China. Next year I shall have completed twenty years here, and it may be then expedient for me to turn my thoughts to home before I am permanently disabled. I always look back upon my Australian visit as having added four years to my tenure of this bishopric. Kindly remember me to those friends who were so kind to me. . . . Many changes have occurred of late in China. Poor dear Hobson (the late consular chaplain of Shanghai) died very unexpectedly in Japan. Mr. Beach (the sub-warden of St. Paul's College, Hong-Kong) was offered the appointment, but I think some one else will eventually come from home. At Peking we have the Rev. Messrs. Burdon and Collins, of the *Church Missionary Society*, Mr. Dryer (late my schoolmaster in St. Paul's College), and Dr. Steward, a medical missionary of the *Society for the Propagation of the Gospel*. I am expecting daily the Rev. F. N. Mitchell, also of the *Society for the Propagation of the Gospel*, late a student in St. Augustine's, Canterbury. I shall send him also to Peking. I had the privilege of ordaining a native deacon at Shanghai, on Easter-day; and I have confirmed, in the first six months of this year, above fifty Chinese. Our College, too, has encouraged us of late. I hope, ere long, to ordain Lo-Sam Yuen, the Chinese Catechist, who was some years at Melbourne.

... But all this must soon devolve on a stronger man. . . . I shall be glad to know if you want any more Chinese Testaments.' ”

A correspondent of the *Evening Post*, writing from Shanghai, says :—

“All your Episcopal readers, and thousands of American sailors have heard of good Bishop Boone, the head of the American Protestant Episcopal Church in China. The reverend prelate, although he has helped hundreds to make fortunes, has, like a good Samaritan, spent nearly all each year for the sick and weary. A native of Charleston, South Carolina, he has had his little surplus invested in Charleston ‘city stocks,’ and the destruction of that city will probably render him penniless. He has been here twenty years, is now getting old and feeble, and his wife’s health is so shattered, that her physicians have ordered her imperatively to seek another climate. In view of what the good Bishop has done, the merchants of this city, with a rare and beautiful generosity, have made up a purse for the Rt. Rev. Dr. Boone, amounting to nearly nine thousand taels (a tael is about \$1 33). The Bishop is said to be a secessionist ; but his hand has ever been extended to the needy, and all, whether they love our ‘old flag’ or not, wish him a God-speed, and many happy years to himself and wife.”

THE AMERICAN CHURCH AND MISSIONARY CANDIDATES.

THE *American Spirit of Missions* says :—

“For two or three years past, not a single one of the graduates of any of our theological seminaries has offered himself for the foreign field. Though we have had so few missionaries abroad, and though the number has been much lessened recently by death and sickness, yet none have come forward to take the places of those who have been called away, or those who have left the field for a time.

We have to-day ninety-one ordained clergymen labouring at home for one abroad, as any one can see who will consult our Church almanacs or Convention journals. And if, as was said in an able paper read at the last annual meeting of the Board of Missions, there is now a minister of the Gospel for every four hundred adult persons in our country, surely a much larger proportion of our younger clergy should go abroad than now do go.

Two-thirds of the human race are still living and dying in ignorance of that great fact, ‘that Jesus Christ came into the world to seek and to save those who are lost.’ There is that vast mission-field of China, with its 400,000,000 of immortal beings ; and yet Bishop Boone and two Presbyters and one native Deacon are all the ordained clergymen we have labouring there. Though at every breath we draw, the soul of a Chinese passes into the eternal world, and though not one in a thousand of those thus passing have ever heard even of the name of Jesus, yet we have but four ministers of the Gospel to point its teeming myriads to the ‘Lamb of God, who taketh away the sins of the world.’ In Africa, there are at this moment only two white clergymen labouring with Bishop Payne, the Rev. Mr. Hoffman and the Rev. Mr. Toomey. In Japan, the Rev. Mr. Williams is labouring all alone.

Would that the younger clergy and the students in our seminaries would ponder these solemn facts, and would that some of them would consecrate themselves to the work of the Lord among the heathen. ‘Judged by its manifestations,’ says Bishop Payne, ‘the love of Episcopal Christians flows out coldly and languidly for a world for which Christ died.’ If the same test be applied to our Theological Schools, how little must be the missionary spirit and the missionary zeal which prevail there! Let us hope and pray, that the apathy which has lately prevailed on the subject may cease; that the experience of the last few years may be exceptional; and that through all the future, no year may pass without some offering themselves for the foreign field.”

EXTENSION OF THE INDIAN EPISCOPATE.

LETTER II.

DEAR SIR,—“We therefore earnestly recommend the *further extension of the Episcopate abroad* with a view to strengthen and increase the foreign missions of the English Church, and to afford increased facilities for admitting native converts to the pastoral office.”

Such is the language of the Lower House of Convocation in the report on Foreign Missions, and a more sound or judicious policy could not be recommended to the governors of the Church for their adoption. Had the Lower House of Convocation been engaged in considering the condition and requirements of the Church in Tinnevely, it could not have found words which more adequately describe the existing wants of that interesting Church. For, advanced though the Church in Tinnevely is, it undeniably requires that *personal* Episcopal supervision and control which is an *essential* part of the constitution of our Church, and which is absolutely necessary to complete its efficiency and its usefulness. The Missionaries, however devoted, however prudent, and they have been both, are not the fitting persons to deal with questions of doctrine and of discipline which frequently arise, and which ever do arise in infant Churches, specially when their decisions respecting them are likely to have a lasting effect upon the Church; neither are the missionaries the proper persons to “set things in order,” their settlement of which may hereafter be found to be prejudicial to the interests and the welfare of the Church. There are many things in the Tinnevely Church which require to be set in order, but which require a Missionary Bishop to effect with safety. The system, for instance, which permits the convert who but yesterday—besmeared with the unholy signs of a debasing superstition—sacrificed on the altar of the devil, to assemble in the same church with Christians who have grown hoary in the service of their Divine Master, and with them to be addressed as “Brethren,” as “brethren in Christ;” with them to use our Liturgy, and with them to unite with Christ’s commissioned ambassador in saying, “O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them,”—such a system, I say, imperatively demands *Episcopal* interference. Our Liturgy is intended for *Christians*, but in Tinnevely

it is used for Christians and non-Christians alike, so that in almost every Church in the province, the "Absolution" is pronounced over those who, having passed through the waters of Baptism, have been united to their glorified Head in the holy Sacrament of His death; and over those who *are not Christians*, alike. The missionaries are not to blame, they have been compelled to transfer, unbendingly, to new scenes and to other circumstances, that which was intended to minister to the religious growth of the "Children of God;" but it must be apparent that this method of using our Liturgy is attended with weakening influences, and is likely to impart to converts low views of the "Communion of Saints." Time would fail me to mention the various matters requiring immediate Episcopal attention and direction—the adaptation of portions of our Liturgy to the circumstances of the people, the laws of marriage, of divorce, excommunication, reception of converts, schism, &c. &c.—suffice it to say that there is much to be done, and much which has been done that requires strengthening, and upon the due performance of which depends, in a great measure, the increase of our Missions.

To afford increased facilities for admitting native converts to the pastoral office, is a sound reason for the extension of the Episcopate to Tinnevelly; and although the necessity for the erection of Tinnevelly into a Bishopric is greater now than at any former period, yet so far back as 1842, the circumstances of the Church in that province were such that the four Archbishops, together with the Bishops of London, Winchester, Durham, Rochester, and Lincoln, expressed their conviction that ere long a chief pastor must be sent out to take the special oversight of the infant Church. How much greater the need of a chief pastor *now*, when the converts are counted by thousands, and when the native clergy are, comparatively speaking, numerous! The gradual increase of the native clergy in the Madras diocese—now numbering thirty-eight—presents to my mind a strong reason for the subdivision of that diocese by the immediate appointment of a Missionary Bishop; for, however gratifying the increase of the native clergy may be, we must not conceal from ourselves the fact that *their incomes are derived from England*. Nothing worthy of mention has been yet attempted by the native Church towards providing endowments for her clergy. I do not mean to charge the native Church with parsimony; on the contrary, the native Christians are liberal, and in many instances liberal beyond their means. I merely state a fact, nothing worth mentioning has been yet attempted.¹ That it is desirable to set about remedying this defect, by instituting an *organized* plan for providing endowments for the native clergy, no one will deny; but I venture to assert that, in order to secure success, a resident Missionary Bishop is necessary. I have seen sufficient to show me that the individual attempts of Missionaries, however praiseworthy, are not likely to result in success; the very attempt noted at the foot of this page is sufficient to prove this. The absence of Endowments is unfortunately not the only thing to be

¹ An endowment was commenced some years ago in the S.P.G. Mission of Nazareth in Tinnevelly, and some progress has been made, but the endowment is not yet completed. This is the only organized attempt made, but as it is *the only one*, it does not affect the statement above.

lamented, nor the only thing requiring a Bishop's attention. Our present system of salaries for native clergy I believe to be very faulty; I know that many, whose judgments I respect, differ from my views; nevertheless I do maintain that, to give the native clergy salaries which are *five times* the average income of their flocks, is faulty in principle: more especially when it is remembered that, supposing the Tinnevely Church to be thrown upon its own resources, there is not a Christian congregation in the province which could by any possibility provide its clergyman with the salary which he now derives from the English Church. It is apparent, therefore, that by our present system we are placing a heavy yoke upon the neck of the native Church, and are to a great extent deterring it from making an effort to support its own clergy. I attach no blame to the Missionary Committees in whose hands this matter at present rests; the fault is to be found in that system which compels Committees to undertake the conduct of affairs which ought to be in the hands of a Missionary Bishop. If there were at present a Missionary Bishop at Tinnevely, he could, by reducing the incomes of the native clergy to a due proportion with the means of the people, materially add to the number of his clergy. Take for instance the entire number of the native clergy in the Madras Diocese, thirty-eight: now by reducing the income to the standard I propose, the Bishop would thereby have funds sufficient to enable him to add *twenty* to this number,—and the standard for which I contend is one which would still leave their incomes *three times* the average income of their flocks, a standard which I maintain is sufficiently high. If the native clergy are ever to increase to the number which the circumstances of the province require, there must be a resident Missionary Bishop who will ordain to the pastoral office men not only apt to teach, but men whose temporal requirements shall be within the power of their flocks to provide.

While considering our own shortcomings, let us pause for a moment to see what Rome is doing in India to gain proselytes; and in order to do this I shall go as far back as 1848, the date of the latest statistics of that Church which I have. In that year the Church of England had in India *three* Bishops and *one hundred and three* missionary clergy, whereas the Church of Rome had twenty Bishops, 168 European priests, and 472 *native clergy*.¹ When shall we learn wisdom? Is not this statement sufficient to cause us to blush? Whilst we are engaged in determining *when* we shall give to our Missionary Churches their lawful birthright—the Church's full constitution—Rome, fully organized, is at work! May the great Head of the Church in mercy remove those differences which are unhappily depriving Tinnevely of her just right, and which are undoubtedly preventing the Church there from putting forth that vigour which is ever to be found wherever the Church's full constitution exists.

I cannot do better than conclude this letter with a few extracts from the charge of the Bishop of Madras, viz:—

“The limits of the diocese embrace about 30,000,000 of heathen.”

“The total number of baptized native Christians in this diocese con-

¹ The total number of native Christians in the city of Madras is 21,839, but of this number *four-fifths* are Romanists! Besides the representatives of our Church, there are the representatives of *seven* Protestant sects in this city!

ected with the Church of England is 48,252." "Besides these there are no fewer than 20,651 unbaptized persons who are receiving Christian instruction," preparatory to baptism.

These extracts are sufficient to prove that a subdivision of the diocese is necessary; but there is a passage in a sermon preached before *The Society for the Propagation of the Gospel* by the Bishop of Oxford which is strikingly applicable, viz.:—

"Are not many of our Colonial Bishoprics so large as to maintain rather a nominal than a real Episcopate?¹ Is it possible for the Bishop of Calcutta to be at the same time a really presiding Bishop over Delhi and its provinces?" "Ought we not to make provision when God gives any wide district to the labours of one of our missionaries; that he should enter on its Episcopal oversight, and so be enabled to maintain his own plans, extend their operation, and secure labourers under himself, like-minded with himself for the perfecting the work he has been enabled by God's blessing so prosperously to begin?"

The Bishop of Oxford in the above extract fully and faithfully describes our Indian Dioceses; the Episcopate is, alas! more nominal than real, and the consequence is that our Missionary Churches are not as flourishing as they should be.

A MISSIONARY.

February 1, 1864.

MISSIONARY STRIFE IN INDIA.

WE take the following from the *Almindelig Kirketidende* for January:

"The Missionary Association in North-west Zealand has now completed its third year. In the Report before us no account is given of the mode in which this Association has spent the funds it has raised, and no list is given of any Board or Committee who conduct it. The Report, after relating how the old Halo-Danish Mission in Tranquebar and Tamil-land has passed into English hands, finds ground for comfort in the circumstance that Lutheran congregations are being gathered from among the congregations of the old Mission which have become ultra-reformed. But we deny that it can be said with truth of all the old congregations, that they have become ultra-reformed; the most of them have merged into the Anglican Church, a Church by no means an ultra-reformed body. The report-writer has failed to mention what seems to be the chief motive for the numerous secessions to the German Lutheran Mission, viz. that this is the only Mission which now sanctions the retention by its proselytes of the baneful system of caste. It is of little use to tell us, that 'strict care is taken by the Lutheran priests not to receive any one who has left the ultra-reformed communion in a discreditable manner,' when we see that refusal to renounce caste is not regarded as discreditable, much less as un-Christian. It appears that a very large part of the Leipsic Mission's energies are expended in these proselytizings, for of 378 converts received in 1862, 152 are described as 'Catholics and others.'"

This Zealand Association maintains at Trichinopoly one native priest (?) and two catechists.

¹ The Diocese of Madras is as large as the British Isles.

THE VICTORIA MISSIONARY SOCIETY.

The Ninth Annual Meeting of the Victoria Missionary Society was lately held in Melbourne. We give extracts from two of the speeches:—

The Rev. W. CHALMERS said that he was in some degree qualified to advocate the claims of a Society which directed its efforts to the conversion of the Chinese population of the colony, and also towards assisting the Bishop of Melanesia, as he was himself connected with the Mission which was established for the purpose of making known the Gospel to the Chinese and the aborigines (Dayaks) of the great island of Borneo.

The scene of his four years' missionary work was the province of Sarawak, the flourishing independent principality of that great man, Sir James Brooke. After sketching the wretched state of the country previous to Rajah Brooke's arrival in 1841, its physical features and natural history were briefly commented on. He then spoke of the people—the Malays, or dwellers on the coast, who are Mahomedans; and the Dayaks, or people of the interior, who, though pagans, are not idolaters.

With respect to the mission work actually done, he stated that in 1849 a mission to the Chinese, who are the chief traders and artisans of the country, was established in the town of Sarawak, which, amid many difficulties, had done considerable good in the way of converting adults, and educating children. During the Chinese insurrection of 1857 the Christian Chinamen remained faithful to the Government, and several of the lads educated in the mission school now hold useful positions and situations of trust, both in Sarawak and elsewhere.

In 1852 the first mission to the Dayaks was established. At first great discouragement was met with, but now there are five stations, numbering two or three hundred baptized and a large number of catechumens. But the moral and religious influence of the missions was not to be computed by the number of baptized; whole tribes were benefited, and in one particular instance a warlike tribe had wholly renounced the practice of head-taking as barbarous, even when led out to fight against the enemies of the Government.

The Rev. G. P. DESPARD said: "Since the year 1850 I have been connected with the Patagonian Missionary Society. Its work bears upon all South America eventually; but at present on the more southern parts, Patagonia and Terra del Fuego. Patagonia is an extensive region, having the Rio Negro for its northern limit, and the Straits of Magellan for the southern, whilst it reaches from the Cordilleras of the Andes on the west, to the South Atlantic on the east, covering an area 800 miles long by 300 broad. The surface is undulatory, soil gravelly and salt, vegetation poor; of trees on it there are none, and only a few dark coloured berberry bushes appear like dark blots on the brown face of nature. The men of Patagonia, reputed giants, are certainly Anakim in stature, as they average five feet ten inches, with frequent elevations to six feet seven inches. They are high-shouldered and broad-backed, with long bodies, short legs, and small extremities. In features they resemble the Indians of North America, and in colour they are like them, light brown. Their black straight hair is bound with a fillet, and ornamented with glass and silver beads—the

last of home make—or with red galloon. Their bodies are covered by long robes, made of the skins of unborn guanacoës, painted with blue, red, and black, in an established pattern. The Patagonians live by the chase, which furnishes them with guanacoës, pumas, the armadillo, ostrich, cavy or hare, and partridge. On occasions of rejoicing or of sorrow they indulge in mare's and foal's flesh. Society is very simply constructed amongst those nomades, on the patriarchal principle: they are under chiefs commanding each a horde of 200 men or so, whose voice decides for war, or hunting, or shift of station; but goes for no more than another's in peace and at home. A more important personage than the rest is the kallama-couto, or doctor. Since this life is to their thinking the only period of existence, he who is considered able to postpone at will the fatal day must deserve their respectful regard and liberality. The number of the natives of Patagonia is of course not certainly computed, but is supposed to be, notwithstanding the size of the country, not above 3,000 or 4,000.

To introduce the Gospel among them was Captain Gardiner's first aim after forming our Society. To further this object a schooner, bearing his name, was built, and sent out from England in 1854, destined to ply between the Society's head station in the Falklands and the opposite coast, and to convey Missionaries for cautious intercourse, and natives for kindly treatment in brief visits to this station, till by the interchange of acts of hospitality and friendship a footing of confidence might be established between these parties, and then the usual mode of missionary labour might be adopted.

In consequence of disagreements between the persons abroad, and of impossibility to find a fit clerical superintendent at home, we were led to consider it a duty to give up England and a settled home, and to go out in 1856, with wife and five children, with young Gardiner and two other missionary brethren, to sustain the tottering enterprise. First difficulties were surmounted, and the way to Patagonia laid open in January, 1857. He who has ordained that all the ends of the earth shall be converted unto the Lord, raised up two important persons to offer a helping hand, thus:—

A Patagonian by some hap was conveyed to Valparaiso, detained for a year, taught Spanish, and bearing a name referring to some peculiarity of character (Casimuro or Kersaymen), was restored to his country; but his eyes saw now what they were blind to before—the extreme barbarity of his people, and he conceived a desire to reform them to a resemblance of the Chilians. An opportunity occurred in 1853, at any rate, to declare his design. The *Vixen*, H.M.S. surveying ship, visited Gregory Bay in his country, and her captain entertained Casimuro, and heard his desire. Captain B—— recorded this in his journal; the journal came into the hands of the Admiralty; a friend of the Mission saw it, and communicated what Casimuro said to me. Thus I knew one man of Patagonia to be saying, 'Come over, and help us.'

A Danish gentleman, of literary distinction and influence at court, obtained a professorship in the University of St. Jago in Chili, made himself agreeable to the authorities of that state, and was appointed governor of their frontier garrison at Punta Arenas, on Magellan's Straits. He is a Protestant, a fluent speaker of our language, and partial to our

nation. From him help might be sought and had to set the Mission in Patagonia going: with hope of this we visited the country. Twice we were baffled in our expectation—neither Casimuro nor Don Jorge Schythe, the governor, were at their places. One was far in the interior; the other on furlough. The third visit was successful. Our Danish friend received us warmly, concurred in our proposed Mission, lent all needed help, and placed our missionary brother (Schmid) in secure hands to live among the natives at once. This young man went out as linguist to the Mission, but became impatient to go to direct work, and offered to throw himself among the giants, trusting his life entirely to God's protection. And he was accepted to do it.

For twelve months Schmid lived in the tents of these American Arabs; he lived entirely as they did, travelled everywhere with them, exercised the trade of tailor among them, and so won their good will, that Ascaic, his patron, wanted him to be his son-in-law. He was able to hear so much of their very guttural language as to make an extensive vocabulary and rudimentary grammar of it. He, through their language, learnt that these poor wanderers are quite atheists and have no idea of a future state. They have no kind of religious worship, of course. When death comes, their only comfort, when his victim is carried off, is in forgetting that he ever lived. With the mortal remains they bury his slain horses and dogs, his weapons, implements, and ornaments, and, if it were possible, they would inter his very name.

Our brother grieved over their condition and longed to change it, but felt that to attempt to teach our religion without having found in the language any vehicle to convey its truths would be only to fail. He must remain a longer time; and that he might do it without losing through lack of congenial intercourse his own spirituality of mind, he came away to find a companion like-minded. What he sought in England was already waiting for him in the Falklands. Hither he came, and two men well equipped now for a nomade life in Patagonia, went over. Casimuro received them with open arms, placed two sons under their tuition, and treated them with openness and friendship. Again the mission party sojourned three months on the plains of the Iyoneca, and in prosecution of friendly relations with them prospered.

Gimoki, son of Schmid's first friend and his heir in chieftainship, protected them, and so also did Casimuro. Not a thread was taken from them, not an uncivil word spoken; and the brethren testify that these great men are well disposed except when they come at aguardiente (brandy), and then they are beside themselves. Even in their cups, however, Oppelo (the missionary) and his companion were sacred from assault.

The desultory life of a Patagonian favours not mental or religious improvement. Of this persuaded, the brethren left them to form a permanent station on the Santa Cruz, and this at the last account was maintained with the hope that thither the wanderers would come, settle, be taught, believe, and live.

Across the straits of Magellan lies the archipelago of Terra del Fuego, called Fireland, on account of the many native fires seen by the discoverer. One of this group is large, called King Charles' Southland; but, beyond

a harbour or two on its southern coast, little is known of it or the inhabitants. The appearance is like Patagonia on the north and east, but towards south and west mountainous and woody. From this island, separated by a long channel, called after H.M.S. *Beagle*, are two long islands, called Navarine to the east, and Hoste to the west. They are covered to considerable extent with hills and woods, but have likewise much open cultivable land, and good harbour approaches. The natives are in two tribes, Alikhoolip to the west, and Geppoc to the east. Their languages differ almost totally; but their persons and habits are alike. For the rest of the archipelago, they are small islands, single or in groups, and finish with Horn Island, whereon is the cape so well known to returning passengers from Australia. Canoe men and fishers inhabit all but the mainland, whilst the beach provides a supply of mussels and limpets. The poor people stay to gather its harvest; but having exhausted it, embarking wives, and children, and dogs in the clumsy but useful apology for a vessel they possess, the party, generally mustering from twenty to thirty persons, paddle off to another cove. Fish are drawn from the kelp without hooks to the lines; larger ones are speared, and so are porpoises and sea birds; large mussels and crabs are brought up out of deep water by the diving women. Birch-trees yield a fungous parasite in great quantities, and the margins of the shore plenty of dandelions, whilst bushes and shrubs in their season lend berries for change of diet. The fish, and fowl, and flesh, are roasted; vegetables eaten raw. These poor men wear no clothes, unless a narrow cloak on the back, half of which only it covers, can be dignified by this name. They are in face and form like their giant neighbours; but their stature is as much below ours as the Patagonian is above.

On a mound of shells, and round a hollow in its top, a conical booth is set up; and there, round a wood fire, in the midst lies the naked Firelander, curled up with knees to breast and heels to flank, and his family and friends form the circle, each resting his head for pillow on his neighbour's thigh.

These men in the ends of the earth we went forth from privileged England to seek and to save, at our Master's command, and after our Master's example. We would first do them good in body and estate, till, having learnt to speak Firelandic, we could teach their mind and reach their heart."

Reviews and Notices.

Memoir of Bishop Mackenzie. By HARVEY GOODWIN, D.D. Dean of Ely. Cambridge: Deightons.

Three Years in Central Africa; a History of the Universities' Mission; prepared by order of the General Committee. London: Adlard.

THESE two publications concern a subject associated in the thoughts of all with sorrow and anxiety. In the former of them we are pre-

sented with a biography of the lamented founder of the Zambesi Mission, by one of a kindred mind, who knew him intimately from the time of his going to Cambridge to that of his departure to the land where he was to leave the Church "his burial-place for a possession." The second of these publications gives a comprehensive view of the chequered career of the Central African Mission itself, from its origination down to the date of recent advices from the Cape.

It is most touching to read in Dean Goodwin's book the manner in which Mackenzie came to be interested in the Livingston movement, with what holy simplicity he considered and prayed over the question whether he was not one whom God called to go abroad to the work. There was a great sacrifice to be made—congenial society, a distinguished University position, and the certainty of good preferment awaiting him; but "all these things he counted as dross." His decision once made, Mackenzie was not the man to swerve from his aim henceforward his whole existence, though externally as calm and gentle in its business as ever, was devoted to one all-mastering purpose. Knowing him as we did ourselves in some degree, we mean what we are writing.

Though it pleased the Most High to cut off Mackenzie in the midst of his days, amid physical sufferings heightened—as it seems to us—by the heartless superstition of the heathen, and uncheered by any prospect of the permanence of the results of his toil, Mackenzie has not lived in vain. In the words carved on a tomb which must often have met his eye in the college chapel where he found it good to be a worshipper day by day, "*moriendo vivit*;" and his example remains to encourage or, it may be, to shame us.

Dean Goodwin has admirably executed his task; he has given us the very man himself, ever so marvellously serene,—and withal so marvellously busy—*suaviter in modo, fortiter in re*. Yet this memoir contains no blind panegyric, and failings and mistakes in the career of its subject are honestly noted. What Dean Goodwin says, for instance, of the course which Mackenzie took in dealing with the Ajawa slave-dealers, is thoroughly impartial.

These two publications form a valuable contribution to the literature of modern missions, and we especially tender our thanks to Dean Goodwin for the manner in which he has written the biography of his beloved friend. May the clouds which still so threateningly hang over the mission to the Zambesi be dispersed! May it be granted to us ere long to receive better tidings from that land which God made a garden, but which man has turned into a desert.

Orange Free State and Basuto Mission : Occasional Paper, No. I., containing the Bishop's Journal, July to October, 1863. (6d.) London : Skeffington, and Church Press Company.

THIS is a simple but most interesting narrative of Bishop Twells' voyage out, and his first entrance on the field of his future labours. The account of the Bishop's movements is carried on to his reaching Bloemfontein. Since then, we learn, from other sources, that he has been to Philippolis and won a guarantee of 300*l.* a year for a clergyman ; to Fauresmith, and placed Mr. Clulce in ministerial charge of it ; and again to Smithfield, where he held a confirmation. Thence he proceeded to the Cape ; but must now have returned thence.

The Bishop in the pamphlet before us declares that he is in no respect disappointed with country or people, and that his hopes for the Church are greater than he can venture to express. He thus sums up his opinion of the Free States :—

“ 1. The climate, I fully believe, deserves all that has been said of it. The heat of summer is, no doubt, trying to many, and will be to me ; but even then the early mornings, the evenings, and the nights, are deliciously fine and cool. At present the air is most enjoyable ; much more so than the Cape, or Port Elizabeth, or Grahamstown.

2. The country is in its infancy, and has laboured, and does labour, under many disadvantages ; but it must become a prosperous country under a good government. Living here ought not to be expensive, and would not be with a better supply of water (which may easily be secured by making dams), and good English labour. All people assure me that an English labourer, mason, or artisan, if sober, *must* do well. Also an English farmer, with small capital, *must* make a good income. The only instances of failure are when men speculate beyond reason, and (too often the case) when they turn out drunkards. Wages of English workmen are very high, and they are so much in request that they become quite independent, and if one wants anything done we have to ask with great politeness.

3. The people are very mixed in race and character, but there are some superior men to be found everywhere, and great good may be done by raising the general tone of society. I am deeply impressed with the necessity of the Church Mission, and think it has been planted at a time when great results may be expected. We are received everywhere with expressions of thankfulness on the part of Dutch, English, and natives. This morning, two native women, a mother and daughter, called with a great desire to see me. Mrs. Prince acted as interpreter. The elderly woman spoke in a most touching manner, and said, ‘ God had heard her prayers in sending us.’ This is only a single example of the feeling shown by all. The Dutch minister here called on me yesterday, and was accompanied by his wife. He expressed his pleasure that English clergy had come to the country. He says he shall send his children to our school. Now, knowing the ignorance and prejudice of the Dutch generally, this is satis-

factory. Also I hear that the acting President of the State, who is a 'Dopper,' has said that he is very glad English clergy have come, and thinks they will do good."

Bishop Twells is, we believe, in urgent want of a clergyman for Bloemfontein, to whom he promises a stipend of 200*l.* per annum, and of one for Philippolis. If our mention of this helps to stir up faithful men to offer themselves, we shall be glad.

(1) *Trial of Dr. Colenso, Bishop of Natal, before the Metropolitan Bishop of Capetown.* London: G. Street, 30, Cornhill. Price 2*s.*

(2) *Charge of the Lord Bishop of Grahamstown, at his Third Visitation, held in the Cathedral, Grahamstown, on the 24th June, 1863.* Grahamstown: Campbells.

(3) *English Biblical Criticism, and the Pentateuch, from a German point of view.* Vol. I. Longmans. Price 6*s.*

THE whole of the proceedings at the Cape, in the trial of the absent Bishop Colenso, have been reprinted from the *Cape Argus*, in a compact and cheap volume of 405 pages. As the whole of the Church Press has bestowed on these proceedings the attention they well deserve, we need not say much about them here. Fairness, upon the whole, and theological erudition, are conspicuous in them. The South African Church has acquitted herself excellently in an affair which no one could expect would, so early in her history, have constrained her thus to give an answer for the faith that is in her. Those who are fond of saying that rationalistic error must be met not by prosecution but by refutations, will find, in perusing these proceedings, the fallacy of their antithesis. Authority is not seen in action here without giving reasons for what it does.

The Charge of the Bishop of Grahamstown we have strangely overlooked till now. It is a masterly and sound vindication of the Holy Scriptures, and of the position they held in the primitive ages, and acquired at the hands of the Reformers. The Bishop of Grahamstown has evidently been no inattentive observer of the general phenomena in the theological world in our days, and he contents himself with mere *rechauffée* of our standard insular divinity, and avoids the frequent identification of pious opinions as to theories of inspiration with the fundamental verity that there is a written Word of God even as there is a Personal Word of God.

The third work at the head of this notice has a peculiar character of its own. Say what men will, there is something in the diversity of

nationality which leaves an almost ineffaceable mark upon even theological productions. It is a felicitous meeting this, of German scholarship and Anglican Churchmanship. Dr. Arnold's name is well known in connexion with his treatise on Islam and his advocacy of the claims of the Mahommedan world to the missionary sympathies of Christendom; and here we meet with the exhibition of the same patient scholarly examination, history, and summing up of the subject of rationalism as we have witnessed in his treatment of the more open enemy of the Gospel. Especially to those who have studied the theological literature of modern Germany—so different from both our own and that of the old Lutherans and Philippists—would we commend the perusal of Dr. Arnold's book; but all divinity students who wish to take a thorough dose of the antidote to Dr. Colenso's bane, will meet with what they seek in this Anglo-German work.

The Scottish Guardian. No. I. February, 1864. Edinburgh: R. Grant and Sons. Price Sixpence.

THIS periodical is intended to occupy the place of the *Scottish Ecclesiastical Journal*—the old friend of ours it has superseded—as a monthly organ of the sister Church across the Tweed. It is truly said in the prospectus, that “there are many ignorant of what the Episcopal Church in Scotland is doing; while others deeply interested in her welfare have no means of learning any particulars with regard to her.” The Scottish Church, to speak in the language of the day, has not been sufficiently “advertised,” failing thus in the opposite extreme to her Presbyterian rivals, especially that youngest and most assuming of them, the so-called Free-Kirk. Even here in England, the effects of this reticence have been highly prejudicial; but only those who have mixed in Protestant society on the continent, or held intercourse with Churchmen of Scandinavia, can adequately apprehend how much has hereby been lost to the cause of Reformed Episcopacy.

The present number contains a variety of well-written articles and reviews, of ecclesiastical, historical, and literary interest. Among the articles, we may especially notice here that upon “The Finance of the Episcopal Church,” from which the following extract will show how very properly it begins upon page 1:—

“An amended code of laws and regulations was agreed upon at a meeting of our *Church Society*, held in Edinburgh, January 13th, 1864. It is the great object now before the Church that there be secured an independent annual income for each See of 500*l.*; that every pastoral charge shall have a fixed income of not less than 100*l.* a year, independent of what may be annually contributed by the congregation in form of

seat-rents or offertories; and that, as objects subordinate to these, grants at the discretion of the Committee shall be made for educational and building purposes, whether in case of churches, parsonages, or schools. These do not seem unreasonable expectations, and we are convinced that by a little more energy and unity of action, they would soon be attained.

We heartily wish this periodical the success it will deserve, if continued with the spirit which characterizes the number before us. We should not forget to add that the "Correspondence" department contains a third letter from the Rev. John Pratt, of Cruden, "On the Scandinavian Churches," in continuance of the series already begun by him in the late *Ecclesiastical Journal*.

The New York *Church Review*, for January (London: Trübners), has two able articles on the question of Intercommunion with the Oriental Church. These articles show no disposition to renounce any of the *gain* of the Reformation, no disposition to barter any part of the truth for peace. This number contains also a series of papers on the Earliest Annals of the American Church, which show that Puritanism has been as great a falsifier of history in the New World as in the Old. The other articles are, as usual, well worth reading.

We have received from Messrs. Mozley:—

A Help to Devotion; for Young and Unlearned Christians, "intended chiefly for such children in parochial schools as are not already provided with something fuller;" very well adapted to its aim.

The Sunshine of the Soul; addressed to the Young after Confirmation; by the author of "Thoughts on the Church Catechism." (3s.) This is a second edition, enlarged.

Events of the Month; a Magazine of news, literature, science, and general information. Part I. (6d.) This appears to be a sort of halfway publication between a newspaper and a magazine, in the best sense; and it is fairly done.

We have received from Messrs. Rivington:—

A Sermon *On the Inspiration of the Old Testament*, preached at the Special Evening Service in St. Paul's Cathedral, Sunday, Jan. 10, 1841, by the Rev. CANON WORDSWORTH, D.D. We take this occasion of tendering our warmest thanks to the learned author for his energetic defence, in this and other writings, of the Inspiration of the Scriptures.

The recent failure of justice in the case of the *Essays and Reviews* makes his vindications of this root-truth of higher value, if possible, than ever before.

The Psalms, as interpreted of Christ: by the Rev. ISAAC WILLIAMS, B.D. Vol. I. This is a book that will not fail to be greatly prized by those who would gain an insight into the deep evangelical meaning of a portion of the Old Testament, of which the Church hath warrant of our Lord Himself for making such copious use.

Colonial, Foreign, and Home News.

SUMMARY.

WE are deeply moved at the persecution inflicted on the southern dioceses of the Scandinavian Church by the German invaders of Denmark. Divine Service in Danish, Frisian, or Dutch, is prohibited by martial law; the clergy are driven from their benefices and homes; only the congregations and pastors of German immigrants are exempt from molestation. Our private correspondence from Denmark gives us details of most painful interest, but we trust that this fiery trial of our brethren will not be permitted to be of long continuance; and we believe that its effect upon the Scandinavian Church will be overruled for her lasting good.

The Bishop of MAURITIUS is on his return to his diocese, and from thence will superintend, for the present, our Missions in Madagascar.

On Sunday, December 20th, the Bishop of COLOMBO held an Ordination in the Cathedral of his Diocese, when six candidates were admitted to Priest's, and four to Deacon's orders. "This number," says the *Missionary Gleaner*, "is we believe unprecedented in Ceylon, and augurs favourably for the extension of the Church's evangelical work here."

CHURCH BUILDING IN NEW ZEALAND.—The Bishop of Christchurch gives the palm for church-building to Otago, which, he says, has the best church and choir in all New Zealand. Otago was originally entirely Scotch and Presbyterian.

TRINITY COLLEGE, TORONTO.—The following is from the *Toronto Guardian*:—

"The Bishops of the English Church in Canada, have given their judgment respecting the teaching of the Provost Whitaker, the dispute respecting it having been submitted to them by the corporation of Trinity College. The Bishop of Huron complained that a strong Romanizing

tendency was manifest in the Provost's teaching, and of course his judgment is to the same effect now; the Bishop of Montreal, who is Metropolitan, decides that the complaint relates to mere matters of private opinion, on which the Church has not pronounced, and that there is no evidence of any of the students having joined the Church of Rome; the Bishop of Toronto decides in favour of the Provost; the Bishop of Ontario decides that the teaching is not unscriptural, nor contrary to the teaching of the Church of England, nor leading to the Church of Rome; and the Bishop of Quebec decides, though he does not share in some of the Provost's opinions, that he finds nothing contrary to what the Church teaches, or that the Church does not 'permit' any one to hold."

SANDWICH ISLANDS.—The rumour of the death of the King of Hawaii is confirmed. He had been in ill health for some months, but was unexpectedly carried off by diarrhœa on November 30th last. He was a very able and excellent man; his whole heart was in the work of elevating his people; and he was the main stay of the English Mission which went out at his request a year ago, and to which he looked as the great means of their regeneration. The Mission will now doubly need the sympathy and the help of England.

Prince Lot Kamehameha, the brother of the late King, succeeds under the title of Kamehameha V. He has confirmed the Prime Minister, Mr. Wyllie, in this office, and given assurances to the Bishop of his support to the Mission.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Feb. 1864.* Bishop Chapman in the chair.

The first Report of the Calcutta Diocesan Vernacular Committee was laid before the meeting.

This Committee was founded by Bishop Middleton in 1815, but very little was done in the publication of vernacular works. In 1861, on the recommendation of the Bishop, it was divided into two Committees; the object of one, to supply the European communities in India with the Home Society's publications; while the other addressed itself to the task of providing vernacular books and tracts suited to the wants of the Indian Church.

The Vernacular Committee has now undertaken to print, a Hindi Translation of "Morning and Evening Prayer," by the Rev. H. Sells of Roorkee, the Prayer Book having been long translated into Urdu, but not till now into Hindi; a much-needed scriptural comment on the Church Catechism in Bengali; and a Bengali tract by the Rev. J. Vaughan giving an account of the history of Christianity in Madagascar. They have also contributed 100rs. towards the expenses of a Burmese Translation of "Morning and Evening Prayer," recently completed by Mr. Marks of Moulmein, and printed at Rangoon.

The Report for 1863 of the Bombay Diocesan Committee was also read, in which it was said that there was a longing on the part of many of the educated Parsees for some form of sound words to use in the

devotions; and that a very intelligent Parsee, whose daughter is in Miss Prescott's school, had undertaken to try and translate the Litany into the Guzerattee language!

A letter was read from the Bishop of Nova Scotia (Halifax, January 21), commending the application of the Rev. J. M. Hensley, Professor of Divinity, King's College, Windsor, for assistance towards building a church in the district called "The Forks," about four miles distant from the mother church. The cost was estimated at 250*l.* of which, it was hoped, would be raised 150*l.* The Mission is important, as forming a school for the instruction of the candidates for the Ministry in Pastoral Theology. The Theological Students, of whom there were 22 at King's College during the last term, are required to reside for four years, during the first three of which they go through the regular and undergraduate course, in addition to their attendance on the Theological Lectures; and the subsequent time is devoted specially to the study of Theology, and to training in the practical part of their future profession. They accompany Mr. Hensley every Sunday to the district, and are engaged in pastoral work under his superintendence.

The Bishop asked for another grant, similar to that made to him in April, 1860,—(150*l.*)—for the promotion of the Society's objects throughout the two provinces of his Diocese. The last grant had been expended upon 11 Churches and in 2 grants of Books. The average of grants had been less than 13*l.* to each Church; but this sum had encouraged people who otherwise would have made no attempt. The Bishop had now two pressing applications from very poor Missions in Prince Edward's Island. The Board consented to the Bishop's request.

The Bishop of Argyle and the Isles having requested grants of Books for lending libraries at Ardrishaig and Loch-Gilp-Head, these were voted by the Board to the amount of 5*l.* towards each library.

The Secretaries having made a statement that they had more than exhausted the grant of 250*l.* placed in their hands in July, 1862, towards forwarding to Italy, as demands might arise, Prayer Books, &c. for distribution, an additional grant of 150*l.* was voted by the Board.

The Secretaries having stated that, in continuation of a work arising out of the Great Exhibition of 1862, when a grant of Diglot Prayer Books and other publications was placed at their disposal for distribution among Foreigners visiting London, they had during the past year distributed in like manner Books, &c. in foreign languages, to the amount of 24*l.* 4*s.* 10*d.*; the Board granted 24*l.* 4*s.* 10*d.* to cover this expenditure.

Several grants of Books, &c. were made to various applicants; among them six copies of the Greek Septuagint to the Rev. H. C. Reichardt, Cairo, for the use of members of the Greek Church, together with some Armenian Prayer Books and Arabic Tracts.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Annual meeting of the Society was held on February 19th, the third Friday in the month, at a quarter before twelve. Bishop Chapman was in the chair: the Bishop of Down, the Bishop of Melbourne, Sir Walter James, the

Right Hon. J. R. Mowbray, M.P. and an unusually large number of members were present. After the election of officers, a minute relating the lamented death of O. W. Giles Puller, Esq. M.P. a Vice-President of the Society, was recorded in the Journal of the Society. The Auditor and the Treasurers presented their Reports. The thanks of the Society were voted to a large number of clergymen and gentlemen, who in the past year have given their unpaid services to the Society as deputationaries also to Dr. G. Budd, the Honorary Consulting Physician. E. Dickinson, Esq. was elected a Vice-President; and Sir John A. J. Walter, Esq. M.P. J. G. Talbot, Esq. and the Rev. C. W. [unclear] were elected members of the Standing Committee, in lieu of four members who retire in accordance with bye-law 5. Notice was given that T. T. [unclear] Esq. the Rev. T. Nevin, and G. France, Esq. will be proposed at the next meeting as members of the Standing Committee. The Society was ordered to be affixed to a Power of Attorney authorising the Executive Committee of Nova Scotia to act on behalf of the Society in regard to the estate of the Rev. T. C. Leaver. The Society's Attorneys for the Leigh Estate in South Australia, were authorised to borrow a sum of 6,000*l.* on the security of the Estate. A few grants of small amount were sanctioned; and letters were read from the Bishops of Victoria, Adelaide, and Christchurch. Several members were added to the corporation.

A letter was read from the Bishop of Adelaide (Bishop's Conference, Adelaide, December, 23, 1863), calling attention to the circumstances that the portion of Australia between the northern boundary of the Australian Province and the Indian Ocean, including Port Essington, and adjacent islands, which has been temporarily annexed to the Australian Province, is now about to be settled. The Bishop urged on the Society the advisability of making some immediate provision for the spiritual wants of the first settlers. "The new settlement is not included in the Adelaide diocese, and can only be reached by a long coast voyage, or an arduous journey through the bush. As Port Essington is near the Cape of Good Hope, James' Straits and the Dutch Oriental Possessions, there is likely to be a brisk trade, with India especially; and from the great heat, the labour required will have, for the most part, to be performed by coolies or Chinese; on which account there will probably be here a new and interesting field for Missionary work."

RUSSIA.—The Emperor of Russia, who, with regard to the Episcopate in Lithuania, was in the same kind of difficulty with the Pope as that in which the King of Italy is involved, is reported to have filled the vacant Sees without waiting longer. The consecration of three bishops took place on January 7, at Wilna. According to the *Breitbart* of the *Indépendance*—"The authorisation for the nomination of those Bishops having met with some obstacles at Rome, the Emperor acted without delay and appointed those high dignitaries of the Church without the approval or intervention of the Pope, contenting himself with having their consecration sanctioned by the Superior Ecclesiastical Catholic Council at St. Petersburg. This is the first time that such a thing has taken place."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

APRIL, 1864.

THE STRUGGLE AGAINST CURIALISM IN FRANCE
AND ITALY.

A SUCCESSFUL stand has lately been made on the Continent, in two important points, against the attempts of Curialism. The supporters of this extravagant theory of the Papal claims, in their desire to deny the Episcopate the possession of any independent power, have long been striving to efface the vestiges of National Church diversity which attest the exercise of such power in times past, and are now endeavouring to save the threatened sovereignty of Rome—regarded by them as essential to the proper working of their system—at the hazard of a rupture with the entire people of Italy, by excommunicating, as if heretics, the most esteemed and most theologically contented of the Italian priesthood. At both these points a check has been sustained which is worthy of record.

In France, since that remarkable Concordat between the elder Napoleon and Pope Pius VII., by which the Christian Church was restored to legal recognition at the expense of so much of her historic liberties and institutions, the old spirit which had worked under the forms of Gallicanism and Jansenism, was ill able to prevent the execution of the fatal designs of its Ultramontane antagonists. Greatly as the Concordat had strengthened the Pope's power over the French Church, there survived a silent but emphatic protest against it, in many diocesan varieties of ritual; and the gradual destruction of these varieties has been sedulously and until now effectually attempted.

We shall not enter into all the particulars of this deplorable process but confine ourselves to what may be gleaned from three letters¹ signed "Sophronius" in the *Observateur Catholique*, which have been greatly instrumental in arresting it. From this source we learn that, thirty years ago, there were more than sixty dioceses in France which had Gallican Rite, but that now all of these but two or three have adopted the modern Roman Liturgy. There are now more than eighty dioceses thus Romanized. Not one, however, has accepted the new Liturgy purely and simply; each diocese had some proper festivals of saints, some peculiar solemnities, some Gallican customs, and these have been carried on into the new ritual, to the exclusion of the Roman regulations standing in the way. But such a measure of uniformity with Rome seems to be getting less sufficient in the eyes of the innovating party.

When the original Gallican rites of the "Ephesine family" were abolished by Charlemagne and Pope Adrian I., the Sacramentary of St. Gregory became thenceforward the typical book in France; and this was subsequently far less departed from in that country than in Italy. In 1570, the Pope, St. Pius V., having corrected the Roman Missal and Breviary, obliged all Churches to adopt them, except such as had been in possession of a particular Rite for more than 200 years. In consequence, several provincial Councils were held in France; and though some of these consented to a wholesale adoption of that reformed Liturgy, most of them merely resolved to correct their own old books.

It is instructive to observe the reasons, or rather pretexts for which, after three centuries of comparative quiet, Rome is now bent on exterminating all the French diocesan Uses. Though these Uses took their origin more than 1,000 years ago, from the Sacramentary of Gregory the Great, at the instance of the Popes and on the pretext of unity, the Ultramontanes now seek their extermination on the same pretext, alleging that they have been infected by Jansenism. It is said that there have been introduced into the Liturgies many passages containing this heresy, and many of the hymns have been contributed by suspected Jansenists. The reply of "Sophronius" to this charge is worthy of notice by those amongst us who may feel troubled by the doubts as to the orthodoxy of certain foreigners who influenced the second revision of the English Prayer-book. The "tu quoque" argument here is strong. To say nothing of the *morality* of the Jesuits Strada, Galluzzi, and Petrucci, who amended, or rather debased, the

¹ *Trois Lettres de Sophronius: Question Liturgique.* Paris: Dentu.

Roman Hymns under Urban VIII., what, asks "Sophronius," is Dr. Passaglia, the author of the Bull "Ineffabilis," which only last year Pius IX., dividing it into twenty-one sections, imposed on the whole Latin clergy as of perpetual obligation? Is he not an excommunicate? And has not Pius IX. himself given several French dioceses permission to observe their local feasts with the offices of the cast-off French Liturgies, containing even Prefaces in the Mass composed by the "Appellant" Boursier?

Another objection taken is, that the old French Liturgies are composed almost wholly of Scripture phrases. To which "Sophronius" retorts:—

"So, then, to serve God with God's own Word is an abuse! Protestants aver that the Church of Rome is afraid of the Holy Scriptures; are they perchance right? And, I would ask, if the people knew the Gospel properly, should we see sold on Sundays tapers, chaplets, medals, and so forth, not only at the porch and in the sacristy, but in the church in face of the altars and during service? Were our Lord to revisit earth corporally, would He not again have to cleanse the Temple of buyers and sellers? But what regard can our pastors have for the Divine Law? The offices of the mayors, the prefects, and all the civil functionaries are closed on the day sacred to the Lord, while ecclesiastical secretariats remain open, even the whole time of service."

Another fault found with the Gallican Liturgies is the exclusion from them of certain false or uncertain legends "in which the Italians delight. They do not impose the obligation of reading, on St. Sylvester's day, that that Pope cured Constantine of the leprosy by means of baptism, and that this led to his conversion, while all history teaches that the emperor was baptized on his death-bed. They do not affirm, as the Roman Breviary, that Pope Marcellus sacrificed to idols, while St. Augustine has shown that this pretended apostasy is a calumny of the Donatists. They do not contain that crowd of miracles and wonders with which the Roman Service Book swarms; not indeed that they deem these things impossible, but because to believe them, if true, is unnecessary, and if false, is hurtful to true religion." "Sophronius" compares, in this respect, the conduct of Pius V.—whose name the Roman Breviary still bears—with that of his successors. Pius V. cut away the legends of St. George, St. Christopher, St. Ursula and the Eleven Thousand Virgins, &c.; this was as much in the way of reformation as could be expected then. But the Popes since his day have added a heap of strange tales about the exploits of the new heroes of hagiology, and have permitted various Churches to use the very legends which Pius V. proscribed.

Among the matter with which the Breviary of Pius V. has been enriched since his edition of it, we find specified—

“The feast of St. Gregory VII., who released the subjects of the Emperor from their allegiance; that of St. Ferdinand of Spain, who, in his zeal for the Faith, bore on his royal shoulders the wood for burning the heretics; that of the wounds of St. Francis of Assisi; that of St. Raymond, who walked on his mantle on the sea 150 miles; that of St. Stanislas the Martyr, whose body after being hacked to pieces was found by the canons of his cathedral re-united without a scar; that of St. Alphonso di Liguori, the great teacher of the convenient doctrine of Probabilism; and that of the Immaculate Conception.”

It is sufficiently plain, we think, that the opposition to the Gallican Uses arises from none of such causes as those which “Sophronius” says are alleged; it springs from animosity to everything which remains to show the unprimitiveness of Curialism. The arguments advanced by the defenders of the national Rites are more weighty. Although the present Pope has recommended the abolition of those Rites, still, it is pleaded, he has not commanded it; and how can he really wish for ritual uniformity, as essential to complete unity, while he allows Latin priests in the East to pass over to the Greek Rite, and lets alone the Breviaries of the monastic orders, which, of course, if he chose, are entirely at his mercy? To this day—“Sophronius” cites for his authority, “Dom Guéranger, premier auteur du mouvement liturgique actuel”—the priest of Milan celebrates everywhere, even in the basilica of St. Peter, according to the Ambrosian Rite, though corresponding permission is not granted to the Roman priest who wishes to officiate in the cathedral of Milan. And not only did Clement IX. forbid the “United Armenians” of Poland to change their Rite even for the Latin, not only did Benedict XIV. solemnly re-affirm the same rule of discipline, but Pius IX. himself thus spoke in 1862:—

“Far from weakening the unity of the Faith, the variety of Rites permitted conduces to the Church’s splendour and majesty. Thus is to be explained the conduct of our predecessors, who not only have never contemplated bringing the Orientals over to the Latin Rite, but have expressly declared that the Holy See does not demand of the Churches of the East the destruction or change of their proper Rites, venerable from their antiquity and by the authority of the Fathers. This See only requires a single thing; namely, that nothing be introduced into those Rites contrary to the Catholic Faith, dangerous to souls, or derogatory to the ecclesiastical virtues. If therefore any change has ever been introduced into the Oriental Rites the innovations are not to be attributed to the Holy See.”

To this quotation “Sophronius” appends the question, “Are the Gallican Rites more heterodox and dangerous to souls than those of

the Orient? Or if indeed they deserved to be called 'Liturgie bâtarde et condamnée sortie d'un ruisseau infect,' then all the Popes who have communicated *in sacris* with the Gallican Church were patrons of heresy." And he accumulates proofs of regard paid by Popes to the peculiar usages of France, among which the well-known advice of Gregory the Great to our own St. Augustine is of course commemorated—"Use what you find worth adopting, *sive in Romanâ sive in Gallicanâ Ecclesiâ*." But what perhaps is most remarkable of all, "Sophronius," in proof of the orthodoxy of the "Gallicanism against which the Curialists rave," points out that, as late as 1806, the Congregation of Indulgences at Rome put forth an exposition of Catholic doctrine touching these things, drawn exclusively from Bossuet, Fénelon, Bourdaloue, and the Catechism of Montpellier.

The mode in which the Romanizing party in France proceed to gain their ends is amusingly described by "Sophronius." Not satisfied with the substitution of a new Liturgy, they reduce the minutest points of ceremonial to a precise conformity with Rome. Thus they gratify at once their ambition, their sloth, and their vanity. These accusations are made out in the Letters with equal truth and wit, and there is an anecdote given in illustration of the last of them, which, had we space to extract it, would be thought to furnish a good lesson to certain extravagant and mischievous innovators among ourselves. Well does this pungent critic observe, that to scrape together a heap of quotations from bulls, rubrics, and decrees, and thereby gain an air of profound erudition, is much easier than to study theology and the Holy Scriptures.

But we cannot linger over these exposures of childishness and irreligion; of the mock humility with which one French bishop seats himself on the choristers' bench in the Sistine Chapel, and of the servility with which another prelate applies to Rome to excuse the un-Roman but Catholic customs of preaching in the Mass and of administering to the people in the Mass. The true character of the French Romanizing party will be sufficiently seen by our readers, in the account which we are about to epitomize of the recent attempt—happily unsuccessful—to introduce the Roman Liturgy into the Archdiocese of Lyons.

Lyons was one of the very few dioceses which still preserved a French Use, and to this Use an unusual amount of attachment existed among its clergy. In order, therefore, to effect a change, the Cardinal Archbishop adopted a circuitous road. He placed before his Chapter a plan ostensibly for publishing a supplement to the Breviary of Rome, on behalf of such foreign priests as, having come into the diocese

wished to celebrate the local feasts. The Chapter, who saw no objection to this proposal, nominated three of their members to work with the Rector of the Seminary for its accomplishment. One of the canons had been named while absent: on his return he declined being on the committee; but by this time the true drift of the project was discovered by the circumstance that the most material part of the new book was already being put into the hands of the candidates ordained from the Seminary. The Chapter, taking alarm, not only objected to fill up the vacancy in the committee, but, by a majority of eight against two, annulled its existence so far as lay in their power.

The clergy of Lyons, on finding themselves threatened with the loss of the cherished treasure of their diocese, wrote to the Archbishop, the Chapter, and the Rector of the Seminary. They were not aware that their third correspondent was not the least important; he declared that he would not reply, for the act of the clergy was uncanonical. "What a pass we are come to then!" exclaims "Sophronius." "Are not merely the laity, but the incumbents, unable to get a hearing? If the incumbents remonstrate singly, they are not listened to; if they wish to meet for concerted action, they have not the right; if they write collectively, it is branded as an anticanonical act. The acts of a Synod would be safer from such a stigma, but of a Synod being convened there is little fear." Our Gallican narrator points out, that in another diocese this charge of non-canonicity might have been more colourable, where the Bishop appointed a committee to introduce an edition of the Roman ceremonial without consulting his Chapter; the committee was indeed presided over by a canon, but he was—contrary to the decree of Trent—the Bishop's nominee, and he was a foreigner to boot. Well may "Sophronius" cry out, in view of these things:—

"What must be the reflections of the laity? Are, then, these the leading objects of Catholicity? While the Faith is in danger; while unbelief is lifting its head everywhere; while France, Germany, England are invaded by a legion of expositors who sap the edifice of the Gospel in the name of criticism; while Protestantism is at the gates of Italy;—instead of combating the deluge of heterodoxy; instead of studying Holy Scriptures and science, to oppose criticism to criticism; instead of defending the faith;—you use the energy which God has given you to obtain the change of an anthem, the introduction of a legend, the suppression of a neck-band!—you employ your intellect in measuring the size of a sleeve in deciding as to the fold of a surplice!"

The objection of Jansenism was raised with some plausibility against the Lyonnese Liturgy. Indeed, it is true that this Liturgy was modified in 1776 by De Montazet, an Archbishop suspected of Jansenism.

leanings, and that his Chapter did not consent to his revision without considerable opposition. It does not seem, however, that there was really any distinct Jansenism thus introduced into the Ritual, though there may have been a few passages too tolerant of a Jansenist sense. De Montazet died on the eve of the great Revolution, and, owing to many troubles and hindrances, no attempt at castigating the revised Books was commenced until about twenty years ago, by Cardinal de Bonald. The great bulk of the Lyonnese clergy were anxious that this attempt should be carried out into effect, instead of being set aside by the intrigue of the Romanizers. They therefore, after finding their representations to the local authorities useless, determined to approach the Pope himself with the expression of their wishes. A deputation of them waited on his Holiness, but the reply which they received is scarcely credible. The Pope said—

“You have desired to preserve your ancient liturgy; nothing is more just; you shall. We have only restored in some almost imperceptible points, which had been changed in your Rites. But your Breviary and Missal do not belong to your ancient liturgy. M. de Montazet and the Parliament gave them to you, and thereby have dishonoured your magnificent liturgy. These spots must be effaced prudently and by degrees.”

In sound, these words clearly conveyed the impression that the cause of the Lyonnese Liturgy had gained; but what the Pope said afterwards proves that they meant nothing of the kind:—

“Stop, I remember a thought of St. Francis de Sales, from whom I often read fragments: ‘When we were little children, we made little houses of mud, and if a passer-by overthrew them with his foot, we wept.’ You also, in a longer time, will look on all these changes as little nothings. But as for your Breviary and your Missal, you must take the Roman, because M. de Montazet, who gave them to you, was a little favourable to the Jansenists. However, be not alarmed; the Roman Breviary will be given only to the sub-deacons; we shall be dead, and you too, when it is established over all the diocese. I am seventy-one, and so are you [addressing the Cardinal]; none of us will see that, except this young *curé* [pointing to a young *curé* present at the audience]. How much time will it take for that? thirty years? Ah! I should then be more than a hundred; a pope does not live so long—We shall all then be in heaven.”

“Sophronius” comments on this Papal sally with just severity:—

“So then,” he says, “the Lyonnese rites, which, through St. Pothinus and St. Irenæus, descend in great part from the Apostles, are only a ‘little house of mud!’ We cannot believe that such words were ever uttered by the Pontiff. Lyons is to repudiate its Breviary and Missal, because M. de Montazet, by whom they were revised, was somewhat of a Jansenist—that is, because his liturgy savours of heresy. Now, heresy shuts the door of heaven. The Papal solicitude wishes to open the door to the new sub-deacons; this

is charitable and just. But why to them alone? for, if we accept the report of the deputation, permission is to be granted to the deacons, the priests, and all who have scarcely more than thirty years left of life, to damn themselves by continuing to observe an heretical and reprobate liturgy; or—if it please you better—they will have a dispensation *oraculo vocis*, guaranteeing them eternal salvation notwithstanding Jansenism for the Pope in his infallibility has pronounced their canonization thus: ‘We shall all be then in heaven!’ There is to be a dispensation to be had from orthodoxy, just as one can have dispensations from fasting.”

“‘We shall not see that!’—Could the Pope have said this? is this the spirit of the Roman Church? Are we thus to take no thought for the morrow? Did the Apostles behave thus? What else is this proposition but a variation of the atrocious saying ascribed to Louis XV.: ‘Après moi, le déluge!’”

“Sophronius” has also some pungent remarks on the Pope’s question—“What practical difference will the trifling changes make to the clergy and the faithful?”—

“To substitute one entire liturgy for another, to introduce unaccustomed Rites and displace those which have a prescription of ten centuries—these are no ‘trifling changes.’ I grant that they would not matter at Rome and in Italy, where office-books for the use of the laity are unknown, where all the priests in the world could say Mass in Hebrew or in Chinese without any of the congregation observing it, occupied as they are with muttering their rosary during the whole service, unless they look on perfectly dumb. But would it be the same at Paris and Lyons, where the Divine office is not regarded as a heavy burden imposed on the chapters and monasteries, but as the public and solemn voice of the Church, in which priests and people unite in a community of heart and soul to present to God the reasonable service of redeemed humanity?”

But such congregational worship is not desired by the Roman party. The Lyonnese clergy who opposed the abolition of their Gallican Rites were answered thus by a canon in favour of the change:—

“You talk to me of your parishes. . . . Understand that the precept of the Divine office does not concern them. High Mass and Vespers are obligatory only on the chapters, colleges, and convents; the simple faithful are not obliged to attend at them.”

Happily, the progress of these corrupt tendencies in France has, for the present at least, been checked. The Pope, notwithstanding the reply which, as we have said, he gave to the deputation from Lyons thought it expedient after all to give way to a petition signed by 1,500 clergymen. He has now announced that, after careful examination he has perceived that he was but partially informed respecting several circumstances which were essential for enabling him to arrive at a right decision. The Pope has accordingly enjoined on the Lyonnese

to revert not to the Roman Breviary, but to that edition of the Lyonnese Breviary which was in use before the revision by De Montazet. Thus ends for the present an incident in the recent history of the Church of France which cannot but be regarded with satisfaction by her more enlightened members, as well as by ourselves. But to the Romanizing party it must be extremely mortifying. It may perhaps tend to paralyse their exertions ; for, as "Sophronius" observes, many of them suspend their faith so entirely on the *dictum* of the Pope, that, like Lammenais, if their idol once play them false, they fall at once into total scepticism. We hope, however, that their opponents will not rest on their oars, but take advantage of what appears to be, on several accounts, a favourable time for attempting to regain lost ground.

We have left ourselves but little space for writing of the check which we said had lately been received by Curialism in another country. But our estimate of the importance of the priest Mongini's disregard of the Papal excommunication must not be measured by the length of our comment on it ; besides, it is a fact which for some time has been before our readers. It is with pleasure that we see it well set forth in the pages of an Italian journal,¹ recently set on foot at Florence to promote Reformation on primitive Church principles, the motto of the serial being the world-famed saying of Tertullian—"Id quod verius prius, id prius quod ab initio." We cannot do better than give a summary of its remarks on this head.

The excommunication of Pietro Mongini, Parson of Oggebio, was fulminated direct and by name from Rome, and was therefore important from its exceptional character. Rome has for some years been in the habit of hurling anathemas against men who have offended her on political grounds, but no names have been specified. That the highest personages in the Italian realm have been *intended*, nobody doubts ; still, the non-specification of names has naturally divested these assaults of any practical harm. Further, Mongini's case differs from that of Dr. Passaglia and his 9,000 fellow-petitioners. With regard to these, the Grand Penitentiary, on being consulted, returned an ambiguous, oracular response, which seemed to imply that all of those who signed the famous petition were involved in excommunication ; but no one was named, and Passaglia, in his place in Parliament, confidently affirmed that neither his friends nor he himself had come under ecclesiastical censure. Neither, again, was Mongini one of those many priests who have been suspended *a divinis* by their bishops "*ex informatâ conscientiâ*," they being suspected or proved to be of liberal

¹ *L'Esaminatore* ; periodico mensile intesa promuovere la concordia fra la Religione e lo Stato. No. 2. Firenzé : Tipografia Barbèra.

politics. Mongini, after being twice summoned vainly by Rome to give an account of his political opinions, has been, not suspended but excommunicated. But what has been the result? He declares his resolve to take no notice of the fulmination, believing, according to the Word of God, like Pius de Mirandola and many more before him, that "the curse ceaseless" shall not come. He is supported moreover, in this bold determination by the whole body of his parishioners; and it may be remembered that these people are citizens of Florence, Milan, or Turin whose time may be spent over the newspaper and the lucubrations of Renan rather than over the Catechism and the Missal: they are plain countrymen, belonging to that section of the nation which is ever slowest to adopt new ideas, and most inclined to yield unthinking submission to the dictates of the chief authority. Nevertheless, Mongini remains in his parish, undisturbed and respected apparently as much as ever by his parishioners.

This is an example which other Italian priests will be able to follow should the necessity present itself. We question, though, whether the Roman Curia will venture very soon to repeat what is, under present circumstances, inevitably a *coup manqué*. Yet, should the Italian Government finally resolve—after a delay so unexpectedly long—to take measures for filling up the many vacant sees without the sanction of Rome—a sanction which, it seems, cannot be procured—we must prepare ourselves for many more such events as that of Mongini's futile excommunication: events which, while they will be defeats to Curialism, that real enemy of the best interests of the Latin Communion, will nevertheless not fail to be attended with many evil consequences to the ignorant and the irreligious. For cannot there be sunshine in this earth of ours without occasioning shade?

Correspondence, Documents, &c.

THE EXTENSION OF THE INDIAN EPISCOPATE.

BY A MISSIONARY.—LETTER III.

DEAR SIR,—Having, as I hope, shown in my previous letters that there does exist a necessity for extending the Episcopate to Tinnevely, I now turn to the consideration of the objections urged against the measure. These objections may be reduced to two principal ones, viz:—

1. The appointment of a Bishop *should follow* "the formation of a flock"¹ over which he is to preside: but such "formation" is not to be found in Tinnevely at present; therefore a Bishop is not needed there.

¹ "In Apostolic times the Bishop was developed when the flock was formed." Speech of Canon Stowell at the Church Missionary Society's Meeting at Norwich, 1868.

2. The "formation of the flock" in Tinnevelly, and the appointment of a *Native Bishop* should synchronize; but to appoint an *Englishman* to the Episcopate now would retard the "formation of the flock," as well as indefinitely postpone the Native Episcopate: therefore a Bishop is at present undesirable and unnecessary.¹

The amount of organization requisite to "form a flock" which "develops a Bishop" we have no means of ascertaining; but while admitting that, wherever there is a flock formed *there* a Bishop ought to be found, I do most emphatically deny that the rule in Apostolic times was to leave "flocks" possessing a "formation" such as the Tinnevelly Church has, without personal Episcopal superintendence. The fact appears to be that, in Apostolic times, and in the times of the Ante-Nicene Fathers, the rule of the Church was to commit the "formation of the flock" to the Bishop. A little consideration will, I think, prove this. For instance, the "gift of tongues" which the Apostles possessed, was, by Divine Wisdom, given them, not only to enable them to preach the Gospel to the various people amongst whom they came, but also to enable them to exercise due Episcopal superintendence over the infant Churches which they formed. This "gift" appears to have ceased with the Apostles. Now, from the anxiety which the blessed Apostle Paul manifests in his Epistles for the welfare and the growth of the infant Churches, we may safely assert that he would, *before his death*, make due provision for their superintendence, and this, in the absence of the special gift of tongues, could only be provided by supplying each Church with a Bishop. At the decease of the Apostles, therefore, we may conclude that the Episcopate was widely extended, and, however advanced in organization some Churches may have been, there were, doubtless, *many* whose organization was very imperfect—perhaps, only first commenced by their Bishops. Of one thing we may be certain, namely, that the Apostles exercised Episcopal control over Churches *only so long as they could do so efficiently*, and that the moment they were unable to do this Bishops were appointed.

Now, I may demand of the objectors to show, *e.g.* wherein the "formation of the flock" at Jerusalem exceeded that of Tinnevelly, when it "developed a Bishop" in the person of St. James; or, in what the organization of the Church in Crete exceeded Tinnevelly, when Titus was left there to "further set in order the things that were wanting." And although the Church at Ephesus had arrived at an advanced state of organization when Timothy was consecrated its Bishop, in what particular does the condition of the Church in Tinnevelly so far come behind her, that she should be considered unworthy to receive her Constitution in its full and fair proportions? Advanced as was the Church in Ephesus, the Epistles addressed to Timothy abound in expressions which abundantly prove that, at all events, it had *not* arrived at the state of "formation" which would "develop a Bishop," nay, the advice given to Timothy by the blessed Apostle with reference to presbyters, deacons, their ordinations, deaconesses, widows, the flock, the old, the young, clearly proves that the Church was young; the same advice might fitly be given by our venerable Primate to the first Bishop of Tinnevelly.

¹ Vide *Church Missionary Society's Minute* on this question

But when we turn to Church History this strange theory of "development" is overthrown by *facts* which the objectors would do well to consider. The early Church, so far from making the existence of a Bishop to depend upon the "formation of the flock," considered the formation and the welfare of the flock, together with its Bishop, so blended together that their existence was considered mutual. "No Bishop, no Church," was not the faith of the Christian only: the Church's pagan persecutors as firmly believed it, and too often, alas! hoped to extinguish the infant Church in the blood of its martyred Bishop. To quote instances to show that the Church's rule was to commit the "formation of flocks" to Bishops would be to trespass too far upon your kindness; but I would commend to the consideration of the objectors, the astounding fact (supposing their theory to be that which the Church should follow) that at the Council of Nice (A.D. 325) 318 Bishops were present, and this number did not include *all* the Bishops of the Catholic Church. Were these 318 Bishops the "developments" of Churches, or "flocks" formed during ten dreadful persecutions? If they were, show us that the "formation" of *each* of the 318 flocks was in advance of the flock in Tinnevelly? And I may further demand of the objectors to state how it comes to pass that, in our days—days of peace—with all our power, influence, wealth, and learning, flocks do not form so rapidly as they did in the Ante-Nicene period; for, according to their theory, if Bishops are not being "developed," it is because "flocks" are not "formed." Three centuries have passed away since Cranmer became Archbishop of Canterbury,—but the entire number of Bishops of the Anglo-Catholic Communion does not equal *half* the number of those who represented at Nice a Church which for *three* centuries had no resting-place on earth for the sole of her foot! Surely when we reflect upon this, and remember how slow the "development process" is in our days, we may safely conclude that our system was unknown to the early Church. The early Fathers, with childlike faith, were content with a system which had received Divine sanction; and, unwilling to attempt any improvement in a Constitution which the blessed Apostles considered the best the Church could possibly have, they planted the Church, believing that its great Head would bless efforts made in conformity with His will; and they were not disappointed. Let us, then, return to the system of the early Church, and like the early Church believe implicitly that, however wise we may be, a system which has a Divine sanction, which has been blessed with the approval of Apostles, which has been sanctified by the lives of Confessors, and which has been, as it were, cemented by the blood of Martyrs, is better than any plan for the Propagation of the Gospel that could be devised by us.

Before entering upon the consideration of the second objection, I cannot do better than give here an idea of the progress of the Tinnevelly Church with the hope that I may be able to convince some that it is sufficiently advanced to need the *personal superintendence of a Bishop*. The earliest register of the Tinnevelly Church bears date A.D. 1780, at which time the Missions were under the fostering care of the *Christian Knowledge Society*. This register gives the number of Christians as *Thirty-nine*, including individuals of various castes—from the Brahmin widow, baptized by the

's venerated Missionary, Swartz, to the poor outcast Pariah—true of the Church in every age (vide St. Matt. xiii. 47). The little one some a thousand. In 1863, the Church in Tinnevelly numbered baptized persons, and about 10,000 or 12,000 Catechumens; and Christian schools there were no fewer than 12,482 children!

I have shown that a Bishop is needed in Tinnevelly, and I trust unprejudiced minds I have, I might pass by unnoticed the second, for with the colour or the nationality of the man to be appointed did not concern ourselves. *The need exists*, and it is our duty to for it in the manner that shall best conduce to the welfare of the . But some may observe, "Granting that the necessity *does* exist, not a *native* be appointed?" To this I reply, "*Decidedly not at*" for not only is the Church in Tinnevelly "not sufficiently ripe" in measure, but the social condition of the Hindus, their habits, and their tenaciousness of caste-distinction, privileges, &c., that the appointment under consideration would be positively *fatal* to the progress of Christianity. Moreover, so long as the Tinnevelly Church is entirely maintained at the cost of the Mother Church, the appointment, I submit, ought not to be made. Here the objectors allege that, "such being the case, we should *wait* until the Church *has* at a condition when it shall 'develop a Bishop'—until it is 'ripe' to receive a native Episcopate, especially as the appointment of Englishmen would retard the progress of the Church, and indefinitely *delay* the native Episcopate." With our present *modus operandi*, to such an event would be to wait a term of years which it is positively even to contemplate, and to prolong a system which, if persisted in longer, must prove detrimental to the interests of the Church. *Until the back-bone of caste has been broken in the province, I do not think that a native could with safety be raised to the Episcopate*; and by the progress which has been made towards the accomplishment of this most desirable event, I leave it to the objectors to say what number of years must, in all probability, roll over us, ere we arrive at achievement. Far from an English Bishop retarding the progress of the Church, by placing a bar to a native Episcopate, I believe that he would rapidly remove the one and hasten the period for the other. *We know* that ever a Bishop has been appointed, there the Church has extended itself, and become established in the affections of the people; and there is no reason to doubt that similar results would follow the appointment of a native to Tinnevelly; that such an appointment would hasten the period when that Church might have one of her own sons as her Chief Pastor. I most firmly believe, for one of the objects which would secure much of the Bishop's attention would be the providing endowments for native churches, and each endowment provided would be a step towards a native Episcopate. Another object would be to increase the native clergy. In my last letter I showed how, with present resources, this could be effected to a considerable extent, but I believe the principle there admitted of still wider application, for I think that the time has arrived when in the older Missions at least, the catechist system may, to a great extent, be exchanged for a better. In many instances catechists are in

charge of congregations numbering from 150 to 300 souls or more, to whom, in the absence of the Missionary engaged in other portions of his large field, he ministers, and may be called upon to baptize infants who are dying, marry catechumens, bury the baptized and unbaptized!

Now would it not tend to the well-being of the Church to ordain such men, and thereby enable them to perform her ministrations with *authority*? The objection to such a change would be, perhaps, that “a *Society* could not possibly find funds to provide salaries for the large number of native clergy such a measure would produce.” Doubtless, as native clergy are *now* salaried, a *Society* could not; but seeing that the average salaries of catechists (hard-working men, men who are obliged to devote their entire time to the Mission) is but *ten or twelve shillings per mensem*, why raise them to 2*l.* 10*s.* and 3*l.* per mensem when they are ordained? Why make such a gulf between their salaries as catechists and their salaries as clergymen? If as clergymen they actually need it, then one would suppose that as catechists they were half-starved, which is *contrary to fact*. That as clergymen they should receive more than catechists I admit, but not to the extent which is now the practice. A Bishop, then, thoroughly conversant with the people—their manners, habits, and mode of life—could, even now, treble the number of native clergy; and, as these increased, ought we not to believe that he was accelerating the time when a native might become the Bishop of his own Church?

Here some may remark, “Granting that the native clergy could be increased as you say, a Missionary Bishop is not requisite, for by our present arrangement we can effect it.” True, he is not requisite if you believe that a Bishop is of no further use than to ordain and confirm; and that these sacred offices are now properly and intelligibly performed in the Missions; but I would ask, who shall direct and control the native clergy? The present Episcopal superintendence is inadequate, and you would not, I hope, attempt it by English *Presbyters*, seeing that you have a horror of an English *Bishop*? Or, who shall give the *Church* the *increasing* care and *attention* which she requires? The truth is, a Missionary Bishop only can meet all the exigencies of the case.

But as the Constitution of the Church of England is Episcopal, no man, or body of men, have a shadow of right to determine how long that Constitution may be withheld from a Church, or when it may be given. Knowing the importance which has been attached to the Episcopal office, from the times of the blessed Apostles down to *modern times*, all, who have the interest and the welfare of the Church at heart, ought to unite in endeavouring to procure for the Tinnevelly Church a superintendence with which blessings are evidently connected. Seeing, then, that a Bishop is needed, and seeing further that the time has not arrived when a native may be that Bishop, let us have what we can have—an English Bishop—and believe that He who hath hitherto blessed the Extension of the Episcopate will in this instance bless it also.

The words of the late Bishop of London so aptly portray the condition of Tinnevelly, that I conclude with them, viz.:—

“It is obvious that our Church is not seen in her full and fair proportions by the strangers amongst whom she dwells. The defect of those

ordinances which can be received only at the hands of the highest order of the Ministry; the absence of due regulation for the exercise of spiritual authority on the part of the clergy, and the want of a common bond of connexion between them, are disadvantageously contrasted with the discipline and completeness of other Churches, in themselves, perhaps, less perfect or less pure than our own.”

A MISSIONARY.

February, 1864.

MISSIONARY STRIFE IN INDIA.

DEAR SIR,—In your issue for March there is an extract from your excellent Danish contemporary, the *Almindelig Kirketidende*, for January, in which the Report of the Missionary Association of North-west Zealand is briefly reviewed. The Reviewer very justly complains that the Report gives no account of the *mode* in which the funds have been expended; or of the *chief motives* for the numerous secessions to the German-Lutheran Church, although the practice of the Lutheran Priests (?) is (saith the Report) not to receive any who leave other communions in a discreditable manner. I am in a position to give a portion of the desired information, and I leave to my readers to determine the amount of credit the “Lutheran Priests” are worthy of, when they tell us, as they do in their Report, that the secessionists are reputable characters.

The *practice* of the “Leipsic Lutheran Missionaries” in India is to proselytize from other communions, and they leave no stone unturned to effect their purpose. The Missionaries of the S.P.G. have over and over again protested against the interference, but in vain; for still their Missionaries and paid Native Agents, were to be found prowling about our Missions, seeking whom they might devour! At length the Rev. G. W. Pope, then S.P.G. Missionary at Tanjore, put forth an able pamphlet, entitled “The Lutheran Aggression,” in which this conduct is reviewed and commented on, and the plea for it of doctrinal difference is shown to be frivolous. From this pamphlet I will endeavour to show “the mode” in which a portion of the Lutheran funds have been expended, and the “chief motive” for many secessions to the Lutheran Church. Mr. Pope gives a list of the secessionists in Tanjore, and from it I make the following selections, viz.—

1. Gnanendren, a Lutheran Catechist.—This man was formerly a Munshi in the S.P.G. Mission, on a salary of 8 Rs. per mensem. He resigned, on the plea that his worldly prospects were not improved by his connexion with our Mission. He re-appeared as a Lutheran Catechist, with a salary of 9 Rs. per mensem! He gained 1 R. by the secession!

2. “Abraham and his wife.”—This man was a secular servant in the S.P.G. Mission. A note for 10 Rs. was missed from a room where he was at the time, and which could have been stolen only by him, or another with his connivance; he was dismissed in consequence, and from thence he dates his Lutheran convictions!

3. “Kirubey, a widow, and her family.”—These had been *excommunicated* by the S.P.G. Missionary, but were received into the Lutheran

Communion, and the brother of the widow, also included in the excommunication, was appointed *Lutheran Catechist* !

4. "Ponnamal, widow."—She was rejected by the S.P.G. Missionaries from communion on account of general bad reputation. She was immediately received by the Lutherans.

5. "Pakkiya Nadan Villavarani."—He deceived an S.P.G. Missionary into marrying him to a second wife, for which he was excommunicated. He was received by the Lutherans.

6. "Pakkiyan Culakki."—He married his daughter to a heathen.

7. A Catechist dismissed by the S.P.G. for base treachery, for *selling* the Christian cause to the heathen, was employed as Catechist by the Lutherans.

Lastly. They admitted to their Holy Communion a man who lived publicly with a concubine, who resided on the one side of his house, while his lawful wife lodged on the other.¹

Such are some of the secessionists, and yet we are gravely told in the Report that the practice of the Leipzig Mission is not to receive those who leave other communions in a discreditable manner. On the Continent, where people have not the means of testing the value of such statements, they may pass unchallenged ; but they could not be made with safety in India. The practice of the Leipzig Mission there is at such variance with the statement in the Report, that it has been styled, "a Cave of Adullam—a refuge for the discontented and disreputable !"

These Lutherans, no doubt, will assert that the secessionists prefer their teaching to that of the Church of England ; now, I do not believe that half-a-dozen of the entire number of secessionists understood anything whatever of Lutheran teaching. We do not object to their receiving any of our people who are honestly following their heartfelt convictions, however we may regret their leaving the true Church. What we object to is their *bribery*, either in money, as in some of the instances specified, or in that still worse description of bribery, pampering their unholy wills, by winking at their faults, or encouraging them in the maintenance of their caste distinctions. The Leipzig Mission not only permits caste, but further, it defends it !

One word more : of the 378 converts to Lutheranism in 1862, we are told that 152 were converts from "*Catholics and others*." A convert from "Catholicism" is indeed a *rara avis in terris*, and a *thing* one would wish to *see* : but (*more Hibernice*) "Foreign cows have long horns. The sect or sects intended by the designation "*others*," I cannot conceive the report-writer should be more explicit, but in the absence of information we may safely imagine the "*convert*" from "*others*" to be a *bé noir* peculiar to Tranquebar.

I am sorry to say that English as well as Danish Christians frequently contribute to the funds of this Society, but in doing so I am sure that they know not to what purposes their alms are directed. God knows that India is a field large enough for the energies and the charities of all. They

¹ All the above instances, and many more, may be found in Mr. Pope's pamphlet entitled, "The Lutheran Aggression. A letter to the Tranquebar Missionaries by Rev. G. C. Pope." Madras : American Mission Press. 1853.

are millions there to whom Christ has not been preached; how wrong then, and how sinful, to encourage a society, calling itself Christian, whose principal aim and object is to rend our Church in sunder? Let us hope that neither English nor Danish Christians will any longer permit their charity to be so perverted.

JAMES F. KEARNS,
Missionary S.P.G.

THE RUSSIAN MISSIONS IN NORTHERN ASIA AND AMERICA.

(From the *Almindelig Kirketidende*.)

LARGE-HEARTED and vigorous was the Missionary zeal of the Russian Church in the days when she availed herself of Protestant aid for the conversion of her heathen neighbours, and, by accepting that aid, promoted her own renewal. There was a time, in the latter half of the reign of Alexander I. and the first two years of that of Nicholas, when agents of the British and Foreign Bible Society, at Petersburg, dispersed into all the European provinces of Russia many thousands of Bibles, with the hearty countenance of the Orthodox Metropolitans, Bishops, and Archimandrites; when the first of these Czars was proud to call himself not only the Bible Society's patron, but its member; when the approbation of both State and Church was extended to the evangelizing efforts of Scottish Missionaries in the Crimea and the Caucasus, of Basil Missionaries in Georgia and Armenia, and of Swedish and London Missionaries in Siberia. The life was remarkable that then, especially in the years following the overthrow of Napoleon, filled and energized the whole Orthodox clergy through the vast dominions of the Czar. It was as if the breath of the Lord had come into the bones which were very dry; it was as if the Russian Church had finally awaked from the long stupor by which wellnigh all her members had been benumbed. Some amongst us would scarcely believe their eyes were they to turn over the reports of Pinkerton, Paterson, and other agents of the Bible Society in those years (1814—1820), and read the letters of recommendation or public addresses whereby Russian Metropolitans and Bishops, Princes and Generals, sought in all sincerity and ardour to further the diffusion of evangelical truth in their respective districts; especially since those reports are seen to display even the dignitaries in Russian Poland of the Church of Rome, rendering the same support, and vieing with the Orthodox in the presidency of auxiliaries to the Bible Society. From that same time also the Russian clergy have had more of the Missionary spirit, and have entered into Missionary work more systematically. The Ukases of 1835-40, by which the Protestant Missions were brought to nothing, did not affect those of the Imperial Church, which have gone forward, making steady advance to the present day.

The largest and most important of the Russian Missions is that in Northern Asia and America, under the celebrated priest Benjamin, who bears now the title of Innocent I. Archbishop of Kamschatka and Chief Pastor of all the Polar Church. In 1823 this gifted and venerable

Missionary commenced his labours on the Russian American peninsula of Alaska and the adjoining group of the Aleutian Isles. Here he had a field to cultivate which had already been taken in hand more than half a century before, by the care of Schelikoff, the wealthy founder of the Russian American Company, but which, from various untoward circumstances, had not hitherto yielded much return. The first leader in this Mission, the monk Josaphat, had been drowned, together with five monks his companions, while he was returning to Russia to receive episcopal consecration ; and only three of his staff survived him. Of these, Macarius, who had built a church and baptized many of the natives on the isle Unalaska, died shortly afterwards, while Juvenalius was massacred on Kadiak, so that Germanus alone remained. He, indeed, survived for full forty years in the archipelago, not dying until 1838 ; but his work was in the main confined to the instruction of the young. This Mission, therefore, dates its present development from the arrival of Benjamin, who first stationed himself on Unalaska, and from thence began extending Christianity along with civilization to the rest of the group. With great difficulty he acquired the language of the islanders, into which he translated portions of the Scriptures and a number of religious books ; and he taught reading and writing to those of the natives whom he took under his care to feed and clothe. There had been a custom of making presents to proselytes at their baptism ; this he strove to abolish, that none might accept Christianity from love of gain. On the island Kadiak, which he visited thrice, he found Christians, whom Juvenalius had baptized, still faithful ; and some of the heathen who had witnessed that martyr's death were now induced to embrace the Faith.

Speaking generally, the conversion of the Aleutian Islanders has gone forward from about 1830 with ease and success. Benjamin found everywhere a desire for the truth, and witnessed in the converts a steady growth in practical godliness and works of mercy. Many in a time of famine cheerfully shared their last store of dried fish with starving neighbours ; and the sins of unchastity, which had been rife, diminished, and in some places have wholly disappeared. On the other hand, the brandy, with which the whalers and Russian traders still tempt the people, goes on producing its evil results, physical and moral. However, under all the circumstances, the Russian Church and Benjamin her Missionary must be said to be reaping a goodly harvest in these Aleutian Isles.

As to the tribes on the mainland of Russian America, Benjamin has essayed their conversion, partly from the Aleutian Isles, and partly from New Archangel on the Island of Sitka, where he for some time fixed his see. He especially directed his attention to the Colossers, the southernmost tribe, in the neighbourhood of Sitka. On these nomadic Indians no impression could be made at first ; but, in 1845, one of his clergy, named Litwiazzen, baptized 530 of them, and these have helped to build for themselves a church of timber near to New Archangel. The Gospel of St. Matthew has been translated into their language, as well as some church-books. Since 1850 their conversion has proceeded more slowly, the annual number of baptisms averaging about forty, so that in the twenty years ending 1860 the converts have amounted to only 4,700 ;

it is said that many of these have been induced to embrace the faith presents and other bribes. Complaint is also made of the lukewarmness of the new Christians; "they come seldom or never to church, and every step in from curiosity they speedily resume pipes and go out." The great hindrances to the conversion of the Colossians are the id-priests, polygamy and the nomadic life. The Mission to the Keres, on the shores of Cook's Straits, is in a better condition. Of the Missionary Nicolai baptized, in the single year 1847, 400; since then, all their "Shamans" have been converted, and many of superstitions abandoned; they have, out of respect for Christianity, given up in great part their national songs and dances.

The Inkibikers and Tchujatchis are tribes dwelling on the three great rivers, Quichpack, Kuskoquin, and Nuschagask. Here, since 1845, a doctor has been at work at Ikogmyt, heroically keeping his ground, in spite of frequent visitations of small-pox, of which disease the heathens regard the Missionaries as the importers, because of their attempts to give vaccination. Valuable results have attended his instruction of the youth; and his utter renunciation of all European necessities and comforts, and his consequent intimate relations with the Indians, have given him great influence with both young and old. He once baptized in two years 437 heathens, and he states that there were many besides who were eager to be initiated. A strong inclination to Christianity is also found among the Koltchouers, the northernmost of the tribes which inhabit those parts of America. Although no Missionary as yet has penetrated to their home, owing to the rigour of the climate and the difficulty of crossing the mountains, small parties of them have often visited the posts and mission-stations on the coast, and asked to be baptized. In the summer of 1846 fifty-four, in 1847 sixty, at Fort Kuskoquin; the last party had on their way vainly sought for a Missionary in the Kenajers' country.

In the whole of the Russian American colonies, the Aleutian Islands included, Lieutenant Golownin reported in 1860 that there were seven churches and thirty-seven chapels, served by twenty-seven clergy.

The stationary clergy, as well as the Missionaries, are supervised by the Bishop of New Archangel (whose see however is said to have been removed to Yakutsk, in Asia). This Bishop is a suffragan of the Metropolitan of Kamschatka, a dignity which, as already stated, has been since 1840 by Benjamin, under the name of Innocent I., and who in consequence transferred his personal labours from the American to the Asiatic region.

At Kamschatka, the Aleutian and Kurile Islands, together with the territories adjacent on the Asiatic and American mainlands, compose the whole domain of the Missionary Patriarch Innocent. From his residence at Blagowæstcherska, in Amour-land, he has several hundred miles to travel before he can reach the first isle of the Aleutian group, and occupies about the centre of the whole region. And these endless journeys the aged apostle continues to travel through, by land and by water, spending much time crossing from island to island by frail canoes, and at another time crossing from island to island by frail sledges, drawn by dogs or reindeer, cutting through the deep

snows, from which the sun is reflected so brightly as to half blind the traveller. He is not without numerous and able assistants; and especially conspicuous is the zeal of many of the native converts for the extension of Christianity and its blessings to their still heathen kinsmen. The Kamtschadalers were nearly all received into the Church as early as 1847, no longer flitting about as they were wont, but collected into little villages, over five thousand of them frequenting the services of the churches erected in different parts of their peninsula. Also of the Asiatic section of the Tschukatches, on the north-east of Behring's Straits and the Icy Sea, there are at least some who have been converted; for example in 1846 there were a hundred of them baptized at Anadirsk. Moreover the Lamuters, on the Bay of Ochotsk, are in great part, though not entirely, Christianized; they have now three houses of worship in the towns Ochotsk and Ayan, attended in all by about 6,000 persons. Also on the somewhat more southerly Adskoy or Uds koy, a Mission has been commenced among the people of the Amour-land, which has been Russian since 1858; and this promises to extend its operations into the north of China.

Besides the Metropolitan Diocese of Kamschatka, there are seven other Russian Missions in which the workers have shown scarcely less energy and devotion than Innocent. Thus, among the Tschukatches of Kolyma, a priest, Dytchkowski, for fifty-five years together almost wholly shut out from intercourse with the civilized world, and by it much forgotten, has ministered to a congregation of many thousands collected by himself, and has lived to baptize great-grandchildren of his first converts. Such another Missionary is Triphonow, who, in 1848, built the first church on the Icy Sea, for the tribe near Fort Ostrownaja, two day's journey from Cape Schelag. Such another is Argentow, who, in his untiring wanderings over those frightful ice deserts, has accomplished things incredible; for instance, in the one year 1851, he made his way along for 700 miles, partly by sea, partly on sledges, and baptized 212 heathens. Further to the south, among the Yakuters, near the middle part of the Lena, where at least the climate though not the roads, renders travelling not so difficult, Zagolski made within eight months, a tour of 1,300 miles, extending thus to double the length of the journeys performed by the Missionaries mentioned before. Zagolski, in his wanderings, takes with him usually one or two portable chapels, provided at the expense of the Government, which he erects in suitable spots, for the use of the new converts. The Yakuters, among whom Christian emigrants and exiles had already sown some seeds of Christianity in the last century, are said to be now so extensively converted, that "in whole districts of them not one pagan is to be met with and the 'Shamans' are no longer regarded as priests, but as quacks and impostors."

There is a much less advanced work in hand on the upper Yenisei and the Lake Baikal, among the Tunguses and Buriats. Among the latter there was a Mission planted in 1820 by the London Society, which went forward promisingly until its extinction, twenty years afterwards, by the anti-Reformation Ukases of Nicholas. An agent of that Society, Swoboda, who came to Selinginsk in 1827, gives an account in his reports of the

which certain Russian monks he met with there attempted the conversion of the Buriats, though almost wholly ignorant of their tongue. The monks employed pictorial books for exhibiting the differences between Christianity and the Mongol Buddhism of the pagans. They used pictures of heaven and hell, with all the heathen excluded from one and remedilessly thrust down into the other. "On another picture was portrayed the cross, and heaven open above, and images of sin, and hell beneath, while on the Cross itself were placed, in Mongol, words for faith, hope, charity, the Ten Commandments, the Beatitudes, and the fruits of the Spirit. These pictures the monks show to the Buriats, and by them strive to render them sensible of the need of embracing redemption through the Saviour."

Nevertheless some may think of the worth of this picture-system as a compensation for the Missionaries' lack of acquaintance with the native tongue, it certainly has been used with advantage by many in earlier times, as by Cyril and Methodius among the Bulgarians. It is, however, a characteristic failing in the Missions of the Russian Church, that her missionaries sent out to the heathen without proper linguistic preparation. The premature administration of Baptism, are the chief circumstances which abate the apparent value of her missionary successes. But, notwithstanding these complaints have been made against some of her pioneers by a competent witness as Lieutenant Golownin, it cannot be denied that not a few of them are anxious to rectify the faults we have specified, and are labouring in a truly evangelical spirit. We may once more point to the example of the prelate Innocent, who earnestly urges on his Missionaries the importance of the native tongues, and seeks the instruction of his flock by translating for them the Scriptures and religious books. One such book has been composed himself, named, "The Guide to Heaven for the heathenized," and it is said to breathe a noble evangelical spirit. At Irkutsk, on Lake Baikal, there is a seminary where a considerable number of native and half-breeds are continually training for Missionaries. These classes have proved very successful in their labours, particularly in the translation department.

THE CENTRAL AFRICAN MISSION.

The *Standard* has been requested to publish the following letter from Mr. M—— to the Oxford and Cambridge Undergraduate Committees:—

"Chicama's, Morumbala, River Shire, Tuesday, October 6, 1863.
Mr M——,—One letter by this mail must do duty for Oxford and Cambridge as well. We are at last gathered on the top of the Livingstone Mountains, which are some 3,500 feet high. You will have heard the sad news of the Mission's past history before this reaches you. Illness has deprived us of almost all the party to whom we were looking for help and guidance in this new Mission-field. Blair, and Adams, a labouring man, are now the sole representatives of our predecessors; and, while the experiment of fixing the station at Chicama has been tried, I can hardly wish for a reinforcement. Our life here

is in many ways very enjoyable. The air is usually keen and bracing, and we suffer far more as yet from cold than heat. The former Mission part has left a legacy behind of twenty-five native boys, whose teaching and training prevents us from sinking down into mere settlers. We have not been as yet quite a month up here, and are working very hard indeed to get our straw huts completed before the rains set in. We do everything for ourselves, even to washing our own clothes, and have abolished the idea of master and servant. We live in common, each having a little round hut to sleep in.

Our church opening is the great coming event. Its dimensions are thirty-six feet by eleven, and really it promises to look very well. Its east end is apsidal, and we have a screen to divide the building in half; the western place being for the heathen boys, and the eastern arranged as a choir for ourselves, the apse being of course reserved for the altar. Our Services are already very hearty and enjoyable; and as we have by dint of superhuman exertions got the harmonium up the mountain, we hope to make great progress with our music. But as yet we are sadly pressed for time, which we all hope may not always be so scarce as at present.

The mountain itself is very beautiful, and commands on the Quillimane side most lovely views; while to the west stretches out to a far distant horizon an enormous plain, the home of pestilence and fever, which I trust no Glasgow weaver (*pace* Dr. Livingstone) will ever set his eyes on. Our path up from the river is a most terrible pull. We are higher I think than Snowdon, and in places it is like going up the side of a house for steepness. How the much-enduring natives manage it with from fifty to seventy or eighty pounds' weight on their heads, I cannot think.

My time and paper are both exhausted.

My kindest remembrances to all Oxford and Cambridge friends.

W. G. TOZER, Missionary Bishop."

THE EXPENSES OF THE COLENZO TRIAL.

WE invite attention to the following letter, which has already appeared elsewhere:—

"SIR,—In the continued silence of others (notwithstanding Mr. Brett's suggestion in the *Guardian* of February 24) who might be expected to initiate, and to call for active assistance, in raising a fund for meeting the expenses of those who have so nobly stood forward at all risks in the defence of revealed truth and of the faith as authoritatively taught by the Church of England, I venture to ask that through your columns Churchmen may be invited at once to come forward and contribute to the relief of the expense already incurred, and provide for any further expense which may yet be incurred by those on whom has fallen the direct responsibility of maintaining our common faith. It is our common faith which has been impugned, and they who would see that faith maintained in its integrity should make common cause in its defence. No doubt this is done by very many as well by the expression of their deep interest in the matter as by the prayers they offer to the Spirit of Truth. But we have

is yet, so far as I am aware, done anything as a body for sharing the heavy expense which the Bishop of Capetown and others have incurred in the prominent part which they have been called to fill. I mention the Bishop of Capetown especially, as the cause of revealed truth seems more than ever daily and avowedly on trial in that branch of the Church over which by the providence he has been called to preside. And it should be remembered that he has very lately been exposed to very heavy expense in seeking to maintain his jurisdiction for the trial of such cases as that now before him. There is no one living, I believe, under more imperative obligation of duty than the Bishop of Capetown, and none more ready to spend his all and be spent in maintaining the cause of the Church and the truth of God of which he is the witness and keeper. But surely, from the very strong feeling we most of us have in the cause in question, and the deep convictions of its importance, we shall not let him stand alone nor fail to give self-denying evidence of our deep sympathy with the Church in South Africa in her present great trial of affliction. Neither should we in this land of plenty be unmindful of the great poverty of the Church there. Some channel for contributions for sustaining the Bishop of Capetown's cause, which we believe to be the cause of God and His Church, should at once be indicated, and surely there will not be wanting evidence of our sympathy with him and our willingness to share his burden; and of the sincerity of our love for the faith as once for all delivered to the saints. I for one, who for some years had the privilege of intimate acquaintance with him at the Cape, shall rejoice to receive contributions for his support or to co-operate with any who may be willing to organize a scheme for general support.

HENRY DOUGLAS.

St. Mary Rectory, Bromsgrove, March 7."

CHURCH ORGANIZATION IN LIBERIA.

In our November and February numbers communications appeared under the above heading. The following are extracts from a letter by one of the clergy of Liberia to a friend in England who had contributed to the above communications—written, however, before our February number had reached Liberia:—

"I am more than satisfied with the article in the *Colonial Church Review* of November, and great was the delight of our clergy assembled at seeing it, and warm their gratitude.

Our Council met in December. . . . We had a very interesting session. On the first day of our meeting we received a letter from the 'American Board of Missions,' which met in November, at Providence, Rhode Island, formally requesting the 'Missionaries' (in their pay) not to proceed any further in the matter of our Church movement. A minute in reply was passed by us to this effect:—'That the organization of the Church here is a matter suggested first by the Liberian Clergy, but by Bishop Doane in 1853 (as much as ten years ago), and repeated in his communications to the "General Convention," at every session since; that his views were laid out with an utter disregard of the Liberian clergy; that

the latter protested against his course at the Missionary Meeting at Palmas, in 1862, and that the Bishop promised that they might make whatever suggestions they desired when they met in Monrovia, in 1863 that they could not relinquish the work they had undertaken; but that out of deference to the Board, they would defer all such matters as were organic and fundamental.' This is the substance of the minute, which was immediately sent to America, signed by the President and the Secretary. The rest of our work was the passing of resolutions, as follows:—

1. Advising our Clergy to immerse (instead of sprinkling) in Baptism.
2. Calling the attention of the Church to the one single ground allowed by our Lord for Divorce (St. Matt. v. 32); and exhorting the Clergy to discrimination in marriages, and in receiving communicants.
3. Exhorting the Clergy to abstain from meddling in politics; but to devote themselves to the cure of souls and the extension of the Church.
4. And urging the commencement of an effort to reach Americano-Liberian traders living among the heathen at ports where they have no churches, sending them Bibles, Prayer-books, tracts, &c.

The Prayer-book, contrary to our original purpose, was not touched; we have thought it judicious to wait until we are better understood in America, and the strange apprehension as to our proceedings has somewhat subsided. . . . I hope my church will be begun before long; the lot (a quarter of an acre) is secured, and several thousands of bricks, and a quantity of timber; but all work is slow in a new country. Lime is difficult to get; we have no limestone in the country, and have to collect and burn shells instead."

BISHOP PERRY ON THE CONSTITUTION OF THE AUSTRALIAN CHURCH IN VICTORIA.

At an evening meeting of the *Society for the Propagation of the Gospel*, held at 79, Pall Mall, on February 9, the Bishop of Melbourne delivered an Address on the "Constitution of the Church in his Diocese." The meeting was attended by the Archbishop of Canterbury, who, as President of the Society, occupied the chair; by the Archbishop of Armagh, the Bishops of London, Lincoln, Down and Connor, Sir Archibald Edmonstone and other persons of distinction. Among clergymen of sister-Churches were present the Revs. F. Grafstroem and P. Plenge, Chaplains respectively of the Swedo-Norwegian and Danish Embassies.

Bishop Perry began by stating that he did not intend to speak of the history of the Church in Victoria, nor of its condition and prospects, nor of ecclesiastical arrangements adopted by himself on his own authority as Bishop. Neither by the phrase "Constitution of the Church," did he mean the Orders of the Ministry or their spiritual offices, these all being the same throughout Australia as in England. But by this phrase he meant the organization which has been formed, with the aid of the Colonial Legislature, for the management of the great affairs of the Church, and for its government in all those various particulars, which in England are settled either by the Common or by the Statute Law of the Realm.

In colonies to which has been granted the right of self-government, the Church has no recognised legal position, unless it has acquired one by a special Act of the Colonial Legislature. Without such an Act, the Bishop has no legal authority over any clergyman except by an express or implied agreement on the part of the latter; and there exists no legal relations between clergy and laity, except such as have been formed by mutual agreement. The formation of parishes, the appointment and removal of ministers, the appointment of trustees and churchwardens and their respective powers and duties—all must be matter of mutual agreement. In the Diocese of Adelaide, the Constitution of the Church rests upon what is called a Consensual Compact;—a common deed being signed by Bishop, clergy, and all trustees and churchwardens. In the Diocese of Melbourne, the Constitution rests on Act of the Colonial Legislature, passed in 1855, and assented to by the Queen in 1856.

By this Act “any Bishop of the United Church of England and Ireland” in Victoria is authorized to convene an Assembly of the licensed clergy and the laity of such Church in his Diocese; and the Bishop, or, in his absence, a Commissary appointed in writing by him, shall preside in such Assembly. And this Assembly is empowered to legislate, within certain prescribed limits, for the Church in that Diocese. It is also provided that, so soon as an Ecclesiastical Province shall have been formed in Victoria, the Metropolitan may convene a Provincial Assembly.

Bishop Perry proceeded to explain the nature of this Assembly, its composition, powers, and mode of proceeding.

As to its composition; it consists of all the licensed clergy, and of lay-representatives from every parish and parochial district. The lay-representatives are chosen at a meeting of the laymen of the Church, summoned by the clergyman at the requisition of the Bishop. Each elector signs the following declaration:—

“I, A. B., whose name is hereto subscribed, do declare that I am a member of the United Church of England and Ireland, and belong to no other religious denomination.”

Each representative signs the following declaration:—

“I, A. B., whose name is hereto subscribed, do declare that I am a communicant of the United Church of England and Ireland, and belong to no other religious denomination.”

The term for which the Assembly sits is three years. The Bishop is required to convene it at least once in every twelve months, and not to dissolve it without its own consent, until it shall have sat for seven several days. The Bishop presides in person or by commissary.

As to its powers: these are thus described in the Act of the Colonial Legislature, sect. 2.:—

“Every regulation, act, and resolution made . . . thereat, respecting the affairs of the said Church, including all advowson and right of patronage, shall be binding on every such Bishop and his successors, and on the clergy and lay-members of the said Church, . . . so far as may concern the position, rights, duties and liabilities of any minister or member of the

said United Church, or any person in communion therewith, in regard of his ministry, membership, or communion, or may concern the advowson or right of patronage in, or management of, the property of the said Church. Provided that such regulation, &c., be made with the concurrence of a majority both of the clergy and of the laity—and to receive the consent of the Bishop.” The Assembly is also expressly authorized to “establish a Commission for the trial of all ecclesiastical offences,” which has to “report to the Bishop, within whose Diocese any such offence shall occur, their opinion of the matters referred to them, and the penalty they would recommend to be imposed, which penalty the Bishop shall not have the power to exceed.”

The Assembly is expressly restrained from passing any Act, or making any regulation, “which shall alter, or be at variance with, the authorized standards of faith and doctrine of the United Church of England and Ireland, or shall alter the oaths, declarations, and subscriptions, now by law or canon required to be taken,” &c.

Copies of the Acts and regulations are directed to be sent to the Archbishop of Canterbury, and also to the Metropolitan, and the Acts and regulations may be disallowed by the Queen on objection being taken by the Archbishop. All rights of appeal to the Archbishop of Canterbury and the Colonial Metropolitan remain unaffected, and the right of filling up Episcopal vacancies is reserved to the Queen.

With regard to the mode of proceeding: the clergy and laity sit in debate together, but vote separately. The Bishop, or commissary who presides in his stead, may take part in the debate. Ten clergymen and ten laymen constitute a quorum. The rules of debate, the phraseology, &c. are the same as in the British House of Commons. Regulations which are intended to have the force of law, on being introduced are called Bills. All Bills must be read a first and second time, considered in Committee, and read a third time, before they are passed. When passed, they are called Acts, and are submitted to the Bishop for his assent. Resolutions, which only express an opinion, and are of a simple character, after being debated are passed, or rejected, at once; but such as are of a more complex nature, and are intended to initiate or recommend any course of action, are treated in almost the same manner as Bills.

All the sittings of Assembly are opened by the Bishop or deputy with a Form of Prayer, prepared by him for the purpose; and on the first day of the session the Sacrament of our Lord’s Supper is administered in an adjoining church.

Having explained the constitution, powers, and mode of proceeding in the Assembly, Bishop Perry briefly noticed four important Acts which have been passed by it.

The first of these relates to the general management of the secular affairs of the Church. It enacts that “in matters pertaining to the temporal affairs of the Church, the Bishop shall be assisted by a Council, and in all such matters he shall act with the consent thereof;” that this Council shall consist of not less than seven persons, to be chosen by the Bishop, but to be removed by him on request of the Assembly; and that the Bishop shall every year lay before the Assembly a statement of all moneys

appropriated or expended, and of all moneys recommended to be so dealt with, "and of all acts done during that year by him in Council."

Another Act relates to the formation and alteration of parishes, the consecration of churches, and appointment of ministers. The Bishop is first required to describe the bounds of existing reputed parishes: afterwards the Bishop in Council is empowered to form new, and to alter existing parishes. The idea of a parish is expressed in the following proviso:—"Provided always that every parish so formed shall comprise a town, or portion of a town, or tract of country, wherein is a church, or licensed place of worship; and . . . not be greater . . . than that a church of convenient size within it would be sufficient for the accommodation of the parishioners." By this Act a parish having a church and a parsonage, or endowed with 2000*l.*, is to be deemed a benefice. A license to cure of a parish, without an express reservation of power of revocation, is to be deemed institution, and this clergyman who is so instituted is to be deemed an incumbent, and not to be removable without the sentence of a competent tribunal.

The appointment to parishes not benefices is vested in the Bishop. The appointment to benefices for the first time is given to two representatives chosen by the subscribers to the church and parsonage, or, if a single individual have built the church or endowed the parish with 2000*l.*, to that individual; and for the next time to a "Board of Advowson," chosen partly by the subscribers to the church and parsonage, or to the endowment, and partly by the subscribers to the annual expenses of the church, which expenses include the stipend of the clergyman; afterwards, once in three times to the Bishop, and the other two times to the Board of Advowson chosen as before. All such representatives, and all members of such Boards of Advowson, must be communicants.

A third Act regulates the appointment, powers, and duties of trustees and churchwardens. According to this Act, all trustees and churchwardens must be communicants. No church after consecration can be used for any other purpose than the performance of the Church's services, and no person, except the Bishop, may officiate therein without consent of the incumbent or clerk of the Bishop. The incumbent or clerk duly licensed is to have at all times free access into the church of his parish, and is to hold the parsonage annexed, but all such rights to cease *ipso facto* "in case the incumbent shall be legally divested of his incumbency, or the license of such clerk shall be withdrawn." All the paid lay-officers of every church, except the parish-clerk and organist, are to be appointed and removed by the churchwardens; the parish-clerk and organist are to be appointed and removed by the incumbent or licensed clerk.

The fourth Act to which the Bishop referred was "an Act to provide for the Trial of Ecclesiastical Offences." By it the Bishop in Council is empowered to appoint an officer, to be called "The Advocate of the Diocese," to whom any charge against a clergyman must be first submitted; and by whom, if there appear sufficient ground, their prosecution is to be conducted. There is also provided a court for the trial of such charges, consisting of the Chancellor of the Diocese, who is to preside, and of four others—two being clergymen and two laymen—selected by

lot out of a panel of triers. This panel is to consist of twelve clergymen and twelve laymen, chosen by the Assembly at its first session in every year. In cases of heresy, false doctrine, or schism, no condemnation to be valid without the concurrence of the Chancellor.

In addition to these four Acts, Bishop Perry noticed one more, named "An Act to specify certain Offences for which Incumbents shall be removable from their Parishes." By this it is enacted that the following offences shall be deemed offences legally sufficient to justify such removal and shall be triable under the Act to provide for the trial of ecclesiastical offences; namely, (1) unchastity, (2) drunkenness, (3) habitual and willful neglect of any part of ministerial duty after special admonition in writing by the Bishop, (4) insolvency or disability to pay just debts when no satisfactory explanation is received by the Bishop, and (5) any offence punishable by law, being sinful in itself, irrespectively of positive enactment.

The Bishop concluded by enumerating some of the benefits which, in his opinion, had resulted from the present constitution of the Church under his care. First, the Church, he said, has now a legal government, and an adequate provision for the management of all its affairs, and for the due enforcement of ecclesiastical authority. Secondly, the laity, from having a voice in the management of its affairs, have become more interested in the well-being and progress of the Church, and more awake to their own responsibility in connexion with it. They have also acquired greater confidence in its administration; and are less liable to suspicion and misconception. Thirdly, the clergy have learnt to pay more attention to the opinions and feelings of the laity, and have been taught by practice to discuss with them and with one another all questions that are brought before the Assembly, calmly and dispassionately. They have also lost much of that jealousy and fear of interference with by the laity, "which," said the Bishop, "I believe to be very injurious to the Church." Fourthly, the clergy and laity, by the new relation into which they have been brought towards each other, exercise a much greater mutual influence, which is to the benefit of both. Fifthly, the parochial clergy, by having a voice in the management of the affairs of the Church in the Diocese, acquire greater interest in its well-being and extension. They are likewise more disposed to act in combination with one another, and upon a uniform system under regular ecclesiastical authority; and they appear less disposed to form themselves into different sections and parties. Sixthly, by the annual meeting of this Assembly, and by the public discussions which are carried on it, and which are always fully reported in the daily papers, the Church has acquired a status, and an influence in the colony, which it would not otherwise have possessed. Seventhly, by means of this Assembly the attention of the whole Church can be from time to time directed to any want which needs to be supplied, any work which ought to be undertaken, any evil which requires to be remedied; and its collective wisdom can be applied to devise, its combined energy exerted to carry out such measures as with the Divine blessing may be most likely to prove effectual for the desired object. Lastly, any real or supposed grievance may be brought forward by any clergyman or lay-representative and openly discussed; whereby either the complaint will be shown to be groundless, or the cause of it will probably be removed.

Reviews and Notices.

Charge to the Clergy of the Diocese and Province of Calcutta. By G. E. COTTON, D.D. Bishop of Calcutta. October, 1863.

Charge of the Bishop of Madras at the Primary Visitation. April, 1863. By F. GELL, D.D. Bishop of Madras.

WE propose to collect from these two important and interesting Episcopal Charges those facts and remarks which throw most light on the actual condition, the duties and difficulties of the Indian Church. If we do not refer at length to the very important topics more especially handled by the Metropolitan of India, in connexion with the "Hopes, Perils and Duties," both of the "Church of England" and of the "Catholic Church," it is not because we are insensible to the clearness, freshness, and vigour with which Bishop Cotton discusses them, but simply because we desire rather to extract those subjects of his Charge connected with the "Hopes, Perils and Duties of the Church in India," upon which our readers will be most desirous to be informed, and which occupy just one-third of the Charge.

We should, however, being doing injustice to our feelings, if we did not record our opinion, that the whole of the third portion of Bishop Cotton's Charge, which is specially concerned with the question of the Inspiration of the Bible, and with Scripture Difficulties, is one of the most important contributions which recent controversies have elicited, to the great benefit of the Church, from the pens of learned and scholarly divines. We have nowhere seen the argument against a theory of literal and verbal inspiration more reverentially and profitably discussed, along with most able and distinct protests against the fashionable rationalizing theories on the same momentous subject.

The remarks of Bishop Gell, of Madras, on the rationalistic attacks upon the faith of the Church, are sound and moderate in their tone, and there are also some valuable paragraphs in his Charge upon the delicate question of the relation of Government towards Christian Education in India.

We now proceed to bring before our readers the strictly Indian information respecting the state of religion, and the perils and duties of our Church in that mighty territory which, in a spiritual sense, we must regard as "the enemy's land."

OUTLINE OF THE BISHOP OF CALCUTTA'S SECOND VISITATION.

"The visitation just completed has occupied nearly four years. During this period I have visited, in some cases more than once, almost every important station in the diocese, from the frontier of Central Asia at Peshawur

to the gates of the China Sea at Singapore; and from Dibroghur, where the Eastern Himalayas look down on the sacred Brahmaputra, to India, which the Vindhya cut off from the valley of the Nerbudda. In this vast space, extending over 33 degrees of latitude, and 16 of longitude, have seen Affghans, Sikhs, Hindustanis, Bengalis; the Indo-Tataric races of Burmah, Assam, and the Tibetan border; Malays; even Chinese Gonds, Kôls, and Sonthals, tribes who were in the country before Aryan conquerors descended from the Hindu Koosh, all stirred into contact with English civilization, all gazing with amazement on changes already effected and silently expecting changes yet to come."

The first Indian subject handled is the state of the British army in India, now amounting to a vast force of 70,000. Of the moral and spiritual condition of these brave men, the Bishop speaks in the affecting terms:—

"Of all the Europeans in India, none land on our shores more helpless, more ignorant, more needing guidance, than our soldiers; none have stronger temptation to encounter, and none, I may surely add, more frequently repay, not only by affectionate gratitude, but by visible improvement, any efforts made for their welfare. I sometimes think, after leaving a military station, that the extremes of godliness and ungodliness met in the British army, so painful are the accounts of vices miserably prevalent, so pleasant the sight and conversation of the small knot of thoughtful men, who are to be found in almost every regiment, sometimes as active, always as silent witnesses for a kingdom of righteousness and purity, as for Him who is its Lord. I must not speak in detail of those sensual sins, drunkenness and evils worse than drunkenness, which are daily ruining our soldiers, against which you, my brethren, are bound to wage a ceaseless war, and for which you are also bound by thought, by prayer, by careful use of the lessons of experience, to suggest the fittest remedies."

It does his Lordship honour that he proceeds to grapple openly and in detail with the horrible evils affecting the army in India, proceeding from what may be termed the "enforced celibacy" of the vast majority of the men. As becomes a Christian prelate, Bishop Cotton distinctly states, "the Government ought, at all risks and at any cost, to give their soldiers facilities for marriage, as the divinely appointed remedy for the worst evils which press upon our army:" and should also "absolutely prohibit the sale of spirits in the canteens."

It is high time to cast away all reserve on the first of these painful topics. The condition of our army and navy, not only in India but in England, especially in our seaport garrison towns, is absolutely frightful, and we believe we are not exaggerating when we say that, owing to our national love of allowing the utmost amount of individual freedom in social life, both army and navy are physically and morally vitiated to an extent equalled in the case of no other European or civilized State.

We rejoice to observe that this topic has at last been dragged into the light of day in the House of Commons by our naval civil authorities, and that it was handled in the recent debates on the naval and military estimates in a spirit worthy of Christian legislators. We hope that the clergy and the "Church in the army" will, both in England and India, follow the excellent example of the Bishop of Calcutta, and address themselves to enforcing upon the naval and military authorities, and especially the Admiralty and the War Departments, such practical measures as would certainly tend to diminish this mighty evil. We are persuaded, and certain recent military measures adopted at Chatham prove that our military authorities are equally convinced, that it is high time to protect our poor young soldiers against themselves, and that a system of military proctorship is absolutely called for in our camps and garrison towns, and would be the greatest act of mercy towards the unhappy victims of this wasting moral plague of both sexes.

Upon the kindred evil of intemperance the Bishop has a most startling Appendix. The following extract from the Report of the Commissioners on the sanitary state of the army in India will give some idea of its revelations :—

"At Bangalore, one of the largest of our Madras stations, where numerous acute attacks of disease are brought on by the quantity of spirits drunk, notwithstanding its fine locality, and temperate climate, 3,000 feet above the level of the sea, it is stated that probably not three men out of five go to bed perfectly sober, and when pay is issued, not two in five. That of one year soldiers, one per cent. is a drunkard ; after two years, two per cent. ; and so the proportion increases with length of residence, owing to their idle, listless, objectless lives. In India, temperance is the exception, and intemperance the rule."

The Bishop next passes on to the religious condition of the Europeans and Eurasians of the middle class.

Under this head he says—

"I speak of the numerous clerks in Government offices and merchants' houses, of persons employed in railways, or in the management of tea plantations, and similar occupations, captains of river steamers, road surveyors, and others, scattered up and down the country, sometimes in isolated households, sometimes in the stations, some of European, others of mixed blood."

His Lordship urges the multiplication of middle schools for the children, and especially for the girls of these classes ; a want which it is hoped will be rapidly supplied by the exertions of the Diocesan

Board of Education which he has recently founded, and over which the late successful head master of Marlborough is so admirably fitted to preside.

Turning to the strictly *Missionary* portion of the Charge, we find the following interesting remarks upon the prospects of the spread of Christianity among the Aboriginal tribes of India, which in number include some 20,000,000 of the population of British India.

“It is notorious that the only large amount of missionary success in India has been gained among the aborigines of the country, and others unfettered by caste, free from the influence of Brahmins or Buddhist priests, and comparatively free from the bondage of an idolatrous superstition. The three most conspicuous triumphs of the Gospel in this country have been won by our own Church in Tinnevely, by the German Mission of Pastor Gossner in Chota Nagpore, and by Judson and his American brethren among the Karens of Burmah. . . . Already I rejoice to record the fact that the *Church Missionary Society* has begun this good work among the Sonthals of the Rajmahal hills, and that in the educational part of their labours they are liberally supported by the Government of Bengal. During my recent visit to Central India, I saw and heard enough of the Gonds, to make me desirous that the same great Society, from their headquarters at Jubbulpore, should extend their operations among this simple and interesting race. It was striking, as we traversed the mountains between that city and Nagpore, to escape for a time from the sounds and signs of Hindu mythology; there were no invocations of Rama, when our palki bearers met their friends, or deposited us at the end of a journey; and they know of no god, they said, but the *Baradeo*. . . . And if the *Church Missionary Society* seems thus providentially called to preach the Gospel to the Sonthals and Gonds, no less marked is the invitation to the *Propagation Society* to come over and help the Kachári aborigines of Assam, together with the Merees who dwell in the plains, and the Abors on the hills by the Brahmaputra; and also the Kookies and other tribes in the mountains round Chittagong. From Tezpore the word of life may go forth to many scattered communities. And the Commissioner of Chittagong and Superintendent of the hill tribes in its neighbourhood have jointly prepared, for the approbation of Government, a scheme for establishing schools to be placed entirely under the care of Missionaries; and it is my earnest hope that their proposal may be thankfully accepted by the Venerable Society to whom this great opportunity is in the first instance offered.”

Most devoutly we trust that these two Societies will vie with one another in the effort to carry out the good Bishop's pious wishes.

The Bishop then proceeds to the general subject of education in India. All that he writes is specially valuable, but we have only space to insert the two following practical suggestions:—

“I should rejoice to see in Calcutta an institution under the gener-

control of one of the two Missionary Societies of our Church, in which undergraduates of the University should be educated up to the B.A. standard under purely Christian influences. I would not embarrass this institution by any connexion with a preparatory school: it should be simply devoted to the higher education of young men who had passed the entrance examination. Our Church would then employ Bishop's College (in which I desire, after five years' experience, to express my most hearty and unabated confidence) as a seminary mainly, though by no means exclusively, theological; and it would also use this new college, planted of course on the left bank of the Hooghly, as a place of education open to all comers, Hindu, Mahometan, Christian alike, in which the appointed course of study in Arts, admirably chosen as an intellectual training, would be thoroughly leavened with the Christian spirit. Doubtless such a college must be superintended by a man of high intellectual culture, as well as of earnest Christian faith; but I trust that Oxford or Cambridge will be able to furnish the Indian Church with some one who is willing to expend in Christ's service, the gifts which His Spirit has bestowed, and to endeavour, for a missionary stipend, and with missionary zeal, to impart to the education of a people, now beginning to renew its youth, and to awake from the sleep of centuries, that positive and spiritual element which is so urgently required, and which can only be given through the Revelation of God in Christ. For such a scheme, and for other extensions of missionary education, the present time is a favourable opportunity, on account of the increasing liberality of Government. The rule which allows University scholarships to be held at any affiliated institution, and not at Government Colleges only, was a wise and generous concession. It is a singular and happy coincidence, that Sir Charles Trevelyan, who stood in the front of our educational battle thirty years ago, should now be permitted to give a new impulse to his old work, by announcing, as financial member of Council, that Government will devote to education, supplies practically almost unlimited, from the surplus of the imperial revenue. . . . I have invoked Christian sympathy for the uncivilized aborigines of the country; let me also entreat that the miserable ignorance of the Bengal ryots may be no longer overlooked. While diligent efforts are made to teach English to the middle classes, and while the education of the upper class has reached a really high standard, the vernacular instruction of the peasantry is only just beginning. Yet if we are content to leave them without any mental culture at all, we need not wonder if they are intractable and perverse, incapable of appreciating their own interests, or of dealing fairly with English settlers; while, again, their present state of ignorance and apathy leaves them an easy prey to any selfish and powerful colonist. I do not see how our neglect of them can possibly be excused."

His Lordship then pleads for more direct missionary operations among the Mahometans of India, and gives incidentally the following startling information, which we commend to the attention of Dr. Colenso:—

"We must all welcome with interest the Mahometan Commentary on
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the Bible, now in the course of publication, by the Principal Sudder Amee of Ghazeepore, who has actually undertaken to refute Bishop Colenso's cavils against the Pentateuch." ¹

We add the following extracts from that portion of his Lordship's Charge and its Appendix, which furnishes us with the most recent statistics concerning the state of the Church in India.

"During four years, I have consecrated twenty-three churches, some built in the latter part of my predecessor's episcopate, some restored from the devastation of the mutiny, some absolutely new. I have admitted twenty-two persons to priests' and twenty-four to deacons' orders, and the number of candidates has steadily increased, for while in January, 1859 I only ordained five (after more than a year's suspension of ordinations in the diocese), in March, 1863, I ordained twelve, though four others had been ordained at Benares in the previous November. Of those ordained during the last four years, five are natives. I have confirmed 2,044 persons in English, and 1,085 in the vernacular. The *Calcutta Churchman's Almanac*, for 1859, contained the names only of eight students of Bishop's College; in that of 1863, there are twenty. The number of clergy actually on the register of the diocese is 203, of whom 170 are in the country, while, in 1859, there were but 134. In that year our Diocesan Additional Clergy Society employed only four ministers; now the number on its list is twelve (of whom two are absent on leave), and it is able to provide immediate employment for eight more. There was then only one clergyman labouring among seamen, there are now three, two in Calcutta and one at Singapore. The clergy of the *Propagation Society*, actually at work in the diocese, then fifteen, are now twenty-five; those of the *Church Missionary Society*, then forty-four, are now fifty. New Missions have been established, and old Missions revived. Indeed, our chief difficulty is to find men for our work. . . .

Of the churches consecrated, eleven were quite new, and of the others, several have been erected since the diocese was visited by the late Bishop of Madras for Bishop Wilson. Eighteen churches have been built since 1860, and now await consecration; of these, sixteen belong to the smaller stations in the Punjab. Among the many good deeds for which Sir Robert Montgomery's government will be always remembered, this is not the least in importance. He resolved that as every village has its temple and its mosque, so in every station where there are Christian residents there should be a church, however small, in which they may be gathered together for the public worship of God.

In the North-West Provinces there is now a large new church at Bareilly, and in Oudh; the church at Roy Bareilly has been completed. The churches in Oudh have been all built by the Government at a moderate cost, upon one plan, suitable for large military congregations, with the exception of the church of the civil station at Lucknow, which is much

¹ "The Mohammedan Commentary on the Holy Bible," by Syud Ahmad Part i. Ghazeepore, printed and published by the author at his private press 1862 A.D. 1278 A.H.

It has, internally at least, some pretensions to architectural beauty. The new church at Futtehghurh, built as a memorial of the Christians massacred there in the mutiny, is a really beautiful building. The new church at Seetabuldee, designed by Colonel Harley, whose taste and skill in ecclesiastical architecture have been proved in the Punjab.

A new church is also in the course of erection at Arrah in Behar, and that the long talked of memorial church at Cawnpore will soon be completed."

We conclude the notice of these Charges next month.



BISHOP OF CANTERBURY has issued an important and restorative *Letter to the Clergy and Laity of his Province*, occasioned by the recent failure of the prosecution instituted against two of his *Essays and Reviews*.

It was also received from Messrs. Rivingtons :—

Annihilation of Bishop Colenso's Difficulties with regard to the Resurrection, Part II. By the late Dr. M'CAUL. This was the last work of Dr. M'Cauley in defence of the truth.

Calvary Sacrifice and the Sacrifice of the Death of Christ, according to Scripture and Catholic Antiquity; an elaborate though brief treatise on one of the most solemn topics of theology. The author, Dr. M'Cauley, is not prefixed, argues calmly and reverently. He appears to take the position against the extreme Calvinistic view of the Atonement, a view which was maintained so remarkably by Bishop Colenso. That view first occasioned uneasiness in England. The work is well deserving of an attentive perusal, and its tone and contents will command the respect of even those who may not entirely assent to its conclusions.

By the late Rev. T. M. HOPKINS, Incumbent of St. Saviour's,

Sermons, preached at Leamington College, by the Rev. E. H. HARRY, Head Master.

is, a Course of Sermons on the Beatitudes; by the Rev. R. H. PUTNEY.

DR. WORDSWORTH has written ten *Additional Hymns for the Year*" (Rivingtons), which are designed to complete the most valuable volume.

Revised as Said Edition of the Book of Common Prayer is the result of an excellent idea.

Messrs. J. H. and J. Parker we have received (1) *The Christmas, Lent, and Holy Week* Parts of the new series of *Tracts for*

the Christian Seasons. (2) *The Salt of the Earth: God sitting as Refiner.* Two sermons preached at ordinations of the Bishop of Oxford by Archbishop TRENCH. (3) *The Unity of the Saints the Evidence of the Gospel;* a sermon preached before the University of Oxford, on All Saints'-day, 1863, by the Rev. Dr. MOBERLY.

Parables of our Lord. By the Rev. ASHTON OXENDEN. (Macintosh.) These twenty-seven lectures have the plainness and earnestness which distinguish their author; but we cannot subscribe to such a peremptory statement as that the reference of the parable of the Good Samaritan to our blessed Lord is "a meaning quite different to what Jesus intended."

From Nova Scotia, R. G. HALIBURTON, Esq. has sent us a learned paper, read by him before the Nova Scotian Institute of Natural Science, upon *The Festival of the Dead*, forming the second portion of his "New Materials for the History of Man, derived from a comparison of the Customs and Superstitions of Nations." The author points out the correspondence of the Christian Mediæval Feast of All Souls with similar solemnities among the ancient Peruvians and many other pagan nations, and argues that these customs were connected with a primitive beginning of the year in November, when the rising of the Pleiades takes place. We can only thus briefly indicate the character of a very curious and instructive dissertation. Its author, we see, considers of great value certain particulars respecting the Dyaks, which he has learnt from our missionary, Mr. Chalmers.

Colonial, Foreign, and Home News.

SUMMARY.

WE beg attention to the following letter from our friend the Rev. J. Vahl, dated Jetsmark, near Aalborg, March 10th:—

"As I see that Englishmen are generously making collections for our wounded, and for the relicts and orphans caused by the war so unjustly forced upon our poor little country, I venture to ask whether some of those in England who feel for the corporal sufferings of our people will not also come forward to give them spiritual help. Our Book and Tract Society is trying to provide our forces with religious reading, but the emergency is extraordinary, and we can hardly meet it as we ought. An application from us to the *Religious Tract Society* would, no doubt, be at once successful, but for the cause in which you and I are labouring it would be far better could we obtain assistance directly and distinctly from Anglican Churchmen. Will not some of our friends in the *Society for Promoting Christian Knowledge* come to our help? Need I remind them how Danes helped to found their corporation, and to win their missionary triumphs in Tranquebar?"

Any contributions sent to me from that or any other quarter shall be laid out in printing tracts, &c., to be distributed by our field-priests (army chaplains), or in whatever way the donors may prefer. We only ask for aid to meet this extraordinary requirement. As for Danish and other Northern emigrants to America and the British Colonies, if Anglican Bishops and clergy will only apply to me stating to where I am to send at Hull or in London, I can forward supplies of tracts gratuitously as heretofore.

J. VAHL."

THE Bishop of GUIANA has arrived in England.

WE learn from the *North-Western* that Bishop UPFOLD of Indiana, on the second Sunday in Lent, conferred Episcopal Ordination on the Rev. W. Jahn, "lately an honoured and useful Minister of the Evangelical Lutheran Church. Mr. Jahn has been ministering in the town of Valparaiso, Indiana, to a large Lutheran Church. His whole former congregation, consisting of over 230 members, have accompanied him into our communion, and have organized themselves into St. John's Church, Valparaiso. This event, taken in connexion with the recent action of Dr. Reynolds in the same direction, will have influence in bringing to a right decision many other Lutheran clergy and congregations. The Bishop of Indiana has thus been made an instrument in the hands of God for inaugurating a most important movement."

A CORRESPONDENT writes to us :—" I observe that the appeal inserted in your last number for Racine College, Wisconsin, states that there is no similar institution in certain Western States, Illinois being amongst such states. Now, there once was such an institution in Illinois, founded by the late Bishop Chase, a prelate whose 'praise is in all the Churches,' and named by him 'Jubilee College.' Large collections were made for it by the Bishop, and some not inconsiderable aid was obtained by him in England towards its foundation and endowment. What has become of this College? Has it ceased to exist? or been perverted to other purposes? If either of these alternatives is the case, what security is offered that Racine College will not suffer the like fate? Having long felt deeply interested in all Bishop Chase's works, (and not to throw any difficulty in the way of the friends of Racine College,) I ask these questions. An explanation should be given why Jubilee College, Illinois, is ignored in this appeal."

WE have been also asked to insert the following :—" I have undertaken to compile a complete catalogue of books connected with the subject of Christian Missions. The list will comprehend works bearing upon the history and other particulars of all countries that are already interesting as the scenes of missionary labour, or are likely to become so. I shall esteem it a favour if you will allow me to request, through your columns, additions to the work on which I am engaged. Full information should be supplied as to the date, publisher, and price of all books that may be obligingly introduced to my notice.

PHILIP KINGSFORD, M.A.

Malvern Link."

QUEENSLAND.—The *Brisbane Guardian* tells us that “the Church England in Queensland has been very active of late. Dr. Tufnel, Bishop of Brisbane, has just returned from a tour in the north, where he met with much encouragement in favour of his plans for supplying the means of spiritual improvement to the people. The church accommodation provided in this city for the members of the Church of England is much too limited for them.” At an ordination held by the Bishop in St. John the Evangelist’s, Brisbane, on December 20th, the Rev. J. Matthews, of St. Augustine’s Coll., Canterbury; and the Rev. W. H. Dunning, of Christ Coll. Tasmania, were admitted to the priesthood; and Mr. J. W. D. Home, B.A. of Trinity Coll., Dublin, and Mr. E. Symonds, Th.A. of King’s Coll. London, were ordained deacons. The Bishop of Brisbane has appointed the Rev. B. Glennie, B.A., of Christ’s Coll., Cambridge, Archdeacon of Brisbane.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Mar. 1, 1864.* Bishop Chapman in the chair.

In reference to an appeal which had been received from the Bishop of Toronto, and the Corporation of Trinity College, Toronto, in behalf of that College (copies of which appeal were distributed among the members present at the Board), the Standing Committee gave notice that, at the Meeting of the Society on April 5th, they would propose:—

“That a Grant be made of 500*l.*, to be funded for the perpetual endowment of Trinity College, Toronto; the said sum not to be paid until it shall have been certified to the Society, that 5,000*l.* at least has been raised from other sources for the same purpose.”

G. F. Chambers, Esq., in accordance with previous notice, moved:—“That the Standing Committee be requested to consider the propriety of the Society having a public anniversary (sermon and meeting) each year in the month of May or June.”

This motion was carried.

The Secretaries stated that the Bishop of Ripon has consented to preach the sermon at St. Paul’s Cathedral, on June 9th, on the occasion of the Anniversary of the Charity Schools.

A letter from the Bishop of Huron forwarded two applications for aid towards finishing two of the churches in the course of erection in the diocese—Trinity Church, Lambeth, and the church at Newbury, in the Mission of Wardsville. It was agreed to grant 20*l.* in each of the cases.

In compliance with a proposal made by the Standing Committee, and the recommendation of the Foreign Translation Committee, the Board made a grant of 150*l.* for printing an edition of a Dictionary of the Cree language, prepared by the Rev. E. A. Watkins. The Bishop of Rupert Land had urged the importance of placing this valuable work in the hands of all missionaries, catechists, and schoolmasters labouring in his diocese. Mr. Watkins had been, for the last eleven or twelve years, living almost entirely among the Indians as a missionary, and had thoroughly mastered their language.

Mr. Watkins wrote:—"The extent of country over which the Cree language is spoken is very great indeed. Some idea of it may be formed by my stating that the distance between the two stations which I occupied, each for about five years, was estimated at 2,000 miles; and that, on my arrival at the termination of this long journey, I found that I was well understood by the people, with the exception of some few local words, and that my dialectic pronunciation was rather different to theirs. These stations were Fort George, on the eastern side of James' Bay, and Cumberland, on the River Saskatchewan, which flows into Lake Winepeg. The language is spoken by all the Indians on the east main coast, and eastward to Labrador and Canada, as also southward at Moose, and far inland towards the great American lakes. On the *western* coast of James' Bay it has equally the entire sway, and northward up to York Factory and Churchill. Then in a south-westerly direction it stretches as far as to the Rocky Mountains, including the large tribes on the plains. As no census of the population is taken, it is impossible to state the number of persons who speak this language, neither is it easy to form any tolerably accurate estimate. Probably they are about 25,000, but I have seen it stated in print that they are as many as 40,000.

Amongst these wandering tribes the *Church Missionary Society* has laboured for forty years. It has now twelve European missionaries, eight native and country-born clergymen, and about twenty lay agents. By our efforts many of the Indians have been induced to relinquish their roaming life, and to settle down in small Christian communities, where they cultivate small farms, and attend regularly to the religious services, whilst their children are under constant instruction in our schools. The Wesleyans also have some very flourishing Mission Stations amongst the Cree Indians."

Mr. Watkins enclosed, in the letter quoted from, a copy of the *Nor-Wester*, the only newspaper which is published in the Hudson's Bay territories. This paper gave some specimens of his Dictionary, and spoke in high terms of its value, and of the labour and pains which had been bestowed upon it.

Several grants were made, of small amounts; among them 3*l.* or 4*l.* worth of Books to the Rev. J. Gordon of All Saints' Mission, Diocese of Grahamstown, and to the Rev. A. W. Cribb, Missionary at Foochow, China.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Monthly Meeting*, Friday, March 18:—The Archbishop of Canterbury in the chair.—A letter was read from the Rev. A. Phillips, stating his appointment to a parish in St. Vincent's, and his consequent resignation of the chaplaincy of Codrington College, Barbados. A letter was also read from the Rev. Principal Rowle, in conformity with which it was resolved henceforth to unite the chaplaincy with the direction of the Mission-house, and to make the yearly salary for the combined office 250*l.*, with residence. A letter was read from the Rev. H. Woodroffe, announcing his intention to return from the Grahamstown Diocese to England, in order to superintend the printing of a Kafir translation of the Prayer-Book. It was agreed to

vote 50*l.* for his passage, and to continue to him his full salary for a *year*, while he is thus employed at home.

It was stated by the Secretary that the Committee were in communication with contractors for the erection of the Memorial Church at Constantinople, as designed by Mr. Street; and it was agreed to affix to the contract, when finally approved, the seal of the Society.

SYDNEY.—From the report of the *Church Society* for Sydney, it appears that the plan for permanently endowing the Church goes on with fair support from the laity. Mr. G. H. Cox has given 1,000*l.* to the endowment of the church at Mudgee. The recently-passed Act for the withdrawal of State-aid from the several parishes upon the decease of the present incumbent has made this matter one of pressing importance. The proposed mission to the aborigines, in concert with the Diocese of Victoria, has been hopefully commenced at Yelta on the Murray, under the Rev. Mr. Goodman.

EXTRACTS FROM THE ANGLICAN BISHOP AT JERUSALEM'S ANNUAL LETTER.—The January number of *Jewish Intelligence* contains the annual letter of Bishop Gobat, written in view of the twenty-second anniversary of the Jerusalem Bishopric. He speaks of the country as in a miserable state of disorder, but is most thankful for the spiritual privileges uninterruptedly enjoyed, in that, otherwise, “dreary moral wilderness” :—

“For, besides our private means of edification, we have services in four different languages every Lord's-day, in which the Gospel is faithfully preached; and once every month we have the Communion, of which the partakers are seldom less than forty; we have a Bible Meeting every Wednesday evening, and two prayer meetings every week, which have continued to be well attended for the last four years ~~and~~ a half; and every Saturday evening the proselytes meet to read the Word of God, to converse on the subject read, and to pray together. . . .

Of the evangelization of the Natives of Palestine I have little to say. Hitherto, the hopes I entertained a few years ago have not been realized. There is, indeed, a greater amount of Scriptural knowledge than existed then; but it does not bring forth the fruits which we expected. The working of the Holy Spirit is still needed to make the Word living and powerful in the hearts and consciences of those who hear or read it. . . . The number of native Protestants in Palestine is about 500, of whom by far the greater number are dispersed in divers localities in Galilee, under the care of the Rev. John Zeller, of the Church Missionary Society, with three catechists or Scripture-readers, two of whom are natives. At Nablous, where there is a small Protestant community, I have no agent but one of my schoolmasters, who conducts Divine service, and acts partly in the neighbourhood as Scripture-reader; but since the riot of 1856 against the Christians, the work has not been so prosperous there as before that event. The Rev. A. Klein, of the Church Missionary Society, is pastor of the small congregation of native Protestants in Jerusalem; but I am sorry to say that, with some encouraging exceptions, there is a want of increase both in number and in spiritual life.”

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

MAY, 1864.

CIVIL DISABILITIES OF THE SCOTTISH CHURCH.

By the time our present Number is issued, we believe that the subject of these disgraceful disabilities will have been brought under the notice of Parliament by one of the most distinguished laymen in the Scottish Episcopal Church, the Duke of Buccleuch ; and we trust that before the present session of Parliament closes, this last relic of persecution will cease to be a blot in the Statute-Book of England. Having on several previous occasions directed the attention of our readers to this matter, we need not do more at present than briefly recapitulate the grounds on which the Scottish Clergy claim to be relieved.

In the first place, as they have had "Episcopal ordination," they are, by the terms of the Preface to the Ordinal in the Book of Common Prayer—and therefore also by the law of England—recognised as competent to exercise their ministry in the United Church of England and Ireland.

Previously to the year 1792, the Clergy ordained by Scottish Bishops, though subject to penalties for exercising the functions of their office in Scotland, were under no disabilities of a like kind in England and Ireland. Up to 1792, not more than five persons, including the clergyman, were allowed to assemble for public worship ; and although, after 1770 or thereabouts, the law ceased to be carried out in its strictness, the houses are still pointed out in many of the old Scottish villages and towns, where the persecuted Episcopalians

“managed” to evade it, by assembling in companies of the legal number in separate rooms, with open doors, whilst the clergyman officiated (also with the legal number around him) in the lobby or the staircase. Up to 1792, various disabilities also affected the Scottish Episcopal laity. No Scottish Episcopalian, for instance, could hold office as a provost or magistrate; and hence it happened that, in consequence of worldly considerations having more influence than religious obligations, especially after the passing away of the excitement engendered by “the Risings” of 1715 and 1745, many families in the Scottish burgh towns were lost to the Church.

In 1792, an Act of Parliament was passed, removing all the penalties, but disqualifying the Scottish Clergy, *for the first time*, from holding a benefice, or curacy, or even officiating in England. This was certainly an extraordinary piece of legislation, and worthy of the dismal period at which it was enacted; but Scottish Churchmen felt so deeply the grievous and crushing persecution to which they were subjected in their own country, that they were glad to accept relief on any terms.

In 1840 an Act was passed, removing to a certain extent the disqualification as to officiating—allowing Scottish Clergy to officiate for two successive Sundays in an English Diocese, on obtaining the consent of the Bishop. But the disability to hold a benefice or cure still remains unrepealed.

Their case is a peculiarly hard one, inasmuch as no disability of similar kind attaches to the members of any other religious community in her Majesty's dominions, or even to foreigners; for any Roman Catholic Priest, or any Priest of the Greek or of the Scandinavian Churches, “having had Episcopal ordination,” may, on compliance with the requirements of the Thirty-sixth Canon, become a minister of the Church of England. Of all the clergy or people in the world (excepting the clergy of the American Episcopal Church, and those ordained by Missionary Bishops outside our Empire), the Scottish Clergy are the *only persons* whom the English Church admits to officiate at her altars; and yet of all the people in the world they are the only persons who are debarred from obtaining or holding a living by any possible means, in her communion. Any Presbyterian or Baptist layman, any Caffre, Mahomedan, or Hindoo (as has been frequently pointed out), may, on going through certain previous requisites, ultimately become qualified to hold a living in the English Church; but the Scottish Episcopal Clergyman—as the law at present stands—never can.

Was there ever an anomaly so absurd, was there ever an ena

disgraceful! What adds to its absurdity is the fact that, Scottish Priests may not hold livings in England, they are by law to discharge the duties of Chaplains in India or in embassies, and Scottish Bishops may be translated to Colonial in the recent case of the appointment of a former Bishop of to the See of Gibraltar. This last appointment was rendered on the ground that penal laws are always to be interpreted and that whilst the Statute of 1792 specified Scottish *Priests*, none to Scottish Bishops was omitted. In appointing a Scottish to the See of Gibraltar, the present Government has, to its credit spoken, admitted the justice of the claims of the Scottish clergy, rather, has shown its sense of the disgrace which accrues to the English Church and nation for allowing such a disability as which affects the Scottish Clergy to exist, and its determination, in face of much opposition, to do justice, as far as possible, even to the *present* laws on the subject, to a class of men than whom more loyal in any quarter of her Majesty's dominions. We are glad to hear that Lord Shaftesbury and the more sensible who generally concur in his views of ecclesiastical policy are in favour of the recent legislation of the Scottish Church on the subject of its national Communion Office, and that they are not to offer opposition to the Duke of Buccleuch's bill. It is a disgrace that such a disability should affect the Church in which a burning and shining light of our own Church as the late Mackenzie was reared—the Church which embraces so much intellect and refinement and cultivation of the Scottish people! It is high time that this last vestige of persecution and intolerance should be effaced from the pages of British legislation.

STRUGGLE AGAINST CURIALISM IN FRANCE.

mentioned in our last issue of the resistance made to the introduction of the Roman ritual into the archdiocese of Lyons has been read with interest we hear, across the Channel. We find that we were previously announcing the defeat of the innovating party. "Contrary to the statement of the *Chronicle*, the Pope unhappily has enjoined on the clergy of Lyons to adopt the Roman Missal and Breviary; but the decree affects only the new *ordinandi*." The French Government is disposed to interfere; and it is even stated, so seriously as to be the subject of an article in the un-theological *Times*, that

it is resolved to put in force the dormant powers of the Concord and to prohibit the importation of all Papal Bulls, &c., on the subject into France. Such a step would not altogether take us by surprise when we review a train of recent events, and especially when we notice a circumstance connected with the interview given by the Pope to the Lyonnese deputation which went to plead with him for their ancestral Use. Their Archbishop, the Cardinal de Bonald, having subsequently asserted in public that, at that interview, the Pope complained of the "interferences" of the Emperor's Government; the sole answer of Cardinal Antonelli to the demands for explanation of the French Ambassador was, that the *publication* was deplorable, that "a degree of indiscretion which did not even respect the four walls of the Cabinet of the Sovereign Pontiff was of a nature to deprive him of all freedom of thought when conversing with the faithful;" and that Cardinal de Bonald should be informed of the Pope's "dissatisfaction on the subject of that *publication*." From which it appears that the Pope did find fault with the Emperor to the French clergy, and thought it a shameful thing that he could not be permitted to do it in peace without being told of. Suppose the Emperor should cease his "interference" at Rome?

To the three Letters of "Sophronius" which we noticed last month a fourth has since been added, addressed to the Bishop of Versailles and occasioned by that prelate's having pronounced a censure on the anonymous author. "Sophronius" complains, with justice, of the gross misrepresentations contained in that Bishop's Pastoral, and irrefragably convicts it of several denials of truth. In reply to the condemnation of the *Letters* as containing propositions erroneous, scandalous, and injurious to the Bishops of France and even to the Holy See, and the prohibition of reading them imposed on the clergy on pain of three months' suspension, "Sophronius" contrasts the Bishop's allowance of the free sale and perusal of the blasphemous book of Renan's, and concludes as follows:—

"Every unprejudiced reader of my Letters and your Monition will be convinced that I am condemned merely because I have uttered the truth because I have complained of certain bishops becoming the tools of ambition and vain intriguers; . . . because I have dared to declare the study of Holy Scripture and theology more valuable than that of the responses of the Congregation of Rites; . . . because I have shown that the Church of France has stripped herself of her crown and parted with the glory of faith and authority which once commanded the respect of sovereign pontiffs themselves; because I have lamented the injury to true religion caused by the importations of this bastard Italianism; because I have asserted that what sufficed to save our fathers could not possibly damn ourselves," &c.

Correspondence, Documents, &c.

ANGLO-SCANDINAVIAN LETTERS:—AMERICA AND SWEDEN.

We are indebted for the following letters of the Rev. Dr. Coxe of New York, and for the accompanying extract from the Upsal *Theologisk Tidskrift*, to the New York *Church Journal* and the *Almindelig Kirketidende*:—

I. THE REV. DR. COXE TO THE "CHURCH JOURNAL."

"At the request of the Rev. G. Unonius, I send you, enclosed, a copy of an article which has lately appeared in a leading Swedish periodical. The translation is made by himself, from the Swedish. The periodical is *The Theological Journal*, edited by A. F. Beckman, D.D. with the co-operation of several members of the Theological Faculty of the University of Upsal. Dr. Beckman is a Professor of Divinity.

It is only necessary for me to explain some of the circumstances. In a report contributed to the *Bulletin du Monde Chrétien*, last year, by Dr. Carl Bergman, a Swedish divine, I was delighted to find these words, referring to some novel movements in the Swedish establishment: 'We do not fear new opinions, or ideas, but to divide the Body of Christ, this is what we fear; to dissect the members of His Body, this we dread.'

As Dr. Bergman's letter proved that he was in close sympathy with 'the Evangelical Alliance,' I was much struck by so wholesome a sentiment, especially as there was a warm Christian feeling in all his words. I ventured, therefore, to write to him, in earnest response to this sentiment, and to beg my friend Mr. Unonius to be the medium of communication. You have the result with which the Lord has blessed, thus far, so slight an effort in behalf of Christian unity.

Mr. Unonius regards it as much more important than I dare to regard it myself; but a letter, received last week from Denmark, informs me of the interest taken in the matter there, and it was accompanied by a Danish periodical—the *Almindelig Kirketidende*—which contains more to the same purport. Mr. Unonius says: 'God be praised, I see a little day-break.'

Faithfully yours,

A. CLEVELAND COXE."

II. FROM THE UPSAL "THEOLOGISK TIDSSKRIFT."

What should be the position of the Swedish Church with respect to the Anglican?

"This question, in itself, and independent of all accidental considerations, is of much moment to the Swedish Church. First of all, it is always very important for every Church Society to have a clear perception of the relation in which it ought to stand, or place itself, with respect to others. For if it be a truth that, generally, in human society, a state of isolation from the interest of others, and of indifference to their interests, is unfavourable to the development of a higher degree of real life, the

same law will hold good when the question is of a particular Church Society. The necessity of love, and the precepts of love, present themselves, in reference to this matter, more clearly and irresistibly than in any other circumstances. A disposition to separate from other Church organizations, of which it cannot be justly said that they are in essential opposition, to principles the acknowledgment of which constitutes a condition for communion in Christ, is an apostasy from the spirit of Christianity. Indifference toward other parts of Christendom, as to their development and as to what befalls them, is, from a Christian point of view, a crime against the law of charity.

The question thus presented has, of late, become one of peculiar importance to us, in consideration of the treatment it has received in a work which, we believe, is much read, and which, in our opinion, very much deserves to be read, viz.—‘*Reminiscences of Seventeen Years in the North-west of America*,’ by Gustave Unonius. The author of this work has, both by word and action, given an answer to this question. He has thought that he might join the Anglican Church without therefore dissenting from the Evangelical Lutheran,¹ nay, that he might even become an officiating minister in the former, without, by so doing, abandoning the communion of the latter. This step, taken by him, and his conception of what it implies, he has delineated somewhat at large in his work, with his reasons for the same. An examination of his argument is undeniably required on the part of the Swedish Church. Especially for those of our countrymen who are emigrating to America, there are, plainly, numerous inducements and opportunities to bring into practice the views expressed by Mr. Unonius. Many advantages may be pointed out to those who are separated from the Church of their mother country, in joining the Episcopal Church. Nor can it be denied, in view of those principles which we have placed foremost in this article, that the largest possible degree of co-operation and of interchanging offices between kindred societies, is desirable, provided the essential peculiarity of neither of them is thereby endangered.

We have, therefore, long ago, thought of devoting our pages to a somewhat special consideration of this question. An inducement to enter upon the work at this time has been afforded us by the letter below, from a clergyman of the Anglo-American Church, the insertion of which, in this periodical, has been requested in behalf of the writer. The motives appealed to for such an insertion, we find worthy of being taken to heart, and we quote them in the very words of Mr. Unonius, who has requested us to publish the letter. ‘I presume, indeed,’ says he, ‘that many objections to the views expressed by Dr. Coxe may be made by the editor of any periodical into which his letter may be admitted. But even this may, in more than one respect, be productive of good. Whatever opinion may be taken respecting it, justice must, nevertheless, always be done to

¹ Mr. Unonius explains that “he has not expressed this with regard to the ‘Lutheran Church’ as such, but only with respect to the Swedish National Church, and that in his work referred to by the editors, he always observes the distinction between the ‘Church in Sweden,’ and those which may be properly called Lutheran.”

tian feeling which speaks therein, and to the benevolent intention the same. The stretched-out hand of brotherhood ought not to be withheld. Who can tell what good may be the result if the subject, further discussed on both sides, in a Christian spirit?"

Like the beginning with the insertion of the letter itself, reserving for number our own views on the subject, for the expression of the present number, we have not the requisite space.

I regret that we have no recourse to the *Bulletin du Monde Chrétien*, which appeared the letter from Dr. Bergman which gave occasion to this now present. This letter, however, appears in all essentials to be identical of what Dr. Bergman has said, with the exception of what is added by Dr. Coxe."

It follows the letter of September, 1863, from Dr. Coxe to Dr. Bergman.]

I. THE REV. DR. COXE TO THE REV. DR. BERGMAN.

MY DEAR BROTHER IN CHRIST,—In the *Bulletin du Monde Chrétien* I have received a letter from you, which has awakened in me a lively interest, and induces me to offer you a few words upon two points it touches.

The contemplated Church Synod of which you speak will undoubtedly, if carried into effect, contribute vastly to the strength and activity of your Church in Sweden. The Anglican Church in England is in like manner seeking to revive her synodical institutions, and at each step acquires strength; while our Episcopal Church in America—in full communion with the English—has a Synod consisting of bishops, priests, and laymen, most actively at work, and taking a lively interest in all that concerns your Church in Sweden.

In the last century there was a frequent Christian intercourse between the English Missionaries in America and the Bishop of London (to whose jurisdiction the British Colonies belonged); and most of the early Swedish Missions on this side the Atlantic still exist incorporated with our Church.

The proposed improvements in the machinery of your ecclesiastical system will form a new era in the history of your Church. It is my conviction that, for the future, one of two alternatives is before you: either you will develop into one of the most powerful and important communions of Christendom; or else, by yielding through mistaken views to the modern spirit of schismatic disorganization, you will become merely one among the countless sects calling themselves Protestant—which, though some of them are in a sense evangelic, are all destined in the history to be evil in results and tendencies.

This leads me to the second point contained in your important remark: the multiplication of sects, separatism, schism—that is, the division of the Church Body, the rending asunder of His members—this is what we

dear brother, you touch well upon a circumstance too much and too long overlooked. Our schismatic brethren in America have known this too well. Every popular preacher here fancies himself called to found

a new sect ; consequently we have sects of all possible sorts, far too many to be enumerated to you, ranging from the respectable and learned Presbyterians down to the fanatical Dunkards, Spirit-rappers, and Mormons. Shall Sweden open the door to such pitiable delusions ? The evil you say you dread, however lightly regarded by some, is inestimable (2 Pet. ii. 2). One result is the prevalent unbelief ; people make the excuse that ‘ there is no agreement among the professors of Christianity, neither as to Christ, nor as to the Scriptures, nor even as to the existence of a personal God.’ When this sect-split-up Christianity sends out its Missionaries to foreign lands, they are scoffed at in like manner by the heathen for the disunion which reigns among them ; ‘ First settle your differences among yourselves, and then we will hear what you tell us out of your Bible.’ Then comes the Papist, and reaps a multitude of proselytes, saying, ‘ The Protestants are not agreed or united ; but all *we* speak the same thing, among *us* there is no division ; with *us*, therefore, the truth is to be found.’ Plausible enough, did we not know that the Roman Church, instead of purely confessing the one faith once delivered to the saints, maintains also the heap of mediæval corruptions sanctioned by that great aggravator of schism, the Council of Trent.

Now, shall Sweden learn by sad experience all our American misfortunes, and enter the number of nations divided into religious sections under a banner of nominal Protestantism ? A sincere and fraternal affection for your Church prompts me thus to address you, and to pray that such may never be the case.

The Augustan Confession agrees substantially with the symbolic formularies of the Anglican Church. We are not Lutherans, but we are in nowise Calvinists. The spirit of Melancthon, above that of the other Reformers, has stamped its striving after unity upon our Thirty-nine Articles. These Articles, moreover, are not Articles of which acceptance is exacted in order to receiving Baptism or Holy Communion ; they are only required to be received by those who enter the ministry.¹ The Nicene Creed is our Symbol, and the Augustan Confession has always been highly regarded by us. We wish, therefore, to strengthen Christ’s Body by strengthening the bands which unite us with the Church in Sweden ; ‘ to rend asunder the members of Christ’s Body—this is what we dread.’

But this stands in connexion with a subject to which we think our Swedish brethren have been apt to pay too little attention, they not having had the same experience as we in America of the numberless variety of sects, and of the grave evils which such separations engender. Now, in

¹ Here the Swedish editor appends a note : “ In the American Church the clergy do not even subscribe these Articles, their ordination-vows merely pledging them not to teach to the contrary. They are generally looked upon as ‘ Articles of Peace ’ rather than as ‘ Articles of Faith.’ ”

We observe with regret that in the translation of the Articles at the end of the Danish version of the Prayer-Book, published by the *Society for Promoting Christian Knowledge*, the title “ Articles of Religion ” is rendered *Troes-Artikler*, while the heading of Art. I. “ Of Faith in the Holy Trinity,” is rendered *Om Tro paa den Hellige Treenighed*, so that thus the important distinction between “ Articles of Faith,” and “ Articles of Religion,” is completely lost.

answer to the question, Whence come these separations? we are able to show by history that they all are caused by departure from the Apostolic constitution of the Primitive Church—from the Episcopate and the lawful and valid transmission of the holy Ministry.

When we have mentioned this subject to some of our brethren in Sweden, they have been ready to blame us, not understanding what we would have them lay to heart; and they have replied to us, 'We possess ourselves a lawful Episcopate, but we do not view it as of such consequence as you do.' It seems to be fancied that we make our inquiry merely out of a spirit of antiquarianism, or else in a temper of self-glorification. God forbid! We simply have regard to the Body of Christ, and to how we can again unite its severed members (Eph. iv. 13).

We see clearly that the fundamental cause of these divisions is, that too little importance is given to the original and apostolic constitution of the Christian Church. Hence it comes that any number of persons calling themselves Christians, assume the name of the Church, and undertake to ordain priests. Every petty local squabble grows into a schism, new sects are perpetually starting up, and the whole land of us Americans is overspread with countless knots of so-called Protestants, among whom there are many who completely deny the prime verities of the Gospel, while they all, from their lack of both Confession and Liturgy, promote confusion and the repetition of schism upon schism.

But where a conviction exists that the Ministry, in order to be valid, must be Apostolical, inherited through an historical Episcopate, and deducing its origin from the Apostles themselves, there an opposition is maintained to the manufacture of multiplying sects. This is the principle which, of all the Reformed communions, gives such strength and influence to the Anglican Churches; and it is as powerful a weapon against Popery as against sectarianism. To the Papists we say, 'We have not rent asunder Christ's Body; we have our Saviour's commission historically transmitted to us (St. John xx. 21), and, in preaching the Apostolic Faith and doctrine, we enjoy His express promise of unending continuance and progress.'

The first Reformers on the Continent, Calvin included, all admitted the desirableness of the Episcopal regimen, as may be seen on the slightest examination of their lives and writings; and they excused the adoption of another form of Church government on the score of nothing less than necessity. But now such a necessity exists no longer. Ought not then a general return to Episcopacy to be the first enterprise in which all orthodox evangelical Christians should unite? Ought not the Church of Sweden, seeing she has preserved this gift of God, to prize it highly, and communicate it as an inestimable treasure to the communities which stand nearest or most closely agree with her? What hinders that the anomalous Episcopate in Denmark and Norway should not, by aid of Sweden, be converted into a regular one? What hinders that the Danes should not then, returning Prussia good for evil, communicate Episcopacy to the Lutherans there? Thus the first and a very large step would have been taken towards the restoration of unity among the adherents of the Reformation; thus would Popery receive a blow such as a disorganized Protestantism can

never give; and thus your utterance—‘The rending asunder of Christ’s Body, this is what we fear,’—would have power to unite together all the people of Christ. See further, 1 Cor. i. 10; Isaiah iv. 14—16.

In many parts of Italy and Germany there are found enlightened members of the Roman communion who, disliking the new dogma of the Immaculate Conception of St. Mary, and other errors of the Papacy, are inclined to begin to reform. Even in Naples such a tendency has been largely shown. In the Greek Church there is reviving in like manner a greater evangelical spirit; witness the Paris *Union Chrétienne* and *Observateur Catholique*. But no man can imagine that, in reforming, those Churches will ever think of destroying their ancient Episcopal constitution; they regard it in the same manner as does the English Church, and hence the leaders of the present reforming movement in those Churches turn their first thoughts and sympathies to her. Surely the Swedish Church will not exclude herself from a partnership—fraught with so much blessedness—in such a movement, by neglecting the gift that is in her, by being content to say, ‘We too have the primitive Episcopate and the Apostolic ministry, but we do not attach much importance to the fact.’

A little reflection will, I am confident, convince you, my brother, that indifference as to this is the great cause of what you yourself so earnestly deprecate; it is precisely the opening the door to party spirit ‘to tear asunder the members of Christ.’

My letter is perhaps already too long, but I beg you to accept it as coming from a heart simply moved by sincere brotherly love, and desirous that all true Christians may be united with one another. Our union admits of diversities; to use your own words, ‘children in the same Father’s house may think differently on secondary questions;’ but we ought to be an Apostolic household instead of a sundered Christendom, and our missionary work, and our intercourse with each other, all ought to be pervaded by ‘the same Spirit’—with ‘one Lord, one Faith, one Baptism.’

If the Scandinavian Church in Sweden were but a sect, and lacked the gift of which I speak, my letter and my suggestions would be entirely beside the mark. But since, on the contrary, I believe that your Church is called by the providence of God to be that communion from whence priceless blessings may stream forth to other European Protestants, how can I hesitate to speak? And in these days, when the enemies of the Gospel are everywhere showing themselves—as in Germany men like Baur, in France a Renan, in England the apostate Bishop Colenso, and in America countless disciples of all these false teachers—shall we Christians consent still to live estranged and sundered from one another? Let us be one; ‘let us in one spirit, with one mind, strive together for the faith of the Gospel, in nothing terrified by our adversaries’ (Phil. i. 27, 28); and let us do this on the principles which are set forth in the Epistle of St. Jude, especially in verses 17—23, in which may be found for these times the interpretation of two other passages of Holy Scripture, namely St. Matthew xviii. 20, and Acts ii. 2.

Your faithful brother in Christ,

A. CLEVELAND COXE.”

To this letter the *Almindelig Kirketidende* appends the comment:—
“We commend Dr. Coxe’s letter and the important thoughts to which it gives utterance to the serious and friendly consideration of the whole Northern Church.”

PERSECUTION OF THE DANISH CHURCH IN SLESWICK.

THE following letter from the Rev. J. Vahl did not reach us in time for publication in our last issue, but subsequent events have by no means lessened our wish to lay it before our readers. German rationalism, especially through the Liturgical changes introduced in 1797 by Dr. Adler,¹ has done far more to ruin the Danish Church in Sleswick than anywhere else. The clergy of the Danish-speaking parishes therein have adhered more carefully to the old Reformation ritual, but the German pastors from Kiel have made such excessive use of the licence for free prayer, &c., given since Adler’s revision, that it is even doubted whether many of the people to whom they ministered have received a Christian Baptism. Thus, it is in the most Germanized part of the Scandinavian communion that the scourge of German invasion has been most keenly felt.

“If you were not familiar with the policy of the Prussian Court, which, ever since the time when the present kingdom of Prussia was the petty Electorate of Brandenburg, has laboured to extend itself by robbery, by craft, by perfidy, in short by any possible means whatever, with the addition, in these days, of hypocrisy and the pretence of advancing the Reformation and the cause of civil liberty (which it denies to its own subjects); and if you did not know the German theologians, and how, when they have once taken up an opinion, be it ever so unscriptural and heretical, they defend it with all the weapons of logic and science (or what pretends to be such), what would you think of the declarations of the Prussian Government, on hearing how hundreds, I might say thousands, of the divines of Germany, who have never set foot within the bounds of Denmark, or made any inquiries on the spot into the state of things, bewail and groan over the oppression of the Church in Sleswick, and assert that a sacred obligation rests on two great Powers, and forty Powers in octavo, duodecimo, and miniature, binding them to fall upon our little land and undertake a crusade for the purpose of diffusing *ein christlich-germanischer Sinn* over us desperately hardened men, who *will* not have our eyes opened to see that salvation cometh only from the Germans, and that it is from *them* that we must draw all our Christianity and our every blessing. You would think that we in this country were lying in the most awful error and heathenism, that our aim was to deprive the Sleswickers of all Christianity, and that the cause of Germany was

¹ Some specimens of the *Agenda Adlerii* are given in the second volume of Dr. Daniel’s “*Codex Liturgicus Ecclesiæ Universæ*” (Lipsiæ, 1848) as an “*exemplum Liturgiæ quam dixeris genuinum fœtum sæculi illuminati*.” This formulary—as implied in what is said above—has no force in any other part of Denmark.

the cause of God. I will not here enter into politics, or show how perfidious and crafty has been the conduct of Germany in the whole of this business; this is not the place to touch upon that matter, or rather there is no need to do so, since it is very clear to everybody who does not wilfully shut his eyes, that it is in its whole object a very thinly disguised piece of brigandage. As for these Germano-Christian heroes, I will only show what their proceedings have been towards the parishes of Sleswick in this crusade of theirs, and every one will then be able to see whether it is indeed Evangelical Christianity and zeal for the Reformation that urges them on. But first, by way of preface, I must say a word or two about the position of things of late years. When the insurrection in Sleswick was repressed in 1850, the Danish King took in hand an adjustment of the relative positions of the languages in Slesvig. Hitherto the church and school-language had in some parishes been Danish, in others German: but now the Government revised the whole. The arrangement was made as follows. In all the country north of Flensburg and Toender, which is entirely Danish, and where—with the exception perhaps of a few German immigrants, who may be found in all parts, even in England—the inhabitants are only Danes, the church and school-language continued to be Danish: in the southern part of Sleswick, south of the towns of Sleswick and Bredsted, which is entirely German, the church and school-language continued to be entirely German; in the middle part of the country, where part of the population speaks Danish and part German, the church-language was to be both Danish and German, German being preached one Sunday and Danish the next, and all the occasional services of the Church might be performed in whichever language was preferred; the school-language was to be Danish, but German was to be a leading branch of instruction in the school. In the towns of Toender, Flensburg, Aabenraa, Haderslev, Soenderborg, there were both German and Danish pastors appointed. The west coast of Sleswick from Toender to Husum, and the adjacent islands, where the inhabitants are Frisian—they are the stock of your Hengist and Horsa, and therefore, strictly speaking, no more German than your people or the Flemings—received the German language in church and school. That this boundary limit of the Danish language was not pressed too far south, is best seen from the fact of its being in almost complete accordance with that laid down in a map published in 1849 by an officer of the insurgent army. I have myself repeatedly visited Sleswick, and can also testify that it is on the whole correct. As to the clergy that took part in the insurrection of 1848, when a number of them took to flight on the coming of the Danish army, these the Danish Government naturally did not invite back; but of the remainder, no clergyman was displaced who did not refuse to take an oath to obey the king his sovereign; and at the present day there are Sleswick parsons who continue to remain in their cures, although they took part in that insurrection, and played a prominent rôle in it. But what course do the Germans now take? A first indication of how they would conduct themselves was seen when the Danish troops had left Altona. Dean Nievert of that place, who could not be accused of Danish tendencies, since he had declared himself ready to acknowledge the Prince of Augustenborg as

Duke of Holstein, as soon as the Diet at Frankfort acknowledged him as such but not before, was, on appearing in church on the 24th of January, received with a hooting and yelling which perhaps might even throw the riots in St. George's in the East in the shade, and was compelled to take his departure. He was not rebel enough ; so, away with him ! And now, when, after the engagements at the Dannevirke, Sleswick was abandoned by the Danish troops, a similar persecution of the loyal clergy began there also. All the Sleswick clergy had, with one exception, taken the oath of obedience to Christian IX., and now then they have to smart for it, unless they will perjure themselves ! Wherever, especially in the towns, the minister was a man of whose loyalty there could be no doubt, he received a visit from certain individuals, who declared that if he did not that moment, or at least within a given time (generally one day), turn out of house and home, they could not answer for his life. And who was it who was thus set against these pastors ? I will only repeat what was stated by the correspondent of the *Siècle*, who was himself present at these occurrences, and who, because he spoke the truth, was arrested, and then expelled the country by the Prussians. These persons, he says, were mostly Holstein immigrants, or rabble from Holstein and Germany, who came into Sleswick in shoals, and, hired by the Augustenborg party, went about intimidating the population. Of the treatment of the clergy at the hands of the insurgents, the mob, and the great powers in their most Christian and Protestant enterprise, I will only give a few features. At Læk a mob attacked Mr. Riis-Lovson's parsonage : he was obliged first to hide himself for several hours in a secret chamber in a parishioner's house, after which he made his escape ; but the mob besieged his parsonage the whole night, then gutted it, and compelled his wife to flee almost naked with her small children, in the night, in snow and the most awful weather. This clergyman I know personally, and I can bear witness to his being an upright truly Christian man ; but he was a Dane in sentiment, and therefore he was hated by the insurgents. Next day the other clergyman in that town was also hunted off by the same mob ; but the inhabitants protested against it, and declared that they did not want to part with him, and that, when the Prussians came, they would pray to have him back again. But what these Prussians are doing may be seen from their conduct towards Pastors Mörk-Hausen of Felsted, Roth of Vanes, Bülow of Dybbøl : these and several other pastors were, some of them repeatedly, dragged to Flensburg by the Prussians, on the *ex-parte* accusation that they were spies, an accusation to which every honest Dane of whom the insurgents are afraid is exposed in these times. At Flensburg they were kept in prison for several days ; they were, at this inclement season, obliged to lie on straw in unwarmed chambers, where, moreover, thieves and other criminals were placed ; and, after all, they were, after some days of imprisonment, sent home, some without trial, all without the accusation of their having acted as spies being able to be brought home to them. It was forbidden to the clergy to pray from their pulpits for their king, a declaration was exacted from them that they would omit doing so, and whoever made this declaration was told by the Prussian civil commissioners that he might remain in his post till further notice, but that as

soon as fit persons should be obtained, they must take his place. A number of clergy have already been dismissed. In order to find a pretext for this conduct, they appeal to an old ordinance which lays down that those who are to be officials in Slesvig must have studied at Kiel for two years.

[‘ The exclusion, however, was only intended to apply to students at foreign Universities, and not to students at Copenhagen: for even after the order had been issued, the Government repeatedly notified that the former rules, admitting Copenhagen students to Sleswick, were still in full force. It is also well known that students of divinity as well as of medicine, both of the Universities of Copenhagen and Kiel, have always had equal access to offices in the kingdom and Sleswick; and this fact as regards divinity students is expressly confirmed in a Royal order of the 9th of November, 1811.’—Danish Circular Note of March 17th.]

It is not only pastors who have studied in Copenhagen that are dismissed, but even such as have studied at Kiel and been born in Holstein, if they persist in acknowledging their king as their sovereign. In the meantime, there has set in a strong influx of Germans from Holstein and other countries of Germany, with the purpose of thrusting themselves into posts in Sleswick, and it will not be long before every loyal pastor is driven out, except in the northern half of the country, where Germans cannot be appointed, because they could not speak Danish. For now, in order to bless Sleswick with the German Protestantism and the high morality and civilization of the Fatherland, the Prussians have, on the 19th of February, issued an ordinance, whereby in seventeen parishes the Danish church-service is entirely abolished. In these parishes are both Danish-speaking and German-speaking inhabitants, and consequently the service was in both languages as before specified. But now the Danish-speaking inhabitants in these parishes must not have the word of God delivered to them in Danish, but only in that sole vehicle of salvation, the German. It is intended that more parishes shall follow, and that they also shall have their Danish church-service entirely abolished. To give the thing a fair appearance, they allow the population in each place to vote whether they will have Danish or German for the church-service; an empty farce, since those on the Danish side do not dare to meet.

It is said that an undertaking is required from the pastors, to the effect that they will co-operate towards the extension of the German language and German habits of thought. After all, it is but the smallest part of the invasions inflicted upon the homes of good loyal Sleswickers that comes to our knowledge, for we are indeed cut off from almost all connexion with Sleswick. But whereas, with regard to the clergy of Sleswick, the Germans have both in former times and at the present day taken care to stamp them as incompetent and unworthy men, I will just say this much, that I have repeatedly visited Sleswick, and know no small number of them, some personally, some by correspondence, and I must confess, what is maintained in other quarters as well, that many of the most able clergy of the Danish Church are found amongst those very Sleswick pastors who have been rated so low. Such are the distresses with which the German most Christian knights of the Cross invade the homes of the

Danish parishes in Sleswick. The object of it all is to Germanize, and it is all a part of the foolish notion that Germanization and Christianization are nearly related ideas; a notion which hardly any human being but a German could entertain, much less undertake to demonstrate or to defend. May God in His mercy look down on our poor country, on her Church, her priests and people, and may He cause our distresses to become a true and lasting blessing to us!

J. VAHL,
*Priest of the Danish Church at Jetsmark
in the Diocese of Aalborg.*

March 8, 1864."

Since the foregoing was written, many more of the parochial clergy have been driven forth to seek shelter as they best may, some at Copenhagen, some even at Hamburg; and one of the latest additions to their number is said to be the Bishop of Sleswick.

FORMATION OF AN "EASTERN CHURCH ASSOCIATION."

A MEETING was held at the residence of the Rev. W. Denton, 48, Finsbury Circus, on April 13th, for the formation of a Society having in view to improve the condition of the Christians of the East, and to promote intercommunion between them and the English Church. The chair was taken by Mr. Denton, on the motion of the Rev. G. Nugee. After a few remarks from the Rev. Chairman, as to the work to be undertaken by the Association and the means by which it would work, the Rev. Dr. Neale proposed, and Mr. H. T. Parker seconded, the following resolution:—

"That an Association be formed having the following objects:

I. To inform the English public as to the state and position of the Eastern Christians, in order gradually to better their condition through the influence of public opinion in England.

II. To make known the doctrines and principles of the Anglican Church to our Christian brethren of the East.

III. To take advantage of all opportunities which the providence of God shall afford us for intercommunion with the Orthodox Church and also for friendly intercourse with the other ancient Churches of the East.

IV. To assist, so far as our pecuniary means will permit, the Bishops of the Orthodox Church in their efforts to promote the spiritual welfare of their flocks."

Some discussion took place as to the wording of some of the clauses, especially as to the word "Anglican," which it was stated had been advisedly substituted for "English" in the second clause, on the suggestion of an American clergyman, as including the Scottish, American, and Colonial Churches.

A long conversation ensued as to the choice of a name for the Association; the decision of this point being at last referred to Mr. Denton, Dr. Neale, and Mr. Rodwell, who selected that which is given above, it being found, on consultation with the Archimandrite Philip Schulati (who was present), that of all the names proposed this could be best rendered into the languages of the East.

Of the members present, the following were appointed to form the Standing Committee:—The Rev. W. Denton, Rev. Dr. Neale, Rev. J. M. Rodwell; J. Boodle, Esq. (Treasurer); Cyril Graham, Esq.; H. E. Pellew, Esq.; Rev. P. Cheyne, Rev. W. T. Grieve, Rev. P. M. Medd; R. Brett, Esq.; H. T. Parker, Esq. The following names were also added:—Rev. T. T. Carter, Rev. J. Comper, Hon. and Rev. C. L. Courtenay, Rev. Prebendary Ford, Very Rev. Provost Fortescue, Rev. Dr. Fraser, Rev. H. P. Liddon, Rev. Geo. Williams, Rev. Dr. Wordsworth; C. L. Wood, Esq.; Rev. Eugene Popoff, and Rev. Archimandrite Constantine Stratulia, with power to add to their number. A Sub-Committee—consisting of the first six names, together with that of Mr. Popoff—was appointed to draw up the Rules of the Association, to be submitted to the next meeting, on the 28th inst.

A grant of 15*l.* 15*s.* was made out of the funds in hand to the Archimandrite Schulati, for the building fund of his Mission at Kustendjie. About 28*l.* was subscribed in the room towards the funds of the Association.

ANGLO-CONTINENTAL SOCIETY.—SPECIAL SPANISH FUND.

IN consequence of the rapid advance of religious enlightenment in Spain, frequent instances have lately occurred of Spaniards, both lay and clerical, taking refuge in Gibraltar from the persecution which overtakes them in their own country, as soon as they dare to profess religious opinions in any way opposed to the dominant Romish faith. When, however, such refugees present themselves at Gibraltar, they are at once thrown on the private charity of a few members of the Church of England resident in that garrison, unless they join themselves to some form of Protestant Dissent; there being no organization in connexion with the Anglican Church by which their pressing wants may be relieved and their religious views and opinions directed into an orthodox channel.

Both the Presbyterian Free Kirk and the Wesleyan body have agencies at Gibraltar, the members of which gladly avail themselves of such opportunities in the interest of their respective sects, whilst the Church of England remains unrepresented, except by individual efforts, which are very inadequate to meet the requirements of such cases.

To wipe away this reproach from our Church, and to afford a refuge to those Spaniards, whether lay or clerical (and particularly the latter) who, unsolicited, may leave their homes, and relinquish all their worldly prospects for conscience sake, it is proposed to open a "House of Refuge" at Gibraltar, where such persons may be received, and lodged for a time, until their religious convictions are matured, their acquaintance with the doctrines and principles of the Church of England improved and strengthened, and their confidence in her as a sound branch of the Church Catholic secured.

This institution has the sanction and support of the Lord Bishop of the Diocese, and will be conducted under the immediate superintendence of the Archdeacon of Gibraltar. A commencement has already been made by the reception of a learned and pious priest, the Rev. Don Antonio

Sino y Soler, Incumbent of Balones in the Diocese of Valencia, who, without ever having conversed with a Protestant or read a Protestant book, became convinced of the errors of his own Church, and travelled several hundred miles to reach Gibraltar and throw himself on the sympathy of English Christians. Some time ago, also, a sub-deacon in the Spanish Church, Don Antonio Vallespinosa, was, through the kindness of friends in England, kept for some time at Gibraltar, and then placed at St. Aidan's College, Birkenhead, where his two years' course of study has now been brought to a conclusion, and some further funds are therefore needed in his behalf.

House-rent and living at Gibraltar being expensive, the establishment of such a Refuge will necessarily be costly; but the experiment will be made at first upon a very small scale, and with the strictest regard to economy.

Friends who are kindly disposed to assist in the work by annual subscriptions, or donations, however small, may remit them direct to the Ven. Archdeacon Sleeman, Gibraltar; or to the Rev. Frederick Meyrick, Palace Plain, Norwich.

Gibraltar, Feb. 1864.

CONTRIBUTIONS.

| <i>For Don A. Sino y Soler.</i> | | <i>For Don A. Vallespinosa.</i> | | <i>For House of Refuge.</i> | |
|---------------------------------|------|---------------------------------|------|-----------------------------|--------|
| £ s. | | £ s. | | Don. Ann. £ s. £ s. | |
| Mrs. Gwynne Holford . | 20 0 | The Lord Bishop of | | The Lord Bishop of | |
| Mrs. A. Barker . . . | 1 0 | Gibraltar | 3 3 | Gibraltar | — 5 0 |
| A. S. Mildmay, Esq. . | 1 0 | W. Gibbs, Esq. . . . | 10 0 | W. Gibbs, Esq. . . . | — 20 0 |
| Rev. F. Meyrick . . . | 1 0 | Mrs. Arundel Barker . | 0 10 | H. Gibbs, Esq. . . . | — 5 0 |
| Wm. Gibbs, Esq. . . . | 10 0 | Mrs. Auriol Barker . . | 0 10 | Rev. F. Meyrick . . . | 5 0 |
| Rev. J. Hardie | 1 0 | Mrs. Brooke | 0 10 | Rev. W. Ripley . . . | 3 0 |
| | | Mrs. Harden | 0 10 | Mrs. Barker | 5 11 |
| | | Rev. F. Meyrick | 1 0 | | |
| | | Mrs. Mills | 0 10 | | |

COLONIAL CHURCH GOVERNMENT.

We reprint the following important despatches, which have been communicated to the Governor-General of Canada, from the *Canadian Churchman* of March 16:—

“Downing Street, Feb. 11, 1864.

MY LORD,—A correspondence arising out of the recent Judgment of the Judicial Committee of the Privy Council in the recent case of Long and the Bishop of Capetown has obliged me to obtain the opinion of the law advisers of the Crown on certain questions of much importance to the members of the Anglican communion in the Colonies.

That Judgment mainly related to the state of the Church in Colonies possessing representative Legislatures, but in which the Episcopal authority has not been made the subject of any direct legislation. But some of the questions which it has raised are of general importance, and I think it best, therefore, to communicate to the prelates of the Colonial Churches an extract from a despatch addressed to the Governor of the Cape of Good Hope, embodying the decision to which I have been led on these subjects.

I enclose six copies of this extract, and I have to request you will communicate a copy to each of the Bishops of the Anglican Church within your government.—I have, &c., (Signed) NEWCASTLE.

Viscount Monck, &c. &c.

NO. CCIII.

P

Extract of a Despatch from the Duke of Newcastle to Governor Sir P. E. Wodehouse, K.C.B. dated 4th Feb. 1864, No. 736.

In the first place, I am advised that (assuming that there is no local law to the contrary) the members of the Church of England in a colony in which that Church is not established have the same liberty of assembling for any lawful purpose which is possessed by members of any other religious denomination; and that it would be lawful for a Colonial Bishop or Metropolitan, without the consent of the Crown, and without any express legislative authority, to summon meetings of the clergy and laity of the Church, under the designation of Provincial or Diocesan Synods, or any other designation, for the purpose of deliberating on matters concerning the welfare of the Church. The powers of such a meeting may be gathered from the following extract from the Judgment of the Judicial Committee:—

‘The Church of England, in places where there is no Church established by law, is in the same situation with any other religious body, in no better, but in no worse position; and the members may adopt, as the members of any other communion may adopt, rules for enforcing discipline within their body which will be binding on those who expressly, or by implication, have assented to them.’

It follows that the rules passed by such an assembly as I have described (unless in themselves contrary to law) are binding, not indeed on all professed members of the Church over whom the Bishop has been appointed to preside, but on all those who expressly, or by implication, have assented to these rules.

So long, therefore, as the action of the Synod is confined within these limits, I should wish you to recognise it officially—to treat it as being, what it virtually is, the representative of the Anglican Church, and to place at its disposal, without inquiring into its internal relations or disagreements, the funds which may be voted from time to time by the Legislature in aid of the Anglican communion.

For the present, however, I have instructed you not to ‘take official cognizance’ of the acts of the assembly ‘until steps have been taken to clear it from the imputation of illegality which at present attaches to it.’

When I gave you these instructions, I supposed that the Bishop could have little real difficulty in ascertaining how far the proceedings of the Synod had violated or had appeared to violate the principles laid down by the Court of Appeal; and I hoped (as indeed I still hope) that the members of the Church of England would be wise enough to cancel all such proceedings, and by so doing to place their institutions on a footing which would enable the Government to countenance them, and to abandon a position which must obstruct their relations with the Civil Power, and expose them to continual collision with the law of the Colony, to disastrous litigation, and perhaps to embarrassing defeat.

With these feelings and wishes, I considered that it would be most convenient for the Bishop and the Church that I should leave them at liberty, in the first instance, to place their own construction on the Judgment, and to submit for my consideration such amendments of their existing rules as, with least detriment to their own position, would enable the Civil Power to give them its cordial co-operation. The Bishop, however, professes his

inability to understand me, and, I assume, desires me to explain myself with more fulness. His principal difficulty is, I suppose, to ascertain what measures I hold requisite to remove the imputation of illegality to which I have alluded. The following opinions on this subject embody the advice which has been furnished me on this head.

The Judicial Committee, I am fully aware, did not decide that it was unlawful for the Bishop, with such clergy and laity of the Church as might concur in any scheme or arrangement for that purpose, to meet in a voluntary Synod, and to pass rules and regulations by which those who assented to them might be bound; they decided only that some of the particular acts and resolutions of the Synods in question had exceeded those lawful limits; and that Mr. Long, the appellant in the case, who was not a party, and had not assented to those resolutions, could not be compelled to give notice of any meetings of such Synod, or of any proposed elections thereto, or to attend it, or to be bound by its proceedings. Mr. Long, under an express contract with the Bishop, would apparently have been bound to give that notice if the Synod had been a body recognised by the existing law of the Church of England. Their lordships are of opinion that the Synod was not such a body.

The portion of the Judgment which relates to the illegality of some acts of the Synod is in these terms (p. 16):—

‘The Synod, which actually did meet, passed various acts and constitutions, purporting, without the consent either of the Crown or of the Colonial Legislature, to bind persons not in any manner subject to its control, and to establish Courts of Justice for some temporal as well as spiritual matters; and, in fact, the Synod assumed powers which only the Legislature could possess.

There can be no doubt that such acts were illegal.’

It is obvious that in this passage reference is more particularly made to those parts of the ‘acts and constitutions’ of the first Synod (the very term ‘constitution’ seems to imply the assumption of some binding authority) which are mentioned in the paragraphs beginning ‘Various rules,’ &c., and ‘a Consistorial Court,’ &c., at page 8 of the printed Judgment.

The surest mode, I conceive, of relieving the Assembly in question from the prejudicial effect of these errors in its past proceedings will be for some future meeting, with the concurrence of the Bishop, to review all the acts of the former Synods for the purpose of removing from them, both in substance and in form, everything which has the appearance of an assumption of any compulsory powers, or of any attempt to create tribunals similar to those which, in countries where there is an Established Church, exercise a legal and coercive jurisdiction. It would be desirable expressly to declare that the Synod altogether disclaims the power of legislating, so as to bind any persons who do not voluntarily assent to and agree to be bound by its rules; that the terms, ‘Constitutions,’ ‘Consistorial Courts,’ and the like, should be disused, and that the rule ‘that all Presbyters and Deacons before institution or induction, or before receiving a licence from a Bishop, and as a condition of receiving such institution, induction, or licence, shall sign a declaration that they will subscribe to all the rules and constitutions enacted by the Synod of the Diocese of Capetown (Judgment,

p. 8), and any other rules (if there are any) of a like nature should be rescinded.'

In place of the resolutions as to the Consistorial Court, deemed objectionable by the Judicial Committee, I am advised that it would be competent to the Synod to pass resolutions recommending for the adoption of their Bishop suitable forms of proceeding (*as in foro domestico*) for the investigation, trial, and decision of offences against the laws of the Church, before the Bishop himself, or before persons appointed by him, upon principles similar to those which prevail, for the necessary preservation of good order and discipline in all voluntary religious bodies; and I apprehend that all persons who had assented to such resolutions would be bound by what the Bishop, from time to time, might reasonably do in accordance with the forms so recommended. Upon this point I again refer to the words of the Judgment:—

'It may be further laid down that where any religious or other lawful association has not only agreed on the terms of its union, but has also constituted a tribunal to determine whether the rules of the association have been violated by any of its members or not, and what shall be the consequences of such violation, then the decision of such tribunal will be binding when it has acted within the scope of its authority; has observed such forms as the rules require, if any forms be prescribed; and, if not, has proceeded in a manner consonant with the principles of justice.

In such cases the tribunals so constituted are not in any sense courts; they derive no authority from the Crown; they have no power of their own to enforce their sentence; they must apply for that purpose to the courts established by law; and such courts will give effect to their decision, as they give effect to the decisions of arbitrators, whose jurisdiction rests entirely upon the agreement of the parties.'

Having expressed the opinion that the Synod should repeal that resolution of their body which requires all Presbyters and Deacons before institution or induction, or before receiving a licence from the Bishop, to subscribe all their rules and constitutions, it is proper for me to state further to what extent the Executive Government could recognise the right of the Bishop to enforce practically, on his own authority, the resolution which, in its present form, the Synod is called upon to cancel.

I am informed that it would be competent to the Bishop to adopt the course prescribed by that resolution with respect to matters as to which he has by law a free and unfettered discretion.

Thus he may decline to confer holy orders on persons unwilling to be bound by the resolutions passed at such meetings, without being liable to any interference on the part of any Civil Court. But with respect to the power of the Bishop to make assent to such resolutions the condition of licences, admissions, or institutions of clerks to spiritual offices, benefices, or cures, a distinction must be made according to the nature of the office, benefice, or cure.

If there be no previous contract or trust, express or implied, between the Bishop and the patron, or the Bishop and the presenter, and if the office, benefice, or cure in question has not been founded, endowed, or established by any positive law or enactment, or by any other mode of legal

foundation inconsistent with the exercise, in that respect, of a free and uncontrolled discretion by the Bishop, in these circumstances I am advised that it would be competent to the Bishop to make the licence, admission, or institution of a clerk to a spiritual office, benefice, or cure conditional on his assent to such resolutions.

But if the Bishop be bound, with respect to such benefice or cure, by any antecedent contract or trust (like the engagement to appoint the nominee of Mr. Hoets), or by the terms of any legal foundation of which assent or obedience to such resolutions forms no part, he cannot, under such circumstances, lawfully exact from any clerk, entitled to claim from him licence, admission, or institution to such office, benefice, or cure, that such clerk should, as a condition of receiving such licence or institution, agree to be bound by such resolutions.

Within the limits thus laid down, the exercise of the Bishop's discretion in this respect should be recognised by the Executive Government as legitimate.

Lastly, the Bishop requires to be informed—

'Whether the document which has been placed in his hands by the Crown is in all respects, as it confessedly is in some, an illegal instrument; whether any, and if so which, of its provisions are valid in law; whether it conveys any rights, title, or authority to the Bishop of this diocese and the Metropolitan of this province or not.'

The words of the Judicial Committee to which the Bishop, I presume, refers (page 13) are as follows:—Their lordships state the Supreme Court of the Cape to have been of opinion—

'That the Letters Patent of 1863, being issued after a Constitutional Government had been established in the Cape of Good Hope, were ineffectual to create any jurisdiction, ecclesiastical or civil, within the Colony, even if it were the intention of the Letters Patent to create such jurisdiction, which they think doubtful.

In these conclusions, they add, "we agree."

The Letters Patent, then, were *ultra vires* and invalid if, and so far as, they purported to convey to the Bishop any power of coercive jurisdiction, irrespectively of the sanction of the local Legislature, and of the consent, express or implied, of those over whom it might be exercised.

I am aware of no reason whatever for supposing them to be invalid otherwise than as they may assume to grant this coercive jurisdiction. The Bishop's corporate character, and any other incidents of his Episcopal position which result from the letters patent, remain untouched by the recent Judgment."

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

A MEETING of the General Committee of this Mission was held in London, on April 17th, at which some important resolutions were agreed upon.

It appears that, early in the month, letters were received from the Mission party, written during the latter part of November and December, in which Bishop Tozer stated that the Morumbala mountains, to which he

had moved the Mission, could not be regarded as healthy; and that there had been continual illness during their stay there. The Bishop, taking this into account, and the present depopulation of the Shiré Valley (owing to the slavedealers, war and drought), had made up his mind to quit that part of the country, and had, therefore, applied to the senior naval officer on the station, for a passage for himself and party, and the native boys under their charge, to the Cape—but not, as the Cape papers erroneously stated, to England.

On the receipt of this news, which was not totally unexpected, it became a matter for serious consideration, where the Mission should be re-established. It was felt generally that the Mission having been set on foot, and a Bishop consecrated for a specific purpose, that purpose ought not to be abandoned because one way of carrying it out had failed. It is true that Bishop Mackenzie, and subsequently Bishop Tozer, went out for the purpose of preaching the Gospel to the tribes on the banks of the Shiré; but this was regarded only as a first step. The interior of Africa was the great field which lay in the far distance before their eyes. It was hoped that the Zambesi and the Shiré rivers might be, so to say, the high roads into the interior; but they were to be roads, or at the most halting-places, but not the sole object of the Mission.

The first thought, therefore, was this:—These ways into the interior, of which so much was expected, having failed us, at any rate for the present, can we advance by any other route? Is there any other basis of operations for an attack on this same stronghold of heathendom? In answer to this, persons possessed of great local knowledge pointed out another route which the Mission might take. The Drakenberg mountains run for some hundreds of miles almost parallel to the east coast of Africa, and some way inland, up to the Zambesi. They are said to be healthy, and well populated, and abounding in cattle. Here, then, seems to be a road into the interior. Moreover, the people are friendly, and the southern tribes are tolerably well known to the English.

The local committees at Oxford and Cambridge both approved of this suggestion; and at the largely attended meeting of the General Committee, on April 17th, it was unanimously resolved to suggest to Bishop Tozer “the country north of Mr. Robertson’s Mission of Kwamagwaza, and lying between the territories of the Zulu and the Amazwazi tribes,” as a suitable site for the re-establishment of the *basis* of the Mission. This country is just south of the Tropic of Capricorn; and it may also be mentioned, that Bishop Mackenzie at one time thought of going to these people.

THE SOUTH-AFRICAN PROVINCIAL SYNOD.

THE following are the Minutes of Proceedings of the Synod of Bishops of the Province of Capetown, holden at Capetown on the 15th of December, 1863:—

“We, the undersigned Metropolitan and Suffragan BISHOPS of the Province of CAPETOWN, having, in the good providence of God, met together in Synod at Bishop’s Court, near to the metropolitan city

Capetown, upon a summons from the Metropolitan, do sanction and send forth the following report of the Acts and Constitutions adopted in such Synod.

R. CAPETOWN,
H. GRAHAMSTOWN,
EDWARD, Bishop Orange Free State.

I. This Synod affirms that the Church of this Province receives and maintains the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as the United Church of England and Ireland hath received the same; and that it receives the Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the United Church of England and Ireland; and also the Authorized Version of the Holy Scriptures as of the same authority in this Church as it is in the Church in England; and further, it disclaims the right of a single province of the Church to alter the standards of faith and doctrine now in use in the Church—the Three Creeds, the Thirty-nine Articles, the Church Catechism, and other Formularies of the Church; and acknowledges that the Canons and Constitutions of the Church, in so far as they are of force in England, and as the existing circumstances of the Church in this province permit, have authority here also, until they shall have been altered by Synods of this province.

II. This Synod affirms that inasmuch as this Church is not, as the Church in England, ‘by law established,’ and inasmuch as the laws of England have by treaty no force in this colony, those laws which have been enacted by statute for the English Church as an establishment do not apply to and are not binding upon the Church in South Africa; and that this Church, therefore, receives the English ecclesiastical statute law only in so far as it may serve to remedy and supply manifest defects or omissions of the canon law, or of laws framed and enacted by the Synods of this Church.

III. On the grounds stated in the previous resolution, this Synod considers that the final Court of Appeal constituted by Act of Parliament for the established Church of England is not a Court of Appeal in ecclesiastical causes for the un-established Church in this colony; and therefore this Synod declares that while the Church in this province is bound by, and claims as its inheritance, the Standards and Formularies of the Church of England, it is not bound by any interpretations put upon those standards by existing Ecclesiastical Courts in England, or by the decisions of such Courts in matters of faith.

IV. This Synod sanctions and approves of the regulations adopted by the Diocesan Synods of Capetown and Grahamstown, for use in their respective dioceses, and postpones to a future Synod the consideration of the means to be adopted for bringing the regulations of the several dioceses of the province into entire harmony.

V. This Synod deems it to be consistent with the laws and usages of the Church that the Bishop of a diocese should, if he see fit, invite the presence of his laity in his Diocesan Synod, provided that nothing be done.

without the consent of a majority of the Presbyters, and that the consent of the Bishop be necessary to all the Acts of the Synod.

VI. The Metropolitan having communicated to this Synod the sentence which he proposed to deliver after hearing the charges brought against the Right Rev. John William COLENSO, D.D. Bishop of NATAL, by three of the clergy of this province, and the grounds upon which he had arrived at his conclusion, the Synod desires to express its conviction that the charges have been proved; and its approval of the sentence about to be passed upon the Bishop by the Metropolitan.

VII. This Synod is of opinion that if the Bishop of NATAL should appeal to his Grace the Archbishop of CANTERBURY against the sentence of the Metropolitan, it would be highly desirable to allow such appeal in this particular case, which is both in itself novel and of great importance to the whole Church. As, however, the question of appeals to England from the Churches in the colonies involves considerations as to the rights of provinces, and as to the hindrances which may arise from such appeals to a proper maintenance of discipline, owing to the heavy costs thereof, and other causes, this Synod does not express any opinion upon the general question of appeals to England.

VIII. This Synod is of opinion that should the Bishop of NATAL presume to exercise Episcopal functions in the diocese of Natal after the sentence of the Metropolitan shall have been notified to him, without an appeal to Canterbury, and without being restored to his office by the Metropolitan, he will be, *ipso facto*, excommunicate; and that it will be the duty of the Metropolitan, after due admonition, to pronounce the formal sentence of excommunication.

IX. That the title recommended by the joint committee of both Houses of the Convocation of CANTERBURY, as designating the true position of the Church of this Province—‘*The Church of South Africa in union and full communion with the United Church of England and Ireland*,’ be adopted as its full and proper title, subject to any decision that may be come to by the united action of the English and Colonial Churches.

X. That in the judgment of this Synod, it would be desirable, under the difficulties which have arisen in the endeavour to establish the Mission of the *Society for the Propagation of the Gospel in Foreign Parts* in INDEPENDENT KAFFRARIA, that the future head of the Mission in that country should be consecrated as Bishop, and that the Society be requested to select a clergyman for that office, and present him to his Grace the Archbishop of CANTERBURY, for consecration; and in the meantime to send out any clergyman and catechists whom they may consider qualified to commence the Mission, to be placed for the present under the direction and government of the Bishop of GRAHAMSTOWN.

XI. That his Grace the Archbishop of CANTERBURY be respectfully requested to consecrate some clergyman, either selected by his Grace, or recommended to him by the *Society*, as the head of the Mission about to be sent to INDEPENDENT KAFFRARIA.”

The Metropolitan has received a letter from the Bishop of St. HELENA, of which the following is the final paragraph:—

"Your Lordship, as Metropolitan, has called upon me to say whether I do or do not concur in your Judgment: it is therefore my very painful duty to state that, after having carefully weighed the whole subject, I consider all the charges fully proved, with the exception of that of contravening the XVIIIth Article, and I do concur in the Judgment delivered by your Lordship, that the Bishop of Natal is 'unfit, so long as he shall persist in the errors' of which he has been convicted, 'to bear rule in the Church of God, or to exercise any sacred offices whatever therein.'"

The *Georgetown Monthly Church News* remarks:—"The impression seems to prevail in England that the Colenso case will be taken direct to the Privy Council. It is forgotten that the Judicial Committee of the Privy Council is a Court of Appeal, having been substituted by Statute 3 & 4 Gul. IV. c. 41, for the old Court of Delegates, which was constituted a Court of Appeal from the Archbishop's Court in the reign of Henry the Eighth. In the Long case, the appeal to the Judicial Committee of Privy Council lay from the Judgment of the Supreme Court of the Colony. Anyhow, the Judicial Committee of Privy Council cannot over-ride the statute that constituted it a mere Court of Appeal; or that substituted it, in causes ecclesiastical, for the Court of Delegates. So that even in England an ecclesiastical suit cannot come before it, except it have first passed through the Court of the Archbishop. And nothing but an Act of the Imperial Parliament, apparently, could extend this appellent jurisdiction to the ecclesiastical affairs of the Colonies."

Reviews and Notices.

Charge to the Clergy of the Diocese and Province of Calcutta. By G. E. COTTON, D.D. Bishop of Calcutta. October, 1863.

Charge of the Bishop of Madras at the Primary Visitation. April, 1863. By F. GELL, D.D. Bishop of Madras.

(Second Notice.)

WE must renew our notices of these important charges with a reference to that part of the Preface of the Metropolitan of India's, in which he discusses the question of a subdivision of his enormous Diocese.

After stating that the need of a fifth Bishop in the province of Calcutta is evident, and that if he is to be located in the North of India, the Punjaub would give a more appropriate site for the See than Agra, Bishop Cotton proceeds:—

"The establishment of a new See in the North would lead to a re-arrangement of the Diocese. The jurisdiction of the Bishop of Lahore should extend not only over the Punjaub, but also over Sindh, which is its natural geographical continuation, while the Bishop of Bombay, relieved of this district, might receive in exchange the Central Provinces and the congregations belonging to our Church in Central India. The reduced Diocese of Calcutta would still retain the ample territory of Bengal, the North-west Provinces, Oudh, Burmah and the Straits settlements, unless, indeed, the last should be detached from India, and thereupon either handed over

to a colonial Bishop, or formed (as would be desirable) into a separate Diocese of Singapore.

But there is another alternative. It is not necessary that the bishopric should be entirely formed by Government. It would be consistent with the principles which have been recently adopted, especially that most excellent one of giving Government aid to encourage and out private munificence, that it should come into existence from the combined action of the State and of the Church—the former having chiefly view the superintendence of European congregations, the latter the extension of missionary work. Government might, perhaps, grant to the Bishop a house of residence, and the full income of a Chaplain, on condition the latter were doubled by subscription. And if this were done, I earnestly hope that the new bishopric would be placed at Rangoon, with jurisdiction over British Burmah; and for the present over the Straits. Persons would rather be relieved from this than any other part of the diocese because I cannot, nor do I think that any Indian bishop can, efficiently direct the Burmese missions of our Church, which, though at present small and unimportant, will, if the *Propagation Society* heartily avails itself of opportunities, become, I trust, as vigorous, aggressive, and widely-spread among the purely Burmese population, as those of the American Bishops have been among the Karens. For though legally part of India, Burmah is to all intents and purposes a foreign country; its inhabitants are alien to the Hindus ‘in blood, in language, and in religion;’ and no one bishop can adequately influence and guide the missions directed to such widely different races.”

The following important statistics fitly close our notice of the extensive and comprehensive charge of the Bishop of Calcutta.

MISSIONARY STATISTICS.

The numbers of adult baptisms in the Diocese of Calcutta, as given in the reports of the *Society for the Propagation of the Gospel*, and the *Church Missionary Society*, during the last three years, were in 1861, 224; in 1862, 268; in 1863, 258. According to the statistics collected by Dr. Mullens, of the *London Missionary Society*, the total number of Christians of all Protestant denominations in India and Ceylon, is as follows:—

| | |
|---|---------|
| Bengal | 20,774 |
| N. W. Provinces, Punjaub, Central India | 5,301 |
| Bombay | 2,231 |
| Madras | 110,237 |
| Ceylon | 15,273 |
| Total | 153,816 |

In January, 1852, the number was reckoned at 112,191. The members of the Church of England are at present, as far as I can collect:—

| | |
|-------------------------------------|--------|
| Bengal, N. W. and Punjaub | 12,537 |
| Bombay | 587 |
| Madras | 56,674 |
| Ceylon | 4,018 |
| Total | 73,816 |

The above enumeration only includes India proper and Ceylon. But in Burmah, which, though legally part of British India, is in truth a foreign country, there are said to be 59,366 Protestant Christians, almost exclusively Karens and of the Baptist persuasion.

No account is here taken of Roman Catholics, since there are no means of ascertaining their numbers, which in Madras and Burmah at least are very considerable. Again, in Madras there are many native members of Oriental Churches, and some in other parts of India.

The Straits Settlements again cannot be considered as part of India, though included for the present in the Diocese of Calcutta. At Singapore there is a small community of forty-eight native members of the Church of England. There must also be many native Roman Catholics in the Straits, and some Independents.

There are, as far as I can ascertain, forty-nine native clergymen of the Church of England in the four dioceses, forming the provinces of Calcutta, the great majority being of course in the Diocese of Madras."

The BISHOP OF MADRAS, in the following passages of his Charge, gives us a most interesting summary of the position of the Church in the Diocese of Madras, and of the amount of progress that the missionary work of the Church of England has made during the seventeen months, up to April, 1863, of his own Episcopate.

"But the larger portion of the clergy of this Diocese are not Government Chaplains, nor other clergymen in charge of European and Eurasian congregations, but Missionaries and native clergymen labouring among the native Christians and the heathen.

These number now no less than 94, or actually engaged in duty 86, of whom 38 are natives. . . .

The total number of baptized native Christians in this Diocese, connected with the Church of England, is 48,252.¹

| | | |
|---|------------------|--------|
| In the city of Madras the number of such connected with the | | |
| Church Missionary Society is | | 650 |
| With the Gospel Society | | 1,187 |
| At Poonamallee | } S.P.G. | 659 |
| Bangalore | | |
| Secunderabad | | |
| In the Cuddapah Mission | S.P.G. | 971 |
| In „ Tanjore | S.P.G. | 4,235 |
| In „ Tinnevely | S.P.G. | 10,537 |
| „ „ | C.M.S. | 21,804 |
| In „ Travancore | C.M.S. | 7,915 |
| In „ Telugu Country | C.M.S. | 294 |
| Total . | | 48,252 |

¹ The returns of the S.P.G. for Dec. 31st, 1862, exhibit 17,589 baptized persons; those of the C.M.S. for the same date 30,663.

Besides the above there are no fewer than 20,651 unbaptized persons who are receiving Christian instruction, and have either wholly or for the most part renounced their heathen idolatry and its rites. Of these there are 7,524 in connexion with the S.P.G. and 13,127 in connexion with the C.M.S. . . .”

“(1.) That in this great city of Madras, containing a population according to the most recent census of 427,771, . . . there should be no more than 1,837 Native Christians in connexion with the Church of England—such a fact seems to call for some careful inquiries, efforts, and prayers on the part of all interested in our Evangelizing work. . . .

The state of things before us is this. The total number of native Christians of all denominations in Madras amounts to 21,839, or about five in every hundred. Three-quarters or four-fifths of these are Roman Catholics. The proportion therefore of Protestant native Christians to the heathen is very little, if at all, more than one to every hundred; and those connected with the Church of England less than one to every two hundred.

(2.) Now compare the number of Christians throughout the Diocese with that of the heathen. And, first, I am obliged to leave out Travancore because I have not been able to obtain its total population, with which to compare its 8,000 Protestant Christians. I also omit Mysore and Coorg, because the Church of England has left that territory almost entirely to the London Missionary and the Wesleyan Societies and the Germans. The rest of the Madras Presidency contains a population of nineteen millions; and this independently of the Nizam’s dominions, the European congregations in which belong to the Madras Diocese. Among these nineteen millions of heathen, it appears there are about 40,000 native Christians in connexion with the Church of England, and 13,000 in connexion with other Churches, in all 53,000. This is one Christian to every 360 heathen; or less than three in every thousand.

(3.) And this is a favoured Presidency in missionary work. And in the most favoured part of it, Tinnevelly, we find thirty-three thousand baptized Protestant Christians in a population of one million three hundred thousand; that is, one in forty. These comparisons may give some idea of the field which lies before the Missionaries.

(4.) And one more picture is this: the limits of the Diocese embrace about 30 millions of heathen. The number of clergymen employed among the natives is less than 100. Suppose half the Diocese only to be assigned to the Church of England to evangelize, there is at present on an average only one clergyman to every 150,000 persons. . . .”

“Since my first arrival in Madras on November 25, 1861, I have held three Ordinations in which eleven persons have been ordained deacons, and fourteen priests. Of the former, eight were natives; of the latter, also eight.

Here I may also mention that the total number of persons whom I have confirmed within the same period has been 4,808, of whom 4,219 are natives. We have to fear, alas! that many of these will not remain steadfast to Him in whom they profess to believe. Yet many we doubt not will; and we give thanks to God for having inclined them to confirm their baptismal vows. . . .”

The work amongst the heathen of Travancore is full of interest and encouragement; the number of baptisms in one year has been 734; I also confirmed there 1,020 Native Christians. An enlightened Sovereign rules over that land. He encourages our efforts to do good to his people. . . .

Of the Syrian Church there is little to say. For many years nothing has occurred to revive those bright anticipations of Reformation which Bishop Wilson and many others for a time entertained." ¹

"The sight of Tinnevelly scatters to the winds almost all that has been written to disparage mission work. . . . But unmistakably in Tinnevelly the word of God preached by devoted men has not returned to Him void, but has accomplished much. Not all the results are there that everybody says ought to be there. But there are many saved and sanctified souls there, not perfectly sanctified, but wonderfully different from the soul of an idolater; there are men spending themselves for the Gospel, there are native pastors tried and efficient, there are catechists bent on winning souls for Christ, there are aged Christians waiting for their call to go and be with Christ, there are many intelligent children learning God's word and the spirit of the Gospel, there are many congregations in which the heartiness of the people and the preaching of their Minister would put to shame many an English Church, there are external signs of something new and something better than the old heathenism in the cleanliness and order of the Christian villages, and there is an acknowledged superiority in the intelligence and civilization of the Christian population which must influence for good the heathen around."

"The endowment of native pastors is a subject of great importance to the native Church. And the great efforts which have already been made in Tinnevelly among the native Christians for supplying the means of supporting their own spiritual teachers is very encouraging. . . .

I regard also with great satisfaction the efforts on a very humble scale of the very poor slaves in Travancore, who out of their deep poverty pay some of their poor fellow slaves for reading to them and instructing them. . . ."

"I regret to find that the number of chaplains who are on duty is never so large as thirty, or three-quarters of our whole number; at times as low as two-thirds. . . . I am enabled at the present time by the Government grant of 100Rs. a month in each case of need to supply the absence of Chaplains in no less than seven ² chaplain's stations.

And this system of Government grants of 100Rs. a month has produced a further benefit. In no less than six out-stations of some importance, but not of sufficient importance to be constituted into Chaplaincies, it has enabled the *Colonial and Continental Church Society*, with the further assistance of local efforts, to pay the stipends of Ministers. Pulicat,

¹ "Amongst those who have been subject to the Latin bishop, i.e. in the Syro-Roman Church, there is a dissatisfaction with Romish rule. They have very recently received a new bishop, a native of Travancore, consecrated by the Syrian 'Patriarch of the East,' and they are desirous of being allowed to read the Scriptures. And it may be that God will cause His light to shine in among them. Let us wait and pray."

² Cuddalore, Tranquebar, Black Town, Mercara, Mysore, Coonoor, Poonamallee.

Nellore, the Shevaroy, Cochin, the Fort at Kurnool and Bangalore are thus indebted to Government and that Society for supplementing the deficiencies of the local contributions. . . .”

CHRISTIAN EDUCATION.

“The two following tables show the extent to which Christian education is conducted in South India by our two great Missionary Societies :—

1. Society for the Propagation of the Gospel.

| Mission Schools, December 31, 1862. | Boarding Schools. | | Day Schools. | | Mixed. | Boarders. | | Day, Boys. | | Day, Girls. | | Total. | |
|---|----------------------|--------|-----------------|--------|--------|-----------|--------|---------------|---------------------------|----------------|---------------------------|--------|------|
| | Boys. | Girls. | Boys. | Girls. | | Boys. | Girls. | Christian. | Heathen and Mahometan. | Christian. | Heathen and Mahometan. | | |
| I. Tinnevely . . . | 7 | 5 | 48 | 12 | 86 | 186 | 182 | 1,537 | 1,638 | 908 | 69 | 3,411 | 1,24 |
| II. Tanjore . . . | 4 | 5 | 15 | 2 | 23 | 113 | 106 | 418 | 740 | 112 | 16 | 1,278 | 22 |
| III. Madras . . . | 1 | 0 | 2 | 2 | 4 | 18 | 6 | 140 | 194 | 33 | 31 | 358 | 6 |
| Bangalore, Cuddapora, & Secunderabad. | 2 | 1 | 11 | 4 | 24 | 29 | 6 | 107 | 424 | 112 | 75 | 650 | 21 |
| Total . . . | 14 | 11 | 67 | 18 | 137 | 346 | 294 | 2,343 | 3,002 | 1,251 | 192 | 5,691 | 1,75 |

2. Church Missionary Society.

| Mission Schools, December 31, 1862. | | | | Boys. | | Girls. | | Total. | |
|--|-----------------|--------------------|-----------------|--------------|--|--------------|---|--------|-------|
| | School masters. | School mistresses. | No. of schools. | Protestants. | Syrians, Roman Isa, Heathen and Mahometan. | Protestants. | Syrians, Roman Isa, Heathen, and Mahometan. | | |
| I. Madras . . . | 12 | 8 | 18 | 31 | 363 | 36 | 154 | 414 | 189 |
| II. Tinnevely . . . | 254 | 104 | 315 | 2,624 | 2,619 | 2,479 | 206 | 5,143 | 2,684 |
| III. Travancore . . . | 106 | 13 | 104 | | | | | 2,114 | 424 |
| IV. Telugu . . . | 29 | 14 | 13 | ■ | 401 | 57 | 45 | 467 | 162 |
| Total . . . | 411 | 139 | 445 | | | | | 8,138 | 3,379 |

Great help has been received from the *Society for Promoting Christian Knowledge*. Their grants to this Diocese for schools alone during the

year 1862 amounted to nearly eleven hundred pounds. The local Report for that year contains this summary of their educational efforts :

‘The great feature of the Madras Diocesan Committee’s present work is Native Education, particularly Female Education. They support wholly or in part boarding schools for native girls in the Missions of Edeyenkudi, Nazareth and Sawyerpuram, Mudalur, Puthiamputhur and Christianagram, in the Tinnevely District; Erungalore, Combaconum, Canendagoody, Aneikadoo and Amiappen in the Tanjore District, and a newly established school at Secunderabad. The entire number of children boarded in these schools is 248, and of them 130 are scholars on the Society’s Foundation.

The Society renders valuable aid to Three Mission Seminaries established for the purpose of Training Schoolmasters, Catechists, and candidates for Holy Orders for work in the Mission Field.

i. In the Vepery Mission Seminary, there are now 13 students, of these 5 are S.P.C.K. scholars: During the past year 4 of the Alumni of this Institution have been ordained Deacons, and 1 has been advanced to Priest’s Orders. There are now 11 students of this Seminary in the Ministry of the Church.

ii. The Vedeiarpuram Seminary, Tanjore, under the charge of the Rev. A. R. C. Nailer. In this Seminary there are 55 students who are boarders, of whom 20 hold S.P.C.K. Scholarships. Four young men have left the Seminary for Mission work during the past year.

iii. The Sawyerpuram Seminary, Tinnevely, under the Rev. J. Earnshaw. The number of students supported by the S.P.C.K. is 24. The total number is 75. Nine of the senior students have been sent out into Mission work during the year, and several of considerable promise have been transferred to the Vepery Mission Seminary in Madras. The M. D. C. have no hesitation in speaking confidently of the value and efficiency of these three Institutions. . . .

The chief work of the Christian Vernacular Education Society for India, during the past year in this Diocese has been the establishment of a Training School at Madura. Its publication of Vernacular books and maps render most valuable aid to the cause of Education.”

The Sainly Character : Addresses to the Members of a Devotional Society.

By the Rev HENRI LALLEY, B.D. Warden of St. Augustine’s College, Canterbury, and Honorary Canon of Canterbury. Canterbury : St. Augustine’s College Press.

HERE we have a spiritual but sober handling of the following topics among others :—faith, holiness, patience, humility, conformity to Christ in His death, love, perseverance, and growth in grace, as features and tests of the saintly character.

The prefatory matter contains one suggestion which we like so much that we will reproduce it here, “On the foundation of a St. Augustine’s Home” :—

“ For occasional use, during brief visits to England, there are rooms in our present buildings to which you are at all times welcome. But for any lengthened residence, or for permanent retirement after a course of foreign service, it is desirable that there should be some recognised place, of course within the precincts of St. Augustine’s, where you might have a right, under certain determinable conditions, to live. Many of you would happily not need to avail yourselves of it; many more would be unable; the accommodation would necessarily be limited; the reception of children would in all cases be impossible, and of wives or widows limited to those who had been engaged in actual Mission work amongst the heathen; the age, condition of health, and term of service must in every case be strictly fixed; and in most cases a small yearly charge would be necessary. The retired Missionaries would find congenial life, society, and employment. They would live in the midst of the dear associations of their youth; they would have the comforts of daily service, and weekly communion; they would be a sobering and guiding element, in all practical matters, among the Students; they might fill the posts of Chaplain to the Hospital, Chaplain to the Gaol, Incumbent or Assistant Curate in a city church, act as Deputation at Missionary Meetings, &c.; while such as had been engaged amongst the heathen might be occupied in translation work, preparation of tracts, and of a body of literature for the use of Missionaries, and teaching the vernaculars to Students, or might be put in charge of Native Students, the wife or widow of one of such Missionaries sharing the oversight of them.” (page viii.)

We have received from Messrs. Mozley :—

Why Church is better than Chapel or Meeting; a word to those who like Chapel best, by M. E. S. author of “Ploughing and Sowing” (1½d.); a tract which supplies answers to most of the fallacies which are usually urged for Dissent as something better than attendance at Church, or at least as something equally good.

The *Monthly Packet*, Vol. XXVI. and the *Magazine for the Young* (Mozleys), being the volumes ending with 1863. We have only space to say that they sustain the reputation of their predecessors. In the former book, such papers as those “On the Collects” and “On Dress,” strike us as very useful and sensible; and Miss Yonge’s pen in describing “*More Links of the Daisy Chain*,” continues to fascinate. The *Magazine* is brimful of charming little tales.

From Messrs. J. H. and J. Parker :—

A Reasonable, Holy, and Loving Sacrifice: a sermon preached by A. P. STANLEY, D.D. Dean of Westminster, on Jan. 10, being the day following his installation; marked by all the brilliancy of style, kindliness of temper, and haziness of doctrine, for which the new Dean of Westminster is distinguished.

The London Diocesan Calendar and Clergy List : 1864. (1s.) Copious and accurate as usual but capable of improvement. Why are there no statistics given of the American Missions ? and why are the Colonial Churches confused alphabetically, instead of arranged in provinces ?

We have received from Messrs. Masters :—*Some Analogies between the Human and the Mystical Body*, applied to Difficulties and Duties in the Church. Part I.—Difficulties in the Church. By the Rev. T. W. PERRY, Curate of St. Michael's, Brighton. (1s. 6d.) This is the first instalment of an ingenious development of the well-known argument of St. Paul ; and though it follows the reading of Patristic expositors, it is thoroughly original in its mode of grappling with the difficulties it discusses. Its tone is both sound and charitable.

Colonial, Foreign, and Home News.

SUMMARY.

THE "Declaration" called forth at home by the recent decision of the Privy Council in the "Essays and Reviews" prosecution, has been adopted by the Anglican Bishops and many clergy of CANADA in the following form :—
 "Declaration of the Bishops and Clergy of the United Church of England and Ireland, in the Province of Canada.—We, the undersigned Bishops and Clergy of the United Church of England and Ireland, in the Province of Canada, hold it to be our bounden duty to the Church of England and Ireland, and to the souls of men, to declare our firm belief that the Church of England and Ireland, in common with the whole Catholic Church, maintains,¹ without reserve or qualification, the inspiration and the Divine authority of the whole canonical Scriptures, as not only containing² but being the Word of God ; and further teaches,³ in the words of our blessed Lord, that the 'punishment' of the 'cursed,' equally with the 'life' of the 'righteous' is 'everlasting.'"⁴

THE long-vacant Bishopric of TASMANIA has been at length filled up. The colonists having requested the Archbishop of Canterbury to nominate a successor to Bishop Nixon, the Duke of Newcastle has offered the vacant post to the Rev. C. H. BROMBY, Principal of the Cheltenham Training College.

OWING to the illness of one of his clergy, the Bishop of BRISBANE was prevented from setting out for England, as he had intended, by the mail which left Sydney on the 28th of February. The annual subscriptions for five years to his diocesan fund having now run out, the Bishop appeals for further help.

¹ Homily on Information for them which take offence at certain places of Holy Scripture.

² Articles vi. vii. viii. xvii. xx. xxi. xxiv. xxvi. xxviii. xxxiv. xxxvii.

³ Athan. Creed, Litany, Catechism, Communion and Burial Services.

⁴ St. Matthew xxv. 41—46.

ON Sexagesima Sunday last, the Bishop of HONOLULU held his Ordination, when Mr. J. J. Elkington, long engaged in the Mission of St. Mary's, Soho, was admitted Deacon. Mr. Elkington is appointed to the new Mission-station on the sugar-plantation of Mr. Wyllie, in island of Kauai. The funeral of the late much-lamented King of Sandwich Islands, Kamehameha IV., a true nursing father of the Church was solemnly performed in the pro-cathedral on Feb. 3d.

A SYMPATHIZING address has been presented to the Bishop of CAPETOWN by the clergy of the Archdeaconry of George; and we believe that this is but one of many manifestations of earnest and affectionate loyalty to Bishop Gray for the cause he represents which are being made on the part of the clergy and laity of the South-African Church.

THE Rev. Samuel Crowther, an African Missionary, it is announced has been appointed, and is to be consecrated by the Archbishop of Canterbury in the course of a few weeks, Bishop of the native Churches in part of Western Africa beyond the dominions of the British Crown. The new Episcopate is to be formed on the model of the Jerusalem and Capetown African bishoprics, under what is called the Jerusalem Bishoprics. The Bishop-nominate, who is a black man, was once a slave boy, being rescued by a British cruiser, became a missionary teacher in Sierra Leone.—*The Record*.

It is stated in a letter from Calcutta that the foundation-stone of a new church is about to be laid in the Andaman Islands, the native inhabitants of which have lately shown a very friendly feeling towards the few Englishmen living amongst them. The chaplain of the proposed church is Rev. Henry Corbyn.

AMERICAN CHRISTIAN UNITY SOCIETY.—The New York *Church Journal* gives a full report of an influential meeting of clergy and laity held in Calvary Church, New York, on March 31st, to take measures for the organization of a *Christian Unity Society*. The proceedings were chiefly concerning the adoption of a Constitution; and this was agreed upon provisionally, subject to the approval of the next meeting, of the holding of which we intend transcribing a fuller report. The *Church Journal* states that "the movement has the substantial approval of the Bishop of this Diocese, as well as of the Presiding Bishop, the Bishops of Pennsylvania, Maine, Rhode Island, and the Assistant-Bishops of Connecticut and Pennsylvania; several of whom have given aid and counsel in drawing up the Constitution. It will be seen, on inspection of our report, that Churchmen of all shades of opinion are united in this effort to promote admirable work."

LIBERIA.—The New York *Church Journal* says:—"We are glad to see, by the last number of the *Spirit of Missions*, that the Council of the Liberian clergy and laity, assembled in Monrovia in January 1

received the action of our Board of Missions concerning their organization as an 'independent national Church,' and that in response thereto they have stayed all proceedings toward the present establishment of their ecclesiastical independence. The precise language used is that the Council, 'from dutiful deference to the Board, resolves to lay upon the table all those features of their work which pertain to matters fundamental and organic.' This is wisely and well done. We are satisfied that at our next General Convention steps will be taken to facilitate local organization in our foreign missions to as great a degree as may be compatible with their best interests."

MORMON PILGRIMS TO UTAH.—From Omaha, in Nebraska, United States, the Rev. O. C. Dake writes thus to the Board of American Church Missions:—"All summer long my heart has been pained by the near presence of some thousands of Mormons, on their way from other lands to Utah. I have occasionally spoken with such of them as I met, who were from Britain, and found them firm in the faith of their abominable heresy. Not a few were persons of good natural intelligence, and all seemed child-like and deeply imbued with religious veneration. Why their hungry souls were not fed with the true bread of life, and their steps turned toward the Zion above, is a question the English Church must answer. What misinformation of the true principles and scope of Christianity must exist, to leave room for the mischievous influence of Mormon impostors! For I have never yet conversed with a lay Mormon whom I believed to be a hypocrite. Their whole souls seem launched upon their infatuation, and for it they readily leave home and property, encounter perils by land and water, travel a thousand miles on foot over uninhabited plains and weary mountains, or die and are buried by the roadside. What Churchmen and Churchwomen such people would make—humble although they are—if they were correctly informed and judiciously controlled!

I have never yet met a lay Mormon of American birth. The masses who pass this point are almost entirely English, Danes, and Swedes, with a few Scotch."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, April 5, 1864.* Bishop Chapman in the chair.

The Secretaries stated that, in accordance with the resolution of the Board on Dec. 1st, 1863, viz. "That it is desirable that a version in Latin of the Book of Common Prayer be put forth by this Society, and that the Standing Committee be requested to take steps for that purpose," that Committee had appointed a Sub-Committee, which had submitted the following Report:—

"1. That the Latin translation should be made from our existing Book of Common Prayer, and adopt as nearly as possible the phraseology of original sources; it being understood that it shall embody, in similar style, whatever in the offices, or in any part of them, is of English origin.

2. That as to the portions of Scripture (with the exception of the Psalter) contained in the Prayer-Book (whether taken from King James's Bible, or from the Great Bible), the Vulgate be taken as the basis, corrections being made in that version where it is erroneous.

3. That, as to the Psalter, the basis of the translation be the Latin version which it may be found most to resemble, the necessary corrections being made as before.

4. That the Articles of Religion be appended to the volume, as they were signed in Latin.

The Sub-Committee having been informed that the Rev. Dr. Jacobson, Regius Professor of Divinity, Oxford, had been engaged in the preparation of a Latin Prayer-Book, put themselves in communication with that gentleman, who informed them that the plan which he had proposed to himself seemed to have anticipated the resolution of the Sub-Committee; that his desire had been to represent our Book of Common Prayer in its present form, retaining, as far as possible, the phraseology of the original sources, wherever these have been ascertained, and embodying in a style as similar as may be, the English additions; that in the passages of Holy Scripture incorporated in the Services, he had taken the Vulgate as the basis, and departed from it only where it gives a sense different from that of the English Version. Dr. Jacobson further stated that the plan sketched in the third resolution coincided exactly with the method which he had intended to adopt in the case.

The plan proposed by the Sub-Committee being thus identical with that which has been pursued by Dr. Jacobson, the Sub-Committee are of opinion that he should be requested to undertake the work for the Society in accordance with the above resolutions. Dr. Jacobson has intimated his readiness to do so, and has expressed his hope that the Society will accept his services on the condition of his not receiving any remuneration."

The Standing Committee received the concurrence of the Board to the proposal, that the matter should be referred back to them, in order to take immediate steps in conjunction with Dr. Jacobson for the publication of a Latin version of the Prayer-Book on the plan and principles set forth above.

Pursuant to notice, the Standing Committee proposed: "That a Grant be made of 500*l.* to be funded for the perpetual endowment of Trinity College, Toronto; the said sum not to be paid until it shall have been certified to the Society, that 5000*l.* at least has been raised from other sources for the same purpose." This grant was voted by the Board.

The Bishop of Ontario, in a letter dated Kingston, Canada West, March 1, stated that, with the aid of the grant he had received from the Society, seventeen new parishes had been established within the last eighteen months. Many of the older Missions required increased accommodation, and there was a laudable anxiety that their wooden churches should give way to stone ones of some ecclesiastical pretensions. He forwarded the following applications for aid as most pressing:—1. Douglas, county of Renfrew, Rev. A. Spencer, missionary. A church of wood, to hold about 200, had been commenced, and 100*l.* had been subscribed. 2. Tamworth, county of Addington, Rev. J. L. Burrows, missionary.

Many families here were striving to erect a church; \$1600 had been subscribed in the Mission and \$200 obtained from other places. 3. Elizabeth-town, Rev. J. Stannage, missionary. Mr. Stannage proposed to build a church in each of three out-stations; 100*l.* had been raised, and the very few in the district who could help have given their labour in hauling a large portion of the materials. 4. Trenton, Rev. W. Blensdell, missionary. It was proposed to enlarge the church, so as to double the accommodation. 130*l.* had been subscribed. The population is 1,700, chiefly of Irish and French-Canadian extraction. In all these Missions the people were very poor.

The Board agreed to grant to the Bishop 60*l.* in all, to be apportioned as he might think best.

The Bishop also mentioned the case of the Rev. Percy Smith, to whom the Society made a grant of books, and whom he ordained last month. Mr. Smith was wrecked in the *Bohemian*, and lost everything, amongst the rest 200 volumes of books. The Bishop had sent him as travelling Missionary to the Addington Road, a remote Mission fifty miles long. The cathedral congregation had given him 55*l.* towards an outfit, but he had no books or suitable tracts.

The Board granted books to Mr. Smith to the value of 10*l.*

The Bishop of Capetown, in a letter dated Feb. 19th, reported his Native College to be going on well; but the suspension of the Mission of the *Society for the Propagation of the Gospel* to Independent Kaffraria threatened to deprive them of a field of labour on which they had confidently reckoned for the employment of several young men now all but ready. The Bishop added, "You will be sorry to hear that the Mission to Central Africa is broken up. Bishop Tozer and his party are probably on their way down here now. I trust that they will resume operations amidst the powerful tribes to the north-east of Natal, which are very anxious to receive religious instruction."

A letter was received from the Bishop of Grahamstown, dated Grahams-town, February 10th, informing the Society that, out of its grant for church-building, he had appropriated 40*l.* for the German chapel at Keiskama Hoek. The people there, who are German immigrants, had applied to the Government to have the site vested in the see of Grahams-town, and had thus pledged themselves to be united permanently with our Church. The ministrations in this chapel would be carried on by a German Catechist, under the superintendence of the Missionary at St. Matthew's. The same German mechanics who built this chapel were working at the enlargement of the Mission-chapel at St. Matthew's, towards which 50*l.* of the Society's grant was devoted. The Bishop added that the number of native Christians was steadily increasing there; at an early Communion on the week-day there were fifty-five communicants, most of them from a distance. The Training Institution, towards which the Society has from time to time contributed, was reported by the Bishop as beginning to produce results; and they have this year five native Teachers in their Missions who have been trained there.

The Bishop of Newfoundland, in a letter dated St. John's, Feb. 18th, forwarded two applications:—1. From the Rev. J. Cunningham, who has been labouring for seventeen years in the Mission of Burgeos on the

western coast of Newfoundland, for "some of those excellent stories for young folks, published by the Society, which as a Sunday-school scholar used to interest him much and are still remembered with pleasure."

2. From the Rev. R. H. Taylor, a deacon recently appointed to the Mission of Brigus in Conception Bay, who is labouring among a population of 4,000, and finds a great kind of dearth of all kinds of books. They have a Sunday-school, with about sixty children, but their efforts at teaching are almost nullified from this want. Another school would be opened in another part of the Mission, if they could obtain books. In the beginning of June nearly every man leaves that part of Newfoundland to go to Labrador to fish during the summer months, and Mr. Taylor is anxious that they should carry away with them a Bible, Common Prayer-Book, and a book of devotion.

In answer to these applications, books were granted, to the value of 5*l.* and 8*l.* respectively.

The Bishop stated that, owing to the assistance of the Society's grant of 200*l.* in last March, he expected to consecrate in the summer five new churches; and next year, in his voyage of visitations, four or five more.

The Bishop of Guiana recommended the application of the Rev. H. J. May, minister of St. Mark's, Enmore, Demerara, for assistance towards the enlargement of that church, and in which accommodation cannot be found for the large numbers of Creoles, liberated Africans, Chinese, &c., who are desirous of attending. It is proposed to erect a north aisle, which will accommodate about eighty persons. 150*l.* would be required; and this the people, the bulk of whom are of the labouring classes, field-labourers, &c., would be unable to raise. It was agreed to grant 20*l.* towards this object.

The Bishop of Wellington, in a letter dated Bishop's House, Wellington, Epiphany, forwarded a copy of "Report of the First Session of the Third Synod of the Diocese of Wellington, 1863," and stated that on the last Sunday of the year he "opened" a pretty little chapel, St. John's, Trentham (to hold 100 persons), which, mainly through the Society's grant, they were enabled to build in a very poor district in the upper part of the Hutt Valley. A grant of 100*l.* from the Society's grant was met by the residents—sawyers, who formerly were a very disorderly set of men, belonging to no Church, and having for the most part no religion—with 170*l.* of their own. A clergyman had been residing among them for two years; and now a corrugated iron church has been erected. It is relieved by a little wood-work, but is built chiefly of iron for fear of bush fires. The Bishop hoped that another church, and also a native chapel, would be opened at Easter.

A letter was received from the Bishop of Honolulu, dated Honolulu, January 19th, stating that, in consequence of the illness of his late Majesty, and subsequent decease, nothing had been done for several months to continue the revision and completion of the Hawaiian Prayer-Book; but that one of the highest chiefs was now going on with it, and the Bishop hoped the Society would consent to publish it for them. The Bishop added, "Every hut in these islands ought to possess a copy of the Prayer-Book. We are beset with applications everywhere for 'the King's

Prayer-Book.' Nothing would do more to extend a knowledge of our Church in places now inaccessible to her ministrations than to circulate it widely." The Rev. E. L. Cutts, the Bishop's Commissary in England, wrote: "The late king, the translator, was eminently qualified for the task, which he voluntarily undertook, by his perfect knowledge of English, as well as of his own language, and by his taste for, and previous habit of, literary composition. The Bishop expressly consulted some of the residents who were best qualified to judge of the merits of the translation, and was assured by them that it was accurate and otherwise excellent."

The Secretaries informed the Board that the Standing Committee had requested the Foreign Translation Committee to undertake the publication of this work.

The Rev. F. J. Spring, Secretary of the Bombay Diocesan Committee of the Society, in writing from Bombay, Jan. 22d, forwarded a copy of a letter signed by the Bishop and Archdeacon, and other trustees of the Victoria Girls' School, set on foot a few years ago for the children of their Christian community in the middle rank. Aid was solicited of the Bombay Committee towards the completion of the building of a school-house at Poona, and that Committee had granted 3,500 rupees.

The Rev. F. S. May, a member of the Society, forwarded a request from the Rev. J. Vahl, of Jetsmark, near Aalborg, in Denmark, to whom the Board, some months ago, made a grant of Danish Prayer-Books for distribution, and of Tracts for translation into Danish, for aid towards the publication of religious Books and Tracts for the use of their soldiers. Mr. Vahl wrote: "As I see that Englishmen are generously making collections for our wounded, and for the relicts and orphans caused by the war so unjustly forced upon our poor little country, I venture to ask whether some of those in England, who feel for the *corporal* sufferings of our people, will not also come forward to give them *spiritual* help. Our Book and Tract Society is trying to provide our forces with religious reading, but the emergency is extraordinary, and we can hardly meet it as we ought. . . . Will not some of our friends in the *Society for Promoting Christian Knowledge* come to our help? Need I remind them how Danes helped to found their Corporation, and to win their missionary triumphs in Tranquebar?"

On the recommendation of the Standing Committee the Board voted a grant of 20*l.* towards this object.

In accordance with the recommendation of the Rev. H. Bailey, Warden of St. Augustine's College, Canterbury, Mr. C. Warren was appointed an Exhibitioner of the Society for two years. (Mr. Warren was placed at St. Augustine's by Archdeacon Huxtable, assisted by the Committee of the Missionary Students' Fund for the Deanery of Shaftesbury.)

Several other grants of Books, Tracts, &c. were made; among them, on the application of the Rev. Dr. Arnold, 500 copies of the Society's Arabic Testament, for circulation by the *Moslem Mission Society* at Cairo, and on the application of the Rev. L. B. White, for the use of Continental English Congregations, copies of the Society's Hymn Books, to meet in each case an equal purchase.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The month meeting took place on April 16th. The Archbishop of Canterbury was in the Chair. The Bishop of St. Asaph, Rev. J. E. Kempe, and a large number of members were present.

The Treasurers made a favourable report of the Society's income, so far as it can be ascertained, for the current year,

Mr. France and the Rev. W. S. Simpson, were elected members of the Standing Committee.

The sum of 1,000*l.* was granted from the Endowment Fund in aid of certain endowments which have been raised by local subscriptions within the Diocese of Montreal.

The amount of the Society's grants to the several dioceses in Australia, New Zealand, India, and Africa, was fixed for the present year, and in most cases to the end of 1865, at which period, in consequence of the exhaustion of the large Special Fund for India, which was raised soon after the Mutiny, there will be a necessity to make a large reduction in the Society's expenditure; unless, indeed, through the exertions of friends and the liberality of the Church, the Society's income should be increased before that time by 5,000*l.* or 6,000*l.* per annum beyond its present average.

The Standing Committee announced that the contract for the erection of the Memorial Church, Constantinople, within two years from the present time, has been duly signed and sealed.

It was resolved to send Messrs. Key and Dodd, two students of St. Augustine's College, with two Kafir youths, also educated at St. Augustine's, to the Bishop of Grahamstown, with a view to the extension of the Society's Missions in Independent Kaffraria.

Some notices of motions were given, and one or two grants of small importance were made.

The Annual Public Meeting for the West End of London was held at St. James's Hall, on April 28th, the Archbishop of Canterbury in the Chair. The following are the other anniversary arrangements:—On June 14th, Holy Communion at St. James's Church, Piccadilly, at 8 A.M.; a Meeting of District Treasurers and Secretaries, at 79, Pall Mall, at 11 A.M.; the 163d Festival, in St. Paul's Cathedral, at 3.30 P.M., the Sermon to be preached by the Bishop of Lincoln: and on June 16th, the City Meeting is to be held in the Mansion House, at 2 P.M.

It appears from the Report now out that the receipts for the year ending December 31, 1863, were as follows:—General Fund—Subscriptions, donations, &c. 62,600*l.*; legacies, 6,240*l.*; dividends, interest, &c. 4,516*l.*—73,357*l.*; appropriated funds, 8,900*l.*; special funds, 5,575*l.* total, 87,832*l.*

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

JUNE, 1864.

CONTINENTAL CHAPLAINCIES.

THE English Church upon the Continent has always been an ecclesiastical anomaly. Twenty years ago, this anomaly was grievously aggravated by the lawless appointments which were made to many foreign Chaplaincies, and by the still more lawless behaviour of some of the Chaplains appointed to serve them.

To the English Church, the Continent must for the present, while Christendom remains divided, be an ecclesiastical "no man's land." The Bishop of London, according to Catholic principles, can have no more jurisdiction there than Cardinal Wiseman can have in England. By an order in Council of King Charles the First, the nominations to all embassy and consular Chaplaincies have always been submitted to the Bishop of London. But there have been many Chaplains and Chaplaincies not supported by the English Government, and therefore not bound by allegiance to any Bishop. This "sweet liberty" has been used oftentimes to shelter, in a Foreign Chaplaincy, clergymen who found it inconvenient to abide in England. Ten years ago, a clever writer in the *Christian Remembrancer* was moved to write these strong words, expressing his estimate of Foreign Chaplains and Chaplaincies :—

"The state of our Foreign Chaplaincies is a scandal to the English Church. . . . What earnest-minded traveller has not blushed for shame to behold the buildings that are called Churches and Chapels?"

The pews blocking up the interior of them. The gigantic pulpit utterly concealing the utterly insignificant altar. The shilling inexorably demanded at the doors. The notorious impudence and irreverence of the officious officials. The slovenliness and negligence of the clergyman. . . . Our whole system of Anglican worship on the Continent needs to be reformed—with some noble and notorious exceptions; our Chaplains are by no means creditable to the Church at home. . . . As it is, Rome shows best in England, and the English Church shows worst in countries professing Rome's creed. We hope that the day is not far distant when this lamentable state of things may be amended."

In the winter of 1861, the Bishop of London took the first noteworthy step towards ascertaining and remedying this monstrous evil.

His Lordship issued a Pastoral to the Foreign Chaplains, speaking words of sympathy to them in the peculiar difficulties and discouragements of their work—offering them such sanction and assistance as he could—and asking aid from them, in his endeavour to improve the condition of Foreign Chaplaincies, and to secure a succession of discreet and devout men to fill up vacant or newly-constituted offices. The Bishop acknowledged that much good had been wrought by the *Colonial and Continental Church Society*; but there yet remained so much undone and unattempted, that he was fain to lament "the scandal which had from time to time been caused by unworthy persons obtruding themselves into the position of Foreign Chaplains without any due appointment, and without any communication with either the civil or ecclesiastical authorities at home." The wise and careful administration of the Bishop aims at leaving nothing unaccomplished that can contribute to the permanent efficiency of Continental Chaplaincies. Wheresoever his conventional jurisdiction has reached and is recognised, he would secure by nomination or approval fit persons to serve in this most delicate and difficult ministry.

But, even when right worthy men have been found to fill the office of Continental Chaplains, there remain many pressing needs to be satisfied, many peculiar drawbacks to be made up, to which the Bishop of London can only give a small share of his much-occupied time and attention. Most of these needs and drawbacks press more painfully upon Foreign Chaplains now, in proportion as the spirit of desire and endeavour to hold closer fellowship with the Church at home has increased among them and their people.

One prevailing want now commonly felt and lamented is the need of *systematic, periodical* administration of the holy rite of Confirmation. In the Bishop's circular letter of 1861, he numbers among the special trials of a Foreign Chaplain that "the young of his flock grow up amid many associations not calculated to assist in training them in

those habits of a well-ordered piety which our Church ever seeks to impart."

In some places this danger must be very keenly felt—*e.g.* at Guines and Paris, Stuttgart and Heidelberg, Geneva and Lausanne, there are hundreds of English boys and girls who are sent abroad at a tender age to receive an inexpensive and useful education. They depend for all their future life in England upon the early religious training which they gain during their residence upon the Continent. In other places, as *e.g.* at St. Pierre, Lille, and Lyons, the children of manufacturers and artisans are born and bred up surrounded only by foreign habits and customs—with no chance of ever tasting the blessings of a residence in the land of their fathers—with the responsibility upon them of representing in the presence of foreigners the life of Christian Englishmen. These all may have determined for them the whole course of their future life in England or abroad, by the presence or the absence of the opportunities of instruction and blessing which a season of Confirmation so abundantly offers. As yet the rite of Confirmation has only been administered in a few places, and at wide intervals of time and space, and often at the least convenient season of the year.

In the multitude of cares and toils which occupy the Bishop of London, it is not to be expected that he can spare time or strength to pay periodical visits to distant settlements of English on the Continent. The Bishop has lately suggested to the "Continental Chaplaincies Committee" of the *Society for the Propagation of the Gospel*—"The desirableness of their making some provision for the regular administration of the rite of Confirmation."

According to the last report of the Committee, this important trust has already been in part fulfilled. Inquiries have been made, bringing back lists to the number of about 400 of candidates, who are waiting or preparing for Confirmation.

The Archbishops of Canterbury and Armagh, and the Bishop of Oxford, have kindly consented to make confirmation tours this year, making between them districts including places in France, Germany, Switzerland, Denmark, Russia, &c. It is much to be wished that work so auspiciously begun, may be allowed to go on and prosper. The Committee very modestly ask for contributions to their "Confirmation Fund" to defray the expenses of this new line of their labour. They acknowledge with gratitude the offer of many *gratuitous* services on the part of the Bishops, but it is manifestly impossible, and would be unjust if it were possible, to lay the whole burden of expense upon the officiating Bishop. Those who value Confirmation for their own children at home, may not unreasonably be asked to

help in securing for English children living amid the temptation and drawbacks of foreign life, the like precious gift and blessing.

Among other needs which press upon English Chaplains abroad must be numbered the lack of suitable buildings for use as chapels.

A writer in the *Churchman's Family Magazine* thus reckons up a few of the numberless shifts to which Chaplains are driven in securing a local habitation for their services :—

“It is odd to witness at Venice the arrival of the congregation in a multitude of gondolas ; the service is held in one of the old Venetian palaces. At Aix-la-Chapelle the clergyman mounts a pulpit of extraordinary height in a Lutheran church. At Baden-Baden the service is held in a Roman Catholic church. At Biebrich it is held in a palace of the Grand Duke's ; and commonly at a certain point of the service, an appetising odour is given out by the servants bearing dinner to his Serene Highness through a gallery which is part of a room. In one place the service is held in the chapel of what was once a Jesuit college ; in another in an old Carmelite convent ; in another in a convent of the *Sœurs Blanches*. Sometimes it is held in the *salle à manger* of an hotel, and in one instance it is held in a room of a public *casino*.”

The importance of building and maintaining decent and comely buildings for the use of the English Church abroad can scarcely be overrated. Nothing need be said of the gain to those who are called to serve or to worship in them. For happily our experience at home proves that neither clergy nor people can often or long rest satisfied with unsightly or insufficient churches or chapels. But something ought to be said for the duty which lies upon the English Church at home of presenting to the eyes of foreigners some outward signs of our reverent and anxious care for “the habitation of God's House and the place where His honour dwelleth.” Our services may be, and mostly are, unintelligible to foreigners ; our doctrines may be, and mostly are, unknown to them ; but the English chapel is seen and known by all, and many can take their estimate of our religious devotion and reverence from the outward appearance of our “places of worship.”

We are glad to see that the *Society for the Propagation of the Gospel* Continental Committee have already set themselves to remedy in many cases this lamentable deficiency. A notable case for help was found by them at Baden-Baden. Much fruitful effort seems to have been made in the town and neighbourhood of Baden, towards building an English church there. The Queen of Prussia testified her sympathy in the enterprise by a generous gift, and by encouraging

words of sympathy and commendation. The Committee have been fortunate in securing, from some of their own number, a loan of 500*l.* for church-building on the Continent, a portion of which the report states will be sent to Baden. At Turin, Genoa, Messina, the like pressing needs are felt. The memory of every traveller must readily call up many places on the Continent where he would be glad to have seen more decent buildings and more worthy appliances for the celebration of the offices of religion according to our national Rite.

Our space will only allow for the notice of two other branches of work for the English Church upon the Continent, which we are glad to see will also be taken well in hand by the new Committee of the *Society for the Propagation of the Gospel*.

Among the manufacturing and seafaring population of English on the Continent there is ample room for an additional teacher to supplement the work of the duly-appointed Chaplain. The energies and expenses of a lay agent or Scripture reader can scarcely be better laid out, than in sending him to a station such as Messina, where 3,000 British seamen annually make shorter or longer visits, or to places like Lyons, where hundreds of British workmen permanently reside.

Another large class of Chaplaincies need some organization and assistance, though they rarely do or ought to stand in need of money.

The number of British tourists passing through the Continent, or temporarily abiding there, is estimated at more than a hundred thousand. On the banks of the Rhine, among the mountains of Switzerland, on the shores of the Mediterranean, we too often find only meagre provision for the ordering of the services of the English Church. Sometimes the service depends upon the accidental arrival of a tourist clergyman. Sometimes a clergyman staying for the whole season kindly undertakes the duties of Chaplain for the return which a weekly offertory renders him; but his interest in the place is so slender and temporary, that he cannot be expected to use any diligence or make any sacrifice to secure permanent and sufficient arrangements for the English service from season to season.

We are glad to see that the *Society for the Propagation of the Gospel* Committee contemplate a small expenditure of money towards providing these wayside Chaplaincies with surplices, vessels for the Holy Communion, Prayer and hymn books, and the many little accessories to a decent service, which, while they "cost little, are worth much."

The Committee have also promised to provide for these Chaplaincies the services of clergymen who will go out at no cost to the Committee, but in dependence upon the well-known generosity of travellers to give liberally when they are ministered to by an earnest and reverent man.

In closing this paper we must not leave out of recollection the double blessing which will accompany any well-directed efforts in improving the condition of the English Church abroad. We have spoken of the blessing to ourselves and our countrymen. We must not forget the incalculable blessing which our example and our influence may carry to the hearts and minds of those who belong to other and foreign communions.

There are many favourite schemes for "evangelizing the Continent" adventured by men of every shade of creed and opinion. Many of these efforts have deservedly failed. Others are achieving a temporary and unenviable success. To the Church of England a course is open which permanent benefit will certainly follow. We can present to the various Communion abroad our own teaching and services in their purity and perfection. Unconsciously, but not the less certainly we may sow the seeds of a better reformation abroad than any could hope to foster by intolerant and ill-considered efforts to uproot the traditions and peculiarities of the foreign Churches and compel them to a close and unquestioning approximation to our own doctrine and ritual.

RESTORATION OF THE DIACONATE.

THE employment of Lay-Readers in the service of the Church, though it has the sanction of the English Reformers, is certainly not without its attendant evils. In the Australian dioceses, where the usage seems for the present to be a matter of necessity, the Lay Reader (who, as a rule, receives no remuneration for his work) is instructed "to avoid all the acts which more properly belong to an ordained minister;" but this distinction is, in practice, not always carefully observed as it ought. Hence, partly, at more than one place in the diocese of Melbourne, the congregations gathered by Lay-Readers have declined to admit the ministrations of Clergy instead, and thus have lapsed into schism. At East Collingwood, for example, the history of Church-matters has been this:—

"The golden years from 1851 had been almost neglected in this large and populous borough, so far as the Church of England is concerned. The schoolrooms were indeed used as a place of worship, and a Layman, Mr. Kinsman, officiated in the absence of an ordained Clergyman. When at length those at the head of affairs in the Church provided a Clergyman for the district, it was found that Mr. Kinsman was by no means disposed to surrender his office, and, having made many friends among the congregation, he organized a secession."

movement, and in a little time an edifice was erected, in which Mr. Kinsman met many of his old congregation, with the usual schools attached numerously attended. The congregation which sits under Mr. Kinsman differs from ordinary Church congregations only to the extent of refusing allegiance to the Bishop."

Although the staunch portion of our communion of East Collingwood has not been deterred by this opposition from erecting a handsome church and parsonage, and providing a stipend for an Incumbent Clergyman, the secession headed by the Lay-Reader remains a permanent evil there, as elsewhere.

In the Missionary work among the heathen, an abuse complained of is that the employment of paid Lay-Readers, or Catechists, having been greatly overdone, has retarded the upgrowth of a native ministry, and fostered an outward unsacramental view of the rite of Ordination. Of our Indian Bishops, Bishop Claughton especially has shown himself alive to these mischiefs. In explanation of his resolve to diminish the number of Catechists in the Ceylon Missions, we observe the following excellent words in the Ordination sermon preached by him in Colombo Cathedral on the 20th of December last. After insisting on the great truth that Ordination has its promise of grace, he says—

"I fear lest a very general error should prevail on this very point of doctrine. I am not now speaking of opponents, but of ourselves. I find the practice in this portion of Christ's Church has been for some time past to commit the care of souls to those who had at least no outward call. And the reason assigned is the inadequate preparation for the Ministry attainable at the best to most who might desire the office of a pastor in the Church. Such arguments are too apt to put out of sight what it is we rest upon. It is not human learning or influence, but the commission of Christ, that gives the true pastor his boldness in the face of a gainsaying world."

As one device for abating the evils inherent in, or incidental to, an extensive, habitual employment of Lay-Readers, a practical restoration of the Diaconate has been advocated, and indeed, in some parts of our communion, is actually commenced. In Canadian Synods elaborate reports in favour of the measure have been presented by Committees appointed for its consideration. Much information about the discussion of the subject in the Church at home and abroad will be found in an able essay before us, by the Rev. W. H. Stewart,¹ from which

¹ *The Diaconate Restored as a Permanent Order in the Ministry*: an Essay, read at a Clerical Meeting, &c.; by the Rev. H. W. Stewart, Vicar of Russagh, &c. the Diocese of Ardagh. Dublin: Hodges. (Price 2d.

The author says that he has commenced in his parish the instruction of a class

we will find space to quote the following passage, in which it will be seen that mention is made of Bishop Claughton's adopted policy :—

“In missions to the heathen, great advantages would result from the native helpers being permitted to take part in the public service of the Church : it would be a visible and powerful bond, uniting the foreign missionary and the native converts ; and it would be a step towards the self-dependence and self-development of the native Churches. It is manifest, also, how beneficial it might be, under certain circumstances, if the Catechist could baptize the converts he has been the means, under God, of bringing to the truth. The last letter of the Bishop of Colombo, to the *Society for the Propagation of the Gospel*, mentions that so much inconvenience has arisen in the employment of Lay Catechists from their not being able to baptize that, while the converts are waiting for baptism, many of them are tempted to secede to Romanism, or some form of Protestant dissent while some fall back again into the ways of Heathenism. He writes that, as a partial remedy for this sad state of things, he has ordained one of his schoolmasters a deacon.” (P. 18.)

In addition to the information collected in Mr. Stewart's pamphlet the recent Charge of the Bishop of Guiana enables us to chronicle that the South-American diocese has been reached by the movement :—

“I was led to speak just now of our schoolmasters, and of their fitness for the important duties they have to fulfil. It is of the highest consequence that we should raise the standard as much as we can in every way, and I know of no better mode than that of inducing young men who have been educated in England to offer themselves as candidates for the order of Deacons. I have lately had the satisfaction of ordaining one who came to us highly recommended. . . . Everywhere I hear the Clergy who are connected with populous and extensive districts, complaining of the harassing nature of their Sunday services and I cannot think of any more desirable way by which they could be relieved of a portion of their onerous duties than by their availing themselves of such assistance as the Deacon-Schoolmaster could so well afford. The want is, perhaps, still more felt in localities where the Clergy have to attend to two or more places of worship, at a considerable distance from each other. I can fully sympathize with such of my reverend brethren as are so situated. . . . There is in my judgment, everything to recommend the adoption of the means I propose

of young men, with the view of preparing them for being ordained to the Diaconate such as is contemplated in the Essay, if it should please God that the order be revived. One other observation in this Essay may be quoted here : “To the present day no parish in the Greek communion is considered to be organized which has not a resident Deacon, as well as Priest. In Russia, the glebe is for the support of both in certain definite proportions.” (P. 15.)

whereby to lighten the labours, and increase the ministrations of the Clergy. The State, too, will be better served through a higher class of teachers; and in those hours and on those days, when it dispenses with their services, they will be found to be most useful in ministering to the sick, and in performing those duties which the Church lays down, as particularly appertaining to the office of Deacon.

"In order to avoid any misconception hereafter, as to the position of Deacon-Schoolmasters, I would take this opportunity of making it known, that if I am prepared to require less than is usually required in the first examination, the indulgence must there cease. At the same time, no bar will be placed in the way of those who may offer themselves for the Priesthood, if they have behaved themselves well in the inferior office of Deacons, and be found worthy to be called to the higher ministry in the Church. This condition, however, must always be borne in mind, that there can be no dispensing with that knowledge, and those acquirements, which are required of all who seek a higher degree. It is of great importance to give facility to pious young men, to offer themselves for honourable employment in the ministry of our Lord; but it is hardly of less consequence that the clergy should be well instructed and be able to take their proper position in this advanced and advancing age.

"*'The ministry of the Church,'* as has been well said, *'is not the inheritance of a tribe, as was the case with the Mosaical dispensation, nor the heirloom of a family, nor is it the privilege of any class, but it is open to the whole body of Christians. It is, as are the sacraments, free to all who are meet to receive, and there are gifts of spiritual power and sanctity under lowly roofs, and in homely paths of life, which are the true endowments of the Church. It is for us to use these gifts to the glory of our Lord and Master.'*

The right employment of Lay-readers and the practical revival of the Diaconate, are topics on which an opinion ought not to be hastily pronounced. What has passed in our Convocations has sufficiently shown this with reference to the Church at home. With reference to our Colonies and Missions, the same thing is equally clear; and we should be glad if those of our readers who have the requisite local knowledge, would use our pages as a medium for exchanging their thoughts upon these subjects so far as concerns the latter department of the inquiry.

Correspondence, Documents, &c.

THE AMERICAN CHRISTIAN UNITY SOCIETY.

AN adjourned meeting of those interested in the formation of this new Society was held in Calvary Church, New York, on April 18th; at which the proposed constitution was finally adopted as follows:—

ART. I. Forasmuch as in the worship of our Church we are accustomed to pray “that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life:”—Therefore, we, the subscribers, hereby associate ourselves as a *Christian Unity Society* to diffuse information concerning the Common Faith, and to labour for a restoration of the visible union and communion of all believers.

ART. II. The *Christian Unity Society* proposes to do this chiefly by means and instrumentalities as follows:—

(a) By cherishing habitual kindness and good will towards all Christian people, especially those of our own country; and by maintaining our own principles in a spirit of love for all those who love our Lord Jesus Christ in sincerity.

(b) By aiding in the diffusion of the Holy Scriptures in foreign languages and among foreign Christians.

(c) By aiding in the diffusion of publications making known the principles of the Anglican Reformation, and of our own Reformed Communion.

(d) By aiding foreign Christians, who may desire it, in their efforts to accomplish judicious reforms, in their own Communion.

(e) By aiding Christians of our own Communion in wise efforts to establish churches and chaplaincies for our own countrymen residing in foreign lands.

(f) By enlightening our own countrymen with respect to the character, claims, and wants of foreign churches, their prospects and capabilities, and by drawing out the prayers and labours of American Christians in their behalf.

ART. III. The subscribers will contribute, annually, to the funds of the Society, and will habitually invoke the blessing of the Great Head of the Church upon its object and its efforts.

ART. IV. All others, duly elected at any regular meeting of the Society, who shall sign this constitution, or a copy of the same, shall be accounted regular members of the Society.

ART. V. The Right Reverend the Bishops, American or foreign, who shall signify to the Society, in writing, their approval of its design and constitution, shall be enrolled as patrons of the Society, and shall be entitled to all the privileges of membership.

ART. VI. The Society may elect corresponding members, who shall not be regarded as subscribers to the funds of the Society, except at their own request, in writing.

ART. VII. There shall be a President of the Society, who shall always be a layman; seven or more Vice-Presidents, chosen indifferently from

among the clergy and laity, and all the Right Rev. Patrons shall be Vice-Presidents ; one or more Secretaries, as the Society may, from time to time, resolve ; a Treasurer always one of the laity ; and an Executive Committee composed of clergymen and laymen, whose ordinary place of meeting shall be New York.

ART. VIII. The officers shall be elected at an annual meeting, held on *the Festival of All Saints* or on one of the seven days following.

ART. IX. The duties of the officers of the Society are sufficiently indicated by the names of their several offices, as aforesaid ; but the Society may at any time declare more particularly the duties of any office or committee, by resolution or in by-laws.

ART. X. 1. There shall be meetings of the Society, from time to time, as shall be ruled by the Society, for the regular business and working of the Society ; for the receiving and hearing of reports and lectures on matters of interest to the Society ; for addresses and appeals to Christians generally, in divers places ; and for special business, at the call of the Executive Committee.

§ 2. Members of the Society, in any place in the United States, may meet, under their own laws and by-laws, as the *Christian Unity Society*, for any purpose recognised in this constitution, save that of its regular business meetings, or for such business as properly belongs to the whole Society. Such laws and by-laws as may be adopted for their meetings, as aforesaid, must not conflict with this constitution : but for carrying out the benevolent designs of the Society, such local organizations shall be, in all respects, according to the intent and purpose of the constitution, free and unrestricted.

ART. XI. There shall be an annual sermon before the Society, for which the Executive Committee shall provide ; and the clerical members of said Committee shall also provide that the members of the Society may have an opportunity of receiving together the Holy Communion, at least once every year.

ART. XII. There shall be no change in this constitution except at an annual meeting ; and no change shall be made except by a vote of two-thirds of the members present at such meeting.

A list of officers proposed to the meeting was adopted without change, except that the Rev. Dr. Coxe was substituted for the Rev. Dr. Howland as Secretary for Foreign Correspondence, Dr. Howland being, at his own request, excused from serving in that capacity, and he was placed on the Executive Committee instead.

The New York Church Journal, to which we are indebted for our report, goes on to say :—" The hour was late when these elections were made ; but the Rev. Dr. Coxe said that he could not forbear a few words showing the field of usefulness and of interest that was opening before the Society. In his hand he held a number of the publications of the *Anglo-Continental Society*, which had done so great and good a work already in many countries of Europe, especially in Italy, carrying everywhere the knowledge of the true principles of the Anglican Reformation. He held also a paper of great interest, which had been received from the *Church Union* of Boston. Also, an article in the *Almindelig Kirketidende* favouring more intimate

relations between the Anglican and the Scandinavian Churches. Also the *Observateur Catholique*, conducted by the Abbé Guettée, one of the most learned divines in the Communion of Rome, whose writings are preparing the way for a genuine Reformation; one of his works, indeed had been approved by the Jansenist Bishops in Holland. Also another of his periodicals, the *Union Chrétienne*, expressly devoted to the work of bringing about unity, and in its articles had been found not only from Roman writers, but also from Orientals, Anglicans, and Lutherans, and in it was advertised the Abbé's great work, *La Papauté schismatique*, in which the learned Abbé demonstrated the truth of that which had always been the position of the Reformed Church of England. Also, a paper published in the North of Italy, the *Esaminatore*, which was doing a great work of reform, spreading evangelical truth, and advocating the largest circulation of the Bible among the people in the vulgar tongue;—a paper to which many Bishops and other ecclesiastics contributed, who had been censured by the Pope for their love of liberty. Also, a letter from an ecclesiastic at Lima in Peru,—a learned divine who deserved the name of the Wickliffe of South America, and whose name he (Dr. Coxe) had first seen in Rome visited with a Papal 'damnation,' and this 'damnation' was inflicted simply because of an open adherence to principles essentially those of the Anglican Reformation. Also an article in a Danish periodical showing how great is the readiness for light in Portugal, and how great the alienation of the Portuguese from Rome. Thus the work seemed to be preparing and going on in every quarter.

The Chairman, J. H. Swift, Esq. rose to add his testimony, stating that from what he had heard and seen while in Italy, from his conference with English clergymen who had been investigating the matter for several years, with zealous and devoted Roman Catholics also, with priests and laity, he was satisfied there was a great work going on there. If a right direction were given it, and it were properly aided, it would surpass anything that had been known since the era of the Reformation in the sixteenth century. But the true idea, and the only one that could be successful, was that of a reform *in* the Church, not that of a war *on* the Church. They needed true sympathy, not attack. The Bible was now freely sold wherever Victor Emmanuel reigns. A gathering of some 7,000 people had not long ago been held near Naples, and were addressed by a zealous friar, mainly on political topics; but when he mentioned the reforms that were desired in the Church, they were received with thundering applause, especially that which would do away the forced celibacy of the clergy. Crowds had also been gathered to listen to the harangues of one who declared himself *not a Protestant* but a *Reformer*. All this showed the readiness of the people to listen.

On the motion of the Rev. Dr. Coxe, it was unanimously resolved, 'That, at this first meeting of the Society, we desire to record our gratification at the presence of the Rev. Messrs. Erdmann and Krummer, clergymen of the Venerable Church of the United Brethren.'"

SOME THOUGHTS ON MISSIONS, OLD AND MODERN.

(From the *Chicago North-western Church*).

THE *Saturday Review* had an article lately on the Annual Report of the London Society for Propagating Christianity among the Jews. It took the pains to go over the Report carefully, summed up all the expenditures, and then counted the conversions, and dividing the number of pounds sterling by the number of Jews converted, discovered, by a ciphering equal to Colenso's, that it costs, say 4,000*l.* to get a genuine Jerusalem Jew converted; and that the ordinary Houndsditch Jew may be converted for about 500*l.* less. This, to be sure, is a rough way of putting the case, perhaps a scoffing way. But it expresses what is certainly, in one shape or another, extensively felt by the practical men of the day. That is to say, tested by any test, by which men would measure effort and success in any other line of human activity, Missions are largely failures; the results do not seem to justify the expenditure of means; there are great and faithful efforts, and here and there only a partial convert.

Of course the Christian goes farther and sees farther than the mere so-called practical men. He has another rule, and walks, in this matter, under other guidance. When efforts seem fruitless, and toil all wasted, he stands on the Master's command and leaves results with Him. He is content to give means, and life itself, if only to save one soul alive; he indignantly repudiates the pounds, shillings, and pence wisdom, in this matter; he will not accept the counting-house law of gain and loss, when the enterprise is the conversion of a world. Nevertheless, although we may comfort ourselves with hope and faith for the future, and labour on, content not to see the harvest, it is none the less the saddening fact that the world does not see it either. It is some ages now since any kindred or people has been added to the Christian family. The small people of the Sandwich Islands may be considered an exception indeed, but it is a solitary one, and, alas! theirs is only a death-bed conversion! A few generations, at the present rate of decrease, will end the native race of those beautiful islands. Civilization is withering what Christianity would save.

It was not always so. A fierce, strong, conquering paganism was once mastered by Christianity. As the early Church beat to her feet a civilized and intellectual heathenism in the Roman Empire, so the later Church, far fallen from primitive simplicity, it is true, mastered the savage and terrible heathenism of the Celt and the Goth. Nations were converted as one man; races turned Christians in the mass; tens of thousands were baptized in one river; and when Christianity took them, it gave them, not decrepitude, but youth, power, and a future. Pagan Ireland was swept clear, from end to end, in one man's lifetime; Saxon England was made Christian in a couple of generations; Boniface saw Germany submit to the Cross under his own eyes. And, if we turn to the East, less than a century sufficed to evangelize ancient Russia.

Those were days when there were no Missionary Societies, no Boards, no Agencies, when men waited not for "outfits." They were days when Christianity was weak and poor, when, amid overwhelming barbarism and paganism, it was wrestling breathlessly for its very existence. Christian

nations did not then hold the world's wealth and power in the hollow of their hands. Christian men were not then the confessed lords and leaders of the human race. It was a poor, weak, blundering, struggling Christianity, that made a Christian Britain, and a Christian Germany. It was a Church, bowed to the very dust, that built a Christian Russia. There is no comparison between the means now and then possessed. It is a rough piece of work indeed which a Livingstone undertakes in Central Africa, in our day; but compare his means with those of Boniface, traversing the Thuringian forests, barefoot and clad in sheep skins, eleven centuries ago. In the one case there is wealth, prestige, science, the moral power of a conquering, triumphant civilization; in the other, there was poverty, weakness, and ignorance of all things, save the eternal Good Tidings.

And, it cannot be said that the work is in itself, more difficult. Christianity has to meet now no heathenism wise, subtle, refined, cultured, like that of Greece; none hard, masterful, lordly, law creating, civilizing, like that of Rome. She meets only coarse savage, or semi-savage heathenism now. And of that type does she find any less tractable than the paganism of Saxon or Dane, of Wend or Slavon? The grim heathenism of our forefathers was something of an antagonist, compared with the poor stupid heathenism of Asia, Africa, or America. Odin and Thor were champions something different from the poor negro's Mumbo Jumbo. The first were driven for ever from their blue Valhalla, by a weak, struggling Christendom. Why does a conquering Christendom, that owns the world, confess itself baffled by the other?

Before eight hundred millions of heathens, Christianity has stood dumb for centuries. She holds her own barely—that is all. She won her victories ages ago; she only keeps what the great champions gained; she has ceased converting nations: and scoffers take Missionary reports, and calculate how many thousands it costs to save, here and there, a heathen or an unbeliever!

What makes this marked difference between the present and the past? Wherein lies the weakness of the living Church? Successful or not, the Master's commands must be obeyed. The Gospel must be preached to "all nations," whether they will hear or will forbear. That is understood by every living Church and by every living Christian. The preaching must go on, cost what it will, be it as apparently fruitless as it may. But may we not ask, why this great contrast? Wherein to-day is the Gospel weaker than it was when it converted those savage, stern, and masterful forefathers of ours, who built a new world on an old world's ruins? What is the secret of our failure against the infinitely contemptible paganism of to-day?

We shall indicate two things, which show how far we are from the right ground, in this matter of Missions; and, consequently, how far from the ground of success.

There are possibly in the whole boundaries of the United States, 25 Missionaries among the Indians. Our Church has, we believe, *three*—one in Wisconsin and two in Minnesota. This represents the Christian effort of the United States on *home* heathenism. And these three Missionaries, and a yearly outlay of perhaps \$2,000, represent *our* share of the work against paganism on this Continent. How many hundred

American Missionaries are at work in India, in China, in Africa, in Turkey, and the far East? *We* do more for China in a year than we have done for our own heathen altogether. Our Church is doing more for African paganism than all American Christianity together is doing for American paganism.

Now, we do not begrudge the trifle we do for paganism anywhere. We are ready to say we ought to do tenfold more. But does not this which we have seen appear strange enough to warrant inquiry? Is there not a spirit at the bottom of this strange thing which may account for our lack of success?

There is such a thing as serving God in *wilfulness*. A man, that is, refuses the work which God, by His providence, lays upon him, and insists, in pure self-will, on finding a piece of work for himself. A Church may serve God in wilfulness as well as man. A Church may refuse the work, the duty, laid at its feet, and insist, in sinful self-pleasing, on going to the world's end to find a duty for itself. That is "will worship," and it is never blessed. Now, it is a startling thing to think that American Christians have had their work cut out to their hand, have had American heathen at their doors, as their responsibility, and have turned round and, in pure savage greed and wolfishness, have trampled out the lives of these souls committed to them; have robbed, ruined, murdered them, and then have piously sent a hundred "ardent Missionaries," and expended thousands of money, in converting England's heathen in Hindustan! American heathen have died by Christian brutality, and perished uncared for; but Hindoo heathen, or African heathen, Jews, Turks, or Nestorians—any, but our own—could call out our sympathies and command our aid! We say again, we shall insist on not being misunderstood. Would to God we could have a thousand Missionaries everywhere, where now we have but one! Africa, China, the Isles of the sea—they all need them. But we only mention this strange spectacle which American Christianity presents, and which, indeed, nearly all modern Christianity presents, of a Church turning its back on a duty which is *its own*, and *only its own*, which lies at its very feet, to take up another duty which is at the ends of the earth. We think a great deal of the fruitlessness of modern Missionary effort might be explained by the fact that it is so often, perhaps from mere thoughtlessness, a *will* service, a service not of God's ordering, but of mere self-pleasing, and self-will; that both the Church and the individual Missionary, instead of taking up God's work which lies at the very hand always select, out of mere whim, caprice, or wantonness, a field into which God's providence never called them, and where, in consequence, the end will be largely failure. There is not the fragment of an Indian tribe on this continent that is not an evidence against American Christians that they have left God's work undone, and have insisted on choosing their own.¹

¹ The following paragraph in the same issue of the *North-western Church* supplies an illustration:—

"The Onondaga tribe of Indians, located a few miles from Syracuse, New York, is said to number about four hundred persons, many of whom are still pagans. There are no Christian chiefs among them, and many of the tribes maintain pagan worship. A Wesleyan Mission exists among them, which reports twenty-five conversions in the past year."

Another peculiarity about Missionary effort now is, that we read of "Baptist" Missions, and "Roman Catholic" Missions, of "Lutheran" Missions, and "Wesleyan" Missions.

In the days when all Christian nations now existing were converted, there were no such Missions. It was not Baptist Missionaries, or Roman Catholic Missionaries, Lutheran, or Wesleyan Missionaries, that converted Europe. The men that did that were CHRISTIAN Missionaries. It was Catholic, Christian Missionaries alone, who did the work which, under God's blessing, has been done so far in the world's conversion. The new kinds have given no evidence yet of any reasonable hope of accomplishing the undertaking.

What we desire to remark is that, by the very existence of a half-dozen "Missions," we have consigned ourselves to failure. A divided Christendom has never evangelized one heathen people. *Since the first great schism, no new people has been added to the Christian Commonwealth.* The division of the East and West ended the new conquests of Christianity.

It is a very startling historical fact, and well worth pondering. But it is founded on a very sure basis. The Master himself declares what shall be for ever the convincing proof of His Gospel. We have forgotten it in modern times. It is not miracles. It is not Christianity's excellence or moral beauty. It is not even its proclamation of pardon. It is *the Unity of Christians*—"That they all may be one . . . that the world may believe that Thou hast sent me." Does the Missionary, puzzled and bewildered by the shrewd Brahman or the cunning Chinese, ever miss the Divine proof, which is beyond all argument Christ's chosen witness to the world?

We must struggle on indeed, and bear our burdens and do our work. The Church must stand by her Missions for her own sake. They are the very claims she puts forth to be a Church at all. But we must be prepared for many failures and many discouragements, for the times here are sadly out of joint; and above all, we must work and pray for *UNITY* as that which alone contains that promise of the world's conversion—that omnipotent argument which alone will bend man, over all the earth to the feet of CHRIST.

RUPERT LAND.

IN the Bishop of Rupert Land's Fifth Charge, delivered on the Festival of the Epiphany, which reaches us in the *Nor'-Wester* of Feb. 4, he thus speaks of his Cathedral:—

"The erection of the building, in which we are now assembled, has occupied almost too much of my thoughts, and yet it is only as I predicted in my Third Charge, that if I should live to spend other seven years in the land, a portion of them must be devoted to the task of building. Three of them have very largely been so employed, at least the summer months, the only period available for the purpose here. And now I would thank God that it is so far completed as to admit of our worship

I cannot but acknowledge that His special providence has been with us, so that not a single accident or mischance has happened throughout. Ignorant as I am myself of the details of each separate department of the work, I feel most grateful that the general effect of the whole is pleasing to the eye. I often gaze with pleasure at the tower, with its pinnacles pointing heavenward, especially when seen in the light of the sun going down in the west, with those gorgeous tints which mark the day's decline in our clear climate; or when all the bells give forth a cheerful sound of a sabbath-morn, inviting to the worship of Almighty God. To friends at a distance we owe more than we can ever repay; to many of their kind gifts I have referred before, and would now only add the mention of the bequest of an aged and revered friend,¹ whose legacy of 250*l.* has most opportunely assisted in the completion of our tower.

The day may come, as civilization advances and strangers flock in, when this structure shall give place to another, more befitting its name, and more harmonizing in architecture and proportion with those time-honoured Cathedrals which are the glory of other lands, and even with those already erected on this Continent.² This may then take its more appropriate place as one of the Parochial churches. In the meantime, it may in some feeble measure, and we are inclined to think, with something of a graceful adaptation to the present humbler position of our land, fulfil to us the purposes of a Cathedral, if we but seek in it God's blessing, and find, according to our text in opening it, Jehovah Shammah.

It would be the Mother Church of the scattered churches of the land.

It is itself one of ten such, stretching from the Atlantic to the Pacific. The first, that of Nova Scotia, was planted more than seventy-five years ago, to which others were gradually added. Some have grown rapidly in importance from the influx of population, as that of Toronto, which has thrown off two Dioceses since we have been among you, and still contains the largest number of churches after these two subdivisions. The very plan of our interior arrangement was intended thus to speak to the eye—the stalls were to suggest the thought of the ten Dioceses—to mark a definite historical period with which comparison might be made at any future time."

Of the number of the clergy, and other ecclesiastical statistics, he speaks as follows:—

"We are at the present moment twenty-three. As before, I have been anxious to leave all in Priest's Orders. Under the circumstances of the country, until some larger influx of settlers takes place, or the population gather around new centres, I should scarcely look to our exceeding twenty-five. Only one European labourer has been added to our number,³ so that our ordinations stand five Deacons and six Priests—in those ordained Deacons, the Europeans being to the natives in the proportion of one to four. I think this would in some measure prove that we are seeking to do our part, and it would, I humbly imagine, give us some

¹ J. Clarke, Esq. Beaufoy Terrace, Maida Vale, a highly esteemed member of St. Paul's Chapel, Kilburn, where I once ministered for a season.

² Especially the cathedrals of Montreal and Fredericton.

³ The Rev. T. T. Smith, Stanley, English River.

claim on help from abroad. It would be very culpable remissness were I not to mention that we have the gratuitous services of one of the Clergy reported.¹ We have been looking anxiously for some months for one promised us by the *Colonial and Continental Church Society*. We notice, too, in the account of a recent dismissal from the Church Missionary College, that a Catechist is set apart for our Diocese.² The arrival of these two would bring us up to twenty-five, the number we hope to be able on an average to maintain, exactly a five-fold increase in the fifteen years. I ought perhaps also to say, that we have lost the services of the Rev. Robert Hunt, of the *Church Missionary Society*, who came out originally with myself. His memorial will be the striking church which he succeeded in erecting on a commanding point on the English river, and the ingenious symbolical system which he thinks would not only represent the various Indian tongues, but also comprise all the vocal sounds possible in human language.

The number confirmed has been 307 on nine different occasions, giving an average of 34 in each. The largest number, as is very pleasant to notice in such a Diocese as our own, was at the Indian settlement, where 79 were presented. There would have been an addition to the total, had I been able, as in former years, to visit more largely.

Of burial grounds we have consecrated those of Headingley, Westbourne, and Fairford. We have opened a new church at Laprairie; another built through the untiring energy of Archdeacon Cochrane, is, I believe, very nearly ready to be opened, these two churches to be formed into one united parish. A church and burial-ground, that of St. Clement's, Mapleton, will, if God permit, be consecrated in the course of next week. As regards the future, there would be enough to do: St. Paul's Church must be rebuilt ere long, and a new one be reared at Headingley.

Of stations opened since we met, we think with very peculiar pleasure of that most distant point now gained and occupied, Fort Youcon, on the Russian frontier, where one from the Red river, who may therefore feel himself entitled to the character of a Missionary, is labouring, and from whom the accounts of the docility of the Indians around, continue very favourable. To it I would add the mention of the station of Claremont, at Touchwood Hills, which, I regret to say, I have not yet seen, but of which even those uninterested give pleasing reports, where our Catechist, Mr. Charles Pratt, is, I hope, doing good service. A second permanent station has been taken up by the *Society for the Propagation of the Gospel*, that of Fort Ellice, and is likely to prove a spot of growing importance, as it must almost of necessity remain ever on the highway of the West. Churchill, on the Hudson's Bay, is occupied by the *Church Missionary Society*, through the liberality of a Christian layman, who offered to contribute 100*l.* per annum towards that object."

The Bishop speaks hopefully of the progress of the work among the Indians:—

"May it not be the due and set time for the various tribes of Indians

¹ The Rev. Thomas Cochrane, Assistant Minister at Laprairie.

² Mr. R. Phair reached the Red River shortly after the delivery of the Charge.

in our land to hear the joyful sound? God has brought us near them, and they border closely on the Missions already planted; is not that a mark of the Divine providence? I speak, especially of the Plain Indians, how near us in several points! of the Eskimos and Chippewyans, to whom the hearts of those who have seen them in different spots seem much drawn, and of the Kutchin and Loocheux of the North, who appear cheerfully to hail any overtures made to them. The work is thus a mighty work, and not for man, but for God; let us hear His encouraging voice saying, 'Go forward.' "

The Bishop is about to leave soon for England. He says:—

"Another septennial period has nearly passed away; in a very few months I shall have completed fifteen years in the Episcopate, at which time I had always intended to take some rest and repose. In leaving you again, it is, we must all feel, with greater uncertainty as to the future as years roll on. As on the former occasion I left the senior, so now I leave the junior Archdeacon in charge."

THE BISHOP OF VICTORIA'S ANNUAL LETTER.

THE following is the annual letter of the Bishop of Victoria, reporting on the state of his Diocese to the Archbishop of Canterbury:—

"St. Paul's College, Hong-Kong, Jan. 18, 1864.

MY LORD ARCHBISHOP,—In presenting my Annual Report to your Grace of the state of St. Paul's College, I have few facts of any marked interest to bring to your notice after the full details of my last year's report.

Eight Chinese pupils have left the college during the past year to fill various situations as interpreters and clerks in the service of this British Colonial Government, in the Chinese Imperial Maritime Customs, in the consular ports, or in lawyers' offices at Hong-Kong. Including some recent admissions, we have at the present time forty Chinese pupils boarded and educated in the college; and ten European boys admitted as day scholars to the English classes in the school-room.

The course of education is the same as in former years, comprising instruction in the various branches of Chinese and English reading, writing, dictation, composition, arithmetic, geography, and Scripture history. I inclose a list of the subjects of examination, order of merit, and marks of each pupil examined at our last Christmas examination.

In August last, Mr. J. Fryer, our late English head master, left us for a similar work at Peking, and was succeeded by Mr. S. A. Reeve, who arrived in the same month from the Church of England Metropolitan Training College at Highbury.

In the early prospect of my leaving China for England, I have arranged for the Rev. T. Stringer, M.A., late of Brasenose College, Oxford, and now a Missionary of the *Church Missionary Society* at Hong-Kong, to occupy in my stead the warden's portion of the building, and to exercise a general control over the college.

Our missionary services in the college chapel are sustained, and the attendance of Chinese has increased. Our native catechist resident in the college, Lo Sâm-yuen, was ordained by me a deacon in St. John's Cathedral on December 21st last, amid a numerous assemblage of Chinese worshippers, the Ordination Service being conducted altogether in their own tongue.

On Easter-day last I was also privileged to ordain a native deacon, Dzaw Tsâny-laê, in the British Consular Church at Shanghai, in the presence of several Chinese Christians, 34 of whom partook of the Holy Communion on the occasion.

Two Chinese deacons ordained, and 60 Chinese converts confirmed by me (here and at Ningpo) have been among the more cheering events of the past year, 1863. The formal opening of the new Diocesan Native Female School-building, the liquidation of the whole cost of its erection (above 8,000 dollars), and the admission of thirty Chinese girls, are also among the encouragements which deserve my grateful mention.

The former pupils of St. Paul's College have recently originated among themselves the project of a "St. Paul's Institute," combining the social and literary objects of a club, and designed to unite in a charitable brotherhood the late scholars of St. Paul's College. Above 3,000 dollars are ready to be contributed by sixty members for the object. I lately headed a deputation of their number to his Excellency, the Acting Governor, through whom they have made an urgent appeal to Her Majesty's Government for the free grant of a building site. They propose to elect the Rev. Lo Sâm-yuen to the office of chaplain and treasurer. It will be a subject of great regret if, through the high price of land fit for building sites in the city, this interesting project should ultimately be abandoned.

On Christmas-day, out of a total of seventy-five communicants in our cathedral, one-third consisted of native Christians. The newly-ordained Chinese deacon officiated in his surplice with the other clergy in administering the elements.

I am thankful to be able to report to your Grace that the past year, 1863, has been, both in an educational and a missionary point of view, one of marked and decisive progress; and that, while the outward machinery has been extended, I trust that the more important spiritual results have been equally perceptible.

I remain, my Lord Archbishop,
Your Grace's obedient humble Servant,
G. VICTORIA."

THE NATAL PASTORALS.

THE following Pastoral has been addressed by the South African Episcopate.

"To the Clergy and faithful Laity of the Diocese of Natal :—

BRETHREN IN CHRIST—We think it our duty to inform you that, after long and anxious deliberation, we have come to the conclusion that your Bishop has not been charged falsely with erroneous teaching, that he

has openly proclaimed opinions which are at variance with the belief of the Church in all ages, and of our own branches of it in particular, and are, in our judgment, subversive of the Christian faith. In consequence of this it has been the painful duty of the Metropolitan, with the advice and consent of such other Bishops of the province as could conveniently be assembled, to deprive him of his office as Bishop of Natal, unless he shall within a specified time retract the false teaching which has been condemned. Should he, by God's grace, be led to see the grievous errors into which he has fallen, and to renounce them, we shall have won back a brother to the faith, and your Bishop shall be restored to you. Should he refuse to do this, he will no longer have any authority from Christ or his Church to bear rule in the Church of Natal, or in any way to minister in Divine offices; and the clergy will be released from their vow of canonical obedience to him, and will not be at liberty in any way to recognise him as their Bishop. Let us earnestly pray to God that he may be recovered, and yet again uphold that faith which he once pledged himself to maintain, but which of late he has sought to overthrow. We are not unmindful, brethren, of the sorrows, and anxieties, and perplexities, which have come upon you, through the falling away from the faith of your chief pastor. It is our desire to bear you continually in remembrance before the throne of grace, that not being tossed to and fro by every wind of vain doctrine, you may stand fast in the faith which is in Christ Jesus, as that faith has been held and taught by the Church from the beginning, and may walk worthy of the Gospel of Christ. It is possible that your Bishop may return to Natal before receiving the Metropolitan's Judgment. If so, you will remember that the sentence does not take effect until the 16th of April next, when the period for retraction will have expired. Commending you very earnestly to the protection and guidance of God, we are, dear brethren, your faithful servants in Christ.

R. CAPE TOWN, Metropolitan; H. GRAHAMSTOWN; EDWARD, Bishop
Orange Free State.

Bishop's Court, Capetown, Dec. 17, 1868."

A Pastoral has also been forwarded from England "to the Laity of the Diocese of Natal," by Bishop Colenso, announcing his intention to "return to his Diocese," there to "maintain his rights in the face of the arbitrary proceedings of the Bishop of Capetown, and his threat of excommunication."

ARRIVAL OF THE BISHOP OF GOULBURN IN AUSTRALIA.

ON the arrival at Sydney of Dr. Mesac Thomas, the Bishop of the new Diocese of Goulburn, an address of welcome was presented to him from the clergy of the Diocese. The address stated:—"We regard the subdivision of this Diocese which has been recently effected, and the constitution of the South and South-Western Districts into a new See, as a measure which is calculated to prove highly conducive to the best interests of

religion in this colony. Dean Cowper in presenting it said:—"Some of us can remember the time when the first Bishop of Australia was consecrated; it is not quite twenty-eight years since his Lordship arrived on these shores; and now, I think the original Diocese over which he presided has been divided into thirteen Sees."

The Bishop of Goulburn, in responding to the address, remarked on the numbers lost to the Church through the lack of clergy in the Colonies, and stated:—"There are five clergymen that I have secured, in addition to one that I have procured from my beloved friend the Metropolitan, making six, for whom I have to make provision. My chaplain, the Rev. Mr. Lillingston, is with me, and there are three clergymen who will be on their way out by this time, and I trust will arrive in succession, so that I shall have the opportunity of locating them in their several missions."

The presentation of this address was witnessed by the Bishop of Sydney, as Bishop Thomas's Metropolitan, and by a considerable number of the laity; of the latter Messrs. Kemp, Chisholm, and C. Campbell, added their congratulations to those of the Metropolitan.—*Sydney Morning Herald*.

THE LETTERS-PATENT OF THE SEE OF ADELAIDE.

THE article entitled "The Colonial Episcopate," in the *Edinburgh Review* for October last, contained a passage on the legal position of the Church in South Australia, on which the *Adelaide Church Chronicle* thus remarks:—

"There is a good deal of quiet ridicule in the way in which the article treats the course pursued by our Legislature when application was made to them to ratify our consensual compact by law:—'That Legislature, the child of Molesworth and of Wakefield, the very finest embodiment of philosophical radicalism, took the alarm at once. The colony was founded on anti-State and Church principles. To recognise the existence of any church at all, even in the recital of an Act, might not this be tampering with the evil thing?' The reviewer speaks more gravely of 'local legislatures, composed of men of other persuasions, and either indifferent, or actuated by the lingering spirit of ancient hostility,' refusing to listen to members of the Church of England when they come, 'not to ask for exclusive rights or privileges, but merely for power to govern themselves. He has failed, however, to see clearly where we are hampered. Our consensual compact has a 'substantial'—nay, a sure—foundation, until a vacancy occurs in the See. But should any succeeding bishop refuse to summon, or to act with the Synod, we fall into a state of anarchy; for the law of the colony gives the bishop no power in cases of discipline; his only means of action is through the Synod. It is true that the probability that any bishop would thus throw away his only mode of exercising authority is infinitesimally small—so small, that but for one circumstance we might disregard it. But here is the gist of our difficulty: While the possibility exists, the Synod can have no legal perpetuity, cannot become

a body corporate, and cannot hold property given for the Church. If we nominated our own bishops (and we have no wish to do so) we should not experience this embarrassment. We could then provide that the bishop nominated should, at his consecration, sign the consensual compact. Our Synod would in itself have the elements of perpetuity, and we should have the same power of governing ourselves as other religious communities. But, while the Crown nominates, we have no absolute security that the bishop will sign our compact. We have a very strong conviction, but not such an absolute certainty as will give perpetuity to the Synod.

With a view of freeing ourselves from this entanglement, the Crown was petitioned to insert a clause in future Letters-Patent, recognising our fundamental provisions. In reply to this, a despatch has been received, which will be laid before Synod. We may state, from authority, that though, for grave and weighty reasons, the law officers of the Crown decline to accede to our request, they evince every desire to remove all other impediments. It is stated that, in all future Letters-Patent, 'such authority will be conferred on the Bishop as consistently with the laws of the colony he may be enabled to exercise, so far as by the laws or customs of the realm, or of the Anglican Church, the exercise of such authority may be held to require any sanction on the part of the Crown.' With this we must for the present be content. We may, perhaps, devise some means of giving legal perpetuity to Synod. In the meantime, we commend to the attention of our readers the few concluding lines of the article in the *Edinburgh Review* :—'Meanwhile, the episcopal authorities can but struggle on to the best of their ability, substituting the machinery of persuasion and consent for that of established jurisdiction. And if it is abundantly necessary that they should remember how unfitting arrogant pretensions, or rash attempts to extend their sphere of action, are in the cases of functionaries so slenderly armed with power as themselves, much more should their subordinates be on their guard against allowing the spirit of opposition, or the pride of independence, or self-will in things indifferent, to set them in hostility to rulers who so peculiarly stand in need of affectionate support and encouragement.' "

THE MELANESIAN MISSION.

BISHOP PATTESON, the Missionary Bishop of Melanesia, has been paying, in the spring of this year, his long-expected visit to the Australian continent. At Adelaide he was presented with an address from the Bishop, Clergy, and Lay Synodsmen of the diocese; and wherever he has come, meetings have been held in which his eloquence has succeeded in arousing a very lively interest in the work to which he has devoted himself. "Hitherto," says the *Adelaide Church Chronicle*, "the expenditure for the Mission schooner, the support of the Melanesian scholars, and the missionary clergy, including the Bishop himself, has been provided principally from private funds and the liberality of the *personal* friends of those engaged in the work. Miss Young, the authoress of the "Daisy Chain,"

may be mentioned as having given the *whole profit* of that work (above 2,000*l.*) to the Mission. The time, however, as we trust, is now come when the dioceses of Australia will claim for themselves the privilege of carrying on a work thus providentially placed in their hands."

From the reports before us of the speeches delivered by Bishop Patteson in the Australian meetings, we select the following as given in the *Melbourne Argus* :—

"Bishop Patteson said that he could not enter upon his subject without allusion to the founder of the missionary work among the Melanesian Islands, whose example he hoped to follow, and whose society he had been permitted to enjoy for many years—he meant Bishop Selwyn. He would never have been fitted for his work, or disabused of the conventional notions of heathenism, but for that admirable man. He would draw his hearers' attention to the circumstance that the Fiji Islands divided the archipelagos of the South Pacific into two great sections—the eastern groups constituting what is called Polynesia, while the western portion is commonly known as Melanesia. The unhealthiness of the climate and the multiplicity of languages in Melanesia necessitated the adoption of an exceptional mode of missionary enterprise, but the only method that could be successfully carried out. Polynesia was comparatively healthy; fever, ague, and such like complaints, being almost unknown, and all the islanders spoke dialects of a language which was so common to all that each could understand the other after a very little trouble. But in Melanesia the climate is such that it would be wrong to attempt the permanent location of any missionary at present on any one island. This was not for want of will, but the effect of a due regard to the economy of human life. Fever, ague, jungle fever, and low fever, were so prevalent, that he could not undertake the responsibility of placing any missionary on any one island for long. A few months almost always laid them up. Doubtless the meeting had heard of some missionaries who had resided in some few islands in Melanesia for some time. This was the case in two islands of the Loyalty Group, which, being simply coral reefs upheaved, and without any dense vegetation, were the sanatoriums of that part of the South Pacific. Here missionaries of the *London Missionary Society* had laboured for many years in health. In another island, where Presbyterian missionaries laboured, the character of the climate was also somewhat more favourable than was found to be the case more to the north; but these were exceptions. In the island of Tanna, for instance, he had seen the Rev. Mr. Paton, with whom they were familiar, laid up with sickness, and yet refusing to leave his work, because of the good his presence might do. In one of the late numbers of *Good Words* there was an account of the last voyage of the *John Williams*, when, of five married couples who had been located on three of the New Hebrides Islands, only four widows were found alive. The writer himself drew the conclusion that such a method of employing teachers ought not to be pursued. They all knew of the island of Erromanga, where John Williams and Mr. Harris were killed so long ago, and Mr. and Mrs. Gordon only three years since, just ten days before he (the speaker) landed there and read the burial service over their grave. Here, however, there was no dense vegetation to induce

malaria, and the hill country was less unhealthy than the islands to the north. The question then arose, how was the Word of God to be introduced here? He could tell them many things concerning the evil characters of the islanders, and, without dwelling on horrors, he would mention a few cases. In the Solomon Group he had slept with a chief, on the ridgepole of whose hut hung twenty-seven skulls near an oven, the purpose of which he would not indicate. There was no dealing with this man, whom he had failed to persuade not to go to war to add to his ghastly collection. He knew of one intelligent boy who had strangled his mother on his father's death. There infanticide, suicide, and burying alive, were common. Girls jumped from cliffs with their children, young men hung themselves, women swam out to sea to be eaten by sharks, and all because they were without self-control, and unable to bear a few moments' anxiety, pain, or grief. Wars were perpetual, and feuds were carried on from generation to generation. In most of the islands there were no great chiefs, and each man did what was right in his own eyes. . . . The mode of procedure was something like this. He would go to some island with a bright coral beach, luxuriant vegetation, all manner of fruits, bananas, and cocoa-nuts, appearing in the foliage; leaping cascades, and hills 2,000 or 3,000 feet high covered with forest. He would approach the beach in a boat, wade or swim ashore, leaving the boat at a little distance as a mode of retreat, and there meet parties of armed men drawn up, without women and children near, and beyond these it would be impossible to go. A few fish-hooks would be given away, a few names learned, and then he would leave; but let his hearers mark the result. Six months afterwards, he would go to that island, would be received kindly, and eventually allowed to take away a boy or so. Thus, through God's providence, during the past ten or twelve years, they had got 180 or 200 boys from thirty islands or more, and speaking twenty-five languages, in their school in New Zealand. These boys were living grammars and dictionaries, and when they went back to their friends they opened up the way for missionary work by talking of the kindness they had received, the manner of life of the white men, who lived without fighting as the islanders did. With the languages thus reduced to writing, and the way opened, the plan which had been found the only one applicable to Sierra Leone and the west coast of Africa, had to be adopted, where natives of African tribes were now trained up to become the missionaries of their own countrymen. There were few other difficulties to be met with. As for the question of the capacity of the natives to receive Christianity, he regarded it as an insult to the majesty of God to doubt any one's capacity for receiving the blessings of redemption. As for dangers, he had rarely experienced them, for he could not speak of dangers which were less than those dared by many not much more than half his age during the present troubles in New Zealand. So docile and affectionate were the natives when their confidence had once been gained, that he knew in some islands they would not hurt a hair of his head, and the boys he had taken away, he believed, would follow him anywhere. In one voyage, he had landed eighty times, and thirty times on places never before visited, as far as he knew, by the white man. Seven times was he allowed to come away, bringing natives from the places

he had never before visited. Once he had landed a second time on an island from which he had previously taken away a lad who had died while absent, and yet the natives understood that he would not have returned thus defenceless had he been the cause of the lad's death. To show the discrimination which the people exercised in recognising friends or foes, the right rev. speaker narrated how at Three Hills Islands the natives had at once perceived the difference between him and the people who came there in a vessel to trade, and shot a young chief. Yet the same men were barbarous enough. One man he knew buried his father alive, and came every day for three days to see whether he was still living, till on the fourth day the old man made no answer, and was taken to be dead. In the same island a chief named Matari died, and his four wives were buried alive with him. But yet they were well able to discriminate enough to lead to the conviction that their minds could be opened to the truths of Christianity. A school was established now in New Zealand for these native youths, but the mischief was, that when the islands were left for a few months there was a danger of these young persons relapsing into heathenism; they could only be reclaimed with difficulty. What was wanted was central places for work, and men and means. He would like to have schools in ten different clusters of islands, under ten different English clergymen, each with his trained band of scholars. What might be done was shown in the case of Mota, or Sugar Loaf Island. Some six years ago the Bishop of New Zealand thought it wiser not to land there; but now seven young persons from that group were baptized and confirmed, and many others were, he trusted, soon to be baptized. The natives were relinquishing their old horrible customs, peace was gradually being established in the different villages, and Christian teaching was being carried forward. When he found men changing their habits—peace instead of war, confidence instead of suspicion, and old men saying that a power like a south wind was sweeping away superstition, even though there were no great professions of Christianity, he could not—and who should?—doubt that Christ's power was already manifesting itself among them. All this was enough to excite the keenest hopes, but still their hands were tied. Several central spots were ready, but he had not the means to occupy them. He hoped the people of Australia would remember this. They were nearer to Melanesia than New Zealand; the latter place being only adopted because it was Bishop Selwyn who had the initiation of the work committed to him by the archbishop of that day. Even now he (the speaker) was on his way to Queensland, to inquire about the possibility of establishing a branch school on that eastern coast at some future time. There the trade wind would enable him to take missionaries who might be suffering from fevers from the various islands to healthy spots in a few days, whereas he could scarcely beat in five weeks against the trades to New Zealand; and many men had he seen sadly failing because they were so long in coming to cooler climates. He thanked God for being able to speak to this assemblage and the Australian churches, and he ardently desired that they would regard the granting of aid to these missions as an integral part of their regular duty. He did not wish to withdraw their hands and thoughts from their special charges—the aboriginal inhabitants of the country and the Chinese—but they might and ought to do

something for the Melanesian mission. New Zealand was doing its duty, and 400*l.* or 500*l.* could be expected from them annually for the work. The despised Maories in Taranaki, when the war broke out, had sent 13*l.*, and at a Maori synod held last year, by Bishop Williams, one of the oldest missionaries in New Zealand, 17*l.* was collected for those whom the Maories called their heathen brethren. Even the Pitcairners, in Norfolk Island, supplied him, without charge, with the salt beef he needed; and in the face of all this, what was Australia, what was Victoria going to do? The Bishop concluded his speech with a warm appeal to his audience on behalf of a work which he believed was being carried out in the only practicable way, and on which God's blessing appeared to rest. He hoped to commence stations similar to that at Mota next winter in the New Hebrides and the Solomon Islands, God knowing that there were many other places where he ought to be commencing sister schools on the same plan. But what could he do? Already the mission was, properly speaking, chargeable with a large debt, and yet the expenses could not be curtailed. The cost of the vessel could not be reduced below 650*l.* per annum, which, including six months' wages and provisions for the crew, was not much for a vessel of ninety tons. The living could not be cheaper, the buildings used more simple, or the clothing required more economical. He left the matter in the hands of his hearers, feeling assured that he could rely on them with certainty for help, both by their prayers and their alms. He should consider himself a trustee of any funds that might be given to him, and would give regular information of what was being done. More than all, he would do his best to induce the Bishop of New Zealand to come and plead the cause himself. The right rev. gentleman sat down amidst loud applause."

THE VICTORIA MISSIONARY SOCIETY.

(Continued from page 111.)

The Rev. G. P. Despard went on to say :

"As in Patagonia, so in Fireland, God directed the way of our feet. In 1830 four natives were brought to England by good Admiral Fitzroy. Three had been taken as hostages for a stolen boat, viz. two men and a girl, of the Alikhooly tribe, and a boy, purchased for five pearl buttons,—his tribe was the Yeppoc, his age fourteen years. Three survived to return, after two years' absence; the two Alikhoolips and the Yeppoc—Jim Button, as nicknamed by the sailors. The very kind treatment they had always received, established in their minds a persuasion very favourable of the goodness of the English character, and the pains taken in their teaching rendered them capable to understand and speak our tongue. So we concluded, could these, or any one of them be found, we should have much help with their countrymen. In 1855 Jim Button was found, and declared himself mindful of the good English, and of his many friends among them. Those in charge of our schooner at that visit were ill-fitted to benefit by this discovery; so the poor fellow was left in his cove, and with his people.

When we went that way next time, our desire was to find him ; but we were not permitted to draw the vessel so far ; wind failed, and adverse tide prevailed, and we were fain to make our first acquaintance with man in his lowest state among the natives of the eastward of the Beagle Channel. Here we anchored in a cozy harbour, called by us *Cinco Mai*, and got out our boat for shore. Ere we reached it, a strange canoe came round a point in our view, filled with beings looking more like black mops, set up on a row of stout posts, than men. Mop No. 1 jumped and flung his arms about frantically, and shouted with stentor power, '*Yammaschoona bah!*' Fear at the sight and sound befell the heart of our captain, and he counselled swift return to shelter ; but this was too absurd from the face of four unarmed savages, two being old women. We rested on our oars, and the canoe, with people only fast jabbering, came up. They took with eagerness, but without expression of gratitude, our presents, and by-and-by we prosecuted our passage to the shore.

Here we were met by several nude figures from the bush. They showed no objection to our visit. Indeed, by their smiles and laughter they encouraged it. Curiosity was mutual ; they showed it in their looks and gestures, and they exercised it on our faces, hands, and dress. Our hearts were full of kindness towards them, and of hopes, too, that some day these beings, evidently of our race, of capable minds, and of immortal souls, might be our brethren in the family of Jesus. Without interpreter, or book, or man, what must we do to converse with them ? Why, try at once ! So thinking, we stooped, and picking up an empty limpit shell, showed it to our chattering companion—'*Tersho-in,*' said he. What's *tersho-in*?—the shell, hand holding it, or the presentation ; or is it an expression of contempt for the article, or of annoyance at the offer ? We'll try again : we picked up and showed a piece of wood. '*Tersho-in ? Baro,*' (cluck) and head shaken. Now we tried a stone with '*Tersho-in ? Baro,*' and other signs of negation repeated. Again we present our shell—'*Tersho-in ?*' '*Olo-eye,*' with a nod. Suspending still our conclusion about this word's meaning, we took a walk, accompanied by a Firelander, not in silence, but with me speaking in English for him to imitate, and him in Firelandic for me of course to understand. We patted him on the breast, to say, I like you—you are a good fellow ; and then he patted us similarwise, to express the same sentiment. He took our hand, covered with a cloth glove, and then looked at his own, considering that, however his hand and mine agreed in fingers, there was one great difference,—that whereas his hand had the same skin as his face, light brown in colour, ours had a black and hairy covering, quite different from our pale face. As he studied, we quietly drew off our glove, and when it was removed he started in surprise at the phenomenon—'*a man takes the skin off his hand and smiles.*'

Now came we to another shell like the former, and without sign or question say, '*Tersho-in.*' He picks up the shell and gives it to us, and this convinces us of the important fact, that this is indeed the Firelandic name for a limpit-shell. But one word gained gets another and another, so by signs and mimic actings we add to our vocabulary. By presents, kind looks, and deeds, we became familiar to the people.

From Cinco Mai we went to Lennox Island, and then to Picton Island ; in each place we had friendly intercourse with the natives, we going without scruple into their wigwams and canoes ; they coming, equally without hesitation, into our schooner and boats. We helped them with ducks to eat, shot by our guns ; they aided us in filling up water-casks, and carrying poles for our fences, as at Cranmer. We failed in getting any to come thither with us, because we knew not how to ask them, and to let them understand what we wanted them for.

The next visit of our schooner under the missionary care of Young Allen Gardner, succeeded to bring Jim Button, his wife, and three children, to live in Cranmer for five moons.

When we saw him, we augured good for our prospects. He would himself be our teacher in the language, ways, and opinions of his people ; whilst teaching him, his wife and two children (one was very young) would be beginning to enlighten Fireland. Then with their return, through his report of our kind treatment, our fame would spread among his people, and in future it would be easy to get others over.

As we calculated, so it came to pass. This man taught us many words, and amongst them the important expression for 'What is this?' He remembered England, and the things he had learnt in his short stay. Two cardinal points of religion—creation of all things by one God, and the mission of God's Son—were of these ; and he said he spoke to his people of them, but they were 'great fool ; no sabe.' Small blame to them ; for Jim taught theology in English—a 'tongue not understood of the people.' His son was a bright lad, and took pleasure in seeing our labours, and in turns assisting. His daughter—Passa-wulla-cuds-keep-a—was intelligent and very pretty ; a great pet with my family. To keep these a longer time for education, I much desired and asked Jim to allow it. Jim said, 'I, your daughter, ma girl, stay with my daughters ; eat, sleep, live, learn with them. Oy Hy, very good girl—cook, make shirt, wash for you.' 'Very good. Let your daughter stay with me.' 'Yess ; very good. Your daughter go with me, my daughter stay with you.' A bargain whose advantages methought were all on one side, I need not say whose. The son could not remain, because he would cry too much if parted from his parents ; so Jim returned and his family, and we saw them home.

In Woollya, his native cove, we stayed four weeks, every day in intercourse with natives. We constructed a house of indigenous materials, after our fashion, to improve their architecture. We distributed a large quantity of garments amongst them, as payment for assistance. We went alone in their forests ; we trusted our boat, our lives, in their hands, and neither feared, nor had reason to fear, any ill from them.

Our late guests reported favourably, so that, had we desired, we might have filled our craft with willing emigrants ; but we selected nine—three married men and their wives, the child of one with a wondrous name—Ky-at-tee-gat-t-a-moo-too-mowl-keep-a—and two lads. We should have preferred all young people, boys and girls ; but girls are married on reaching puberty, and boys are by their parents reported too soft-hearted. 'They cry too much.' The lads we did bring were characters—the elder was very industrious, the younger very intelligent, quite a botanist.

These nine in two days came to Cranmer. Here they were received most gladly. The men were put under one of our catechists, the women were commended to our wife, and the lads shared our and the senior catechist's instruction, whilst all were constantly visited or visiting among us. They rapidly improved in manners; to imitate us was their passion. Our dress, our habits, our worship they copied. Everything, in short, they tried but our industry. Only one was up to this—the elder lad; and his reason was better than his reasoning: 'Englishman works a great deal; I work a great deal, therefore I am an Englishman.'

I could tell many anecdotes of these people, but time forbids.

With a store of new thoughts, new feelings, new words, and a box full of new clothes, they at the end of the set time—nine months—went back. Many presents for our known and named friends were sent at the same time, and quantities of clothes for unknown people, chiefly cast-off garments given to persons on the river Plate interested in our mission.

Soon after the vessel reached Woolla again, seventy or eighty canoes gathered to this place, and mustered 300 or 400 persons. The things from Cranmer excited much cupidity—to possess them became the dominant thought—and Sunday, just after the schooner's arrival, became the opportunity. Mr. Phillips, catechist, with our captain and crew, went on shore to worship among them. While they were so engaged, the natives fell on them with stones and sticks and killed all, being eight men. The cook left on board, saw from our schooner's anchorage, a quarter of a mile distant, what occurred, jumped into the remaining boat, and sculled ashore. Then he climbed a tall tree, and waited to see what they would do. They came to the schooner, and in a short time carried off and destroyed everything movable. Our cook ran off into the interior for four days, then he took the coast again; in twelve days more he got into a canoe, and, after having been stripped of his clothes, he was conveyed back to Woollya, when our former guests received him with every kindness and treated him hospitably for three months and a half. Then he was recovered and brought back by another vessel we sent for the purpose. Our craft was afterwards recovered, with her boats, uninjured, through the care of our native friends. One of them insisted upon bringing his wife to live in Cranmer, 'which,' he said, 'was his country, and Mr. Despard was his friend.' They came; they were taught to read, write, and work. They improved, particularly the man, wonderfully. They attended our worship, and learnt the main doctrines of our religion. They had none of their own; no notion of prayer, sacrifice, or any other religious rite. They knew nothing of creation, or of judgment, or of a future life. They thought the breath of a man went to heaven; but what for, and if it were to come back or not, they had no notion. In their country was no 'pray God book,' 'no pray God man;' 'child no ask father who made sun;' 'mother no say child, bad steal.' To speak of the dead is to say 'bad words.'

These young people read well in English, using the phonetic type, and wrote very neatly. They were very cleanly, industrious, and courteous. They gave thanks over every meal, prayed together every day, were scrupulous in keeping the Sabbath holy, and constantly—the man certainly—attended church, week days and Sabbaths.

I left them under charge of an excellent young man, whom I brought up from an orphan workhouse child, and he has fully sustained his duty. Since the new superintendent went out they have been over to their country with him and their pious friends, and through their explanations partly—partly through the recollection of good treatment when I was then in Cranmer—other natives and several of our old friends have gone over to stay for a season. To them Ocacocomchey, the man I spoke of, is a messenger of truth, and seeks to do them good by word and example in every way.

I have a firm faith in the accomplishing in due time of that work of change in the present and the future of these poor degraded wanderers, which is so earnestly to be desired. My brief experience among them supports this assurance."

Obituary.

THE LATE REV. CHARLES SPARKES, M.A.

Our readers will probably have already learnt the sudden death of our dear friend and predecessor in the editorship of this periodical, which took place at Chipping Barnet on April 20. We take the following from the *Barnet Press*:—

"We last week announced the melancholy intelligence of the sudden death of our highly-esteemed curate, the Rev. Charles Sparkes, which has cast a gloom over the whole neighbourhood. Some account of one so universally respected will, we are sure, be acceptable to many.

Charles, the son of the late Commander Sparkes, R.N., was born at Portsmouth on the 2d of January, 1807. Of his school-days nothing particular is known. He subsequently entered St. John's College, Cambridge, and on the completion of his academical course, took honours as a junior optime in the year 1829. After leaving the University, he was ordained Deacon (about the year 1820) by Dr. Bathurst, then Bishop of Norwich, the Rev. James Royle, of Wareham, giving him a title. He took Priest's orders the following year. Some time after this he was appointed to the curacy of Barningham, Suffolk, by the Rev. G. Hunt, the father of G. Ward Hunt, Esq., M.P. for Northamptonshire, to whom Mr. S. acted as tutor, and whose esteem and friendship he retained to the last, Mr. Hunt attending the funeral at great inconvenience to himself that he might pay this last tribute of respect to his departed friend. From Barningham Mr. Sparkes went to Chesterford, near Saffron Walden, to take charge of the parish during the absence of the rector, the Rev. Lord C. Hervey, who was compelled to leave on account of ill-health. The esteem in which he was there held cannot be more strongly expressed than in the words of Lord Charles, who, on hearing of his decease, wrote to express heartfelt sympathy with his widow, and 'deep attachment to one of the most single-hearted, devoted, and loveable men I ever met. The feeling of grief is not confined to our house, but it is felt as a great

sorrow throughout this parish, where he is remembered with lively affection, as well as respect.' It must be nearly twenty years since Mr. Sparkes left Chesterford. At the expiration of this engagement, he was urged to accept the curacy of Clapton, near London, under similar circumstances to the incumbent, the Rev. James Powell, being seriously indisposed. He likewise, he gained the deep and lasting affection of all classes. After the decease of Mr. Powell, the Rev. C. B. Dalton, then rector of Lambeth, gave him the incumbency of St. Mary's, a poor and populous district in his parish. The poverty of the living, and the urgent claims of thousands of poor, were too much for his conscientious and sensitive mind, so he ultimately resigned it, again to go back to the life of a curate. After this he came to Barnet, where, during the nine years he lived among us, he won, as in all other places, the affection of many, and the good opinion and esteem of rich and poor. He was married January 31, 1864, at Barton-on-Humber, to Catherine, fourth daughter of Benjamin John Esq., late of Newcastle-on-Tyne, by whom he had two children. For several years he was editor of the *Colonial Church Chronicle*, which he carried on with great labour and pecuniary loss to himself, borne cheerfully for the sake of the great cause of Christian Missions, which he had much at heart. He rendered great service to the *Society for the Propagation of the Gospel in Foreign Parts*, and was highly esteemed by many of its influential supporters. The highly-valued secretary, the Rev. Edw. Hawkins, followed him to the grave. On Monday, the 25th, his body was interred in Hadley Churchyard, amid the regrets of a large assembly of people. The closing of many houses and shops in the town, the numbers who followed, the crowded church and churchyard, and the attendance of the neighbouring clergy and friends from London, among whom was the hon. member for Northamptonshire, all show in what esteem this good man was held.

Mr. Sparkes was a man of considerable abilities and attainments. He was remarkably humble, high-minded, and conscientious. As a friend he was loving, faithful, and constant, in all the changes of life. He was a devoted, attached member of the Church of England; a conscientious, zealous, and consistent clergyman, and never forgot the duties of his sacred calling. Though oftentimes full of life and buoyancy of spirit, he never lost sight of holy things, but always had a deep sense of his responsibilities.

Mr. Sparkes leaves a widow and two young children to mourn his loss. His aged mother, now in her ninety-third year, has survived him. At the funeral, a meeting of friends was held at the house of Mr. Bryant, to consider in what way they could best show their respect for the deceased and sympathy with his widow and children, for whom there is a slender provision. A committee was formed, and a subscription is being made for the purpose of raising a fund for their benefit."

The efforts of the committee have not been altogether unsuccessful. Contributions will still be thankfully received by the Rev. W. Bullock, Pall Mall; the Rev. R. Gregory, St. Mary-the-Less, Lambeth; R. E. Esq. Stoke Newington; or any other member of the committee.

Reviews and Notices.

DR. PUSEY *on the Privy Council Judgment* ; reprinted from the *Record*.
Oxford : J. H. & J. Parker.

A Litany of our Lord's Warnings (for the present Distress), by the
Rev. J. KEBLE. Oxford : J. H. & J. Parker. (Cheap edition, without the Preface.)

An Office of Intercession for the Church ; with Preface and Appendix.
By the Rev. P. G. MEDD, Fellow and Tutor of University Coll.
Oxford. Oxford : J. H. & J. Parker.

Christian Union, a Condition of Missionary Success : a Sermon by the
Rev. A. A. DAWSON, Irish Secretary, S.P.G. Dublin : W. McGee.

ALL these publications have respect to the state of the Church of England in reference either to the danger attending the vindication of her orthodoxy, or to her unhappy estrangement from much of the Catholic world, or to both of these circumstances together. Those from the pens of Dr. Pusey and Mr. Keble must be well known to most of our readers, and ought to be in the hands of all. The following paragraphs, in the preface of Mr. Keble's book, are worthy of the gravest consideration :—

“ Yet until God's good providence shall have somehow taken off the burden which the late sentence has brought upon us of the English Church, by enabling us entirely and with full authority to annul that sentence, and make it be as if it had never been, the effect of it will remain, not only as a scandal and reproach to us throughout Christendom, and as a provocation to restless and fretful spirits, otherwise inclined to separate from us ; but still more frightfully in ways which we shall not know of, until we have to measure the amount of the mischief by the souls which it shall have helped to ruin. In this view it may reasonably be felt as even more shocking and calamitous than what we have before had cause to complain of from the same most inadequate tribunal : inadequate in such causes, I do not say from anything in the persons of those composing it, but from the principle on which it was constituted, and the rules by which it holds itself bound. There have been three arrows from the same quiver. First the decision in the Gorham case ; next that of Dr. Lushington in the Court of Arches, preliminary to this Appeal, whereby among other things it is made lawful for a clergyman to deny the prophetic character of the Old Testament (which decision is indeed due to this Court, being expressly grounded by the Judge on the rule laid down in the Gorham case) ; and lastly, we have this third judgment, which besides the other grave points with which it deals, does by its exposition of the word ‘ everlasting ’ equal the first surely in rash disregard of Church authority, and the second in daring contradiction of our Lord's own words ; while it surpasses both in its direct and most disastrous tendency to corrupt and ruin the souls for which Christ died.

One is reminded that when the Gorham judgment was made known, besides the special error it was thought to sanction, one main ground of remonstrance was, the Court being of necessity bound to exclude Holy Scripture and Consent of Antiquity in judging of great questions of faith; whereby, it was said, *We might one day find ourselves, as a community, deprived of our faith in the inspiration of Holy Scripture, or in the eternity of hell torments.* See here both anticipations verified in a single document.

Under these circumstances, and considering the many other dangers and sorrows which surround us, an invitation to unite in intercession for ourselves and our Church cannot be unseasonable; and if the compiler is right in supposing that the one point above dwelt on is paramount to all the rest in its immediate bearing on the salvation of souls, the choice of it as the special subject of a whole Litany will not seem unnatural. Thoughtful persons, it is hoped, will find in this Office suffrages which will apply to the several matters, on which we are bound at present in our several stations to be anxious and watchful,—to the integrity of the Prayer-book, to the protection of the Clergy and Universities from unbelief, to the strengthening what little remains of godly Discipline, and to the support of those contending for the Faith in the Colonies or elsewhere.

But it is one thing to feel deeply the duty of combining, in prayer and in all other lawful and prudent ways, to get rid of an oppressive and dangerous institution, and of the heresy and schism in which it has well-nigh involved us; another thing, to see clearly what may be wisely substituted for it. And it is hoped that such as may think well to use this Litany in whole or in part, will understand themselves to be interceding very especially for those to whom providentially Church legislation appertains; i.e. I suppose, for ‘the Parliament of this realm, with the Convocation thereto annexed.’ Let us pray that they may be guided to some plan, which shall combine in those who are to decide in spiritual causes, especially in the last resort, judicial training with theological knowledge; which shall enlarge the standard of judgment, by admitting Holy Scripture and the consent of the undivided Church as a kind of common law for interpreting what might otherwise be doubtful in our formularies; and which shall religiously reserve to the Bishops, singly or in council, their old canonical and constitutional prerogatives.”

Mr. Medd, also, in introducing his Intercessory Office, speaks in the same strain on this subject as Mr. Keble has done. He gives, moreover, a statement of what appears to him to be the chief means for that “great object of Reunion, which no thoughtful person can doubt to be, in these days, the deepest, *sorest* need of the Christian Church” :—

“They are:—First and foremost, to cultivate a spirit of real charity and forbearance towards all those who own the Lord Jesus as their Saviour, and worship Him as their God, whatever other differences there may be between ourselves and them, and studiously to avoid all bitterness even whilst pointing out how their unauthorized additions to, or deductions

from, the divinely-revealed deposit of truth have been the sad occasions of heart-burning and division.

Secondly, to endeavour to make ourselves better acquainted with the past history and present condition of other Christian bodies, that we may the better discern their essential oneness in faith with ourselves.

Thirdly, to remember that the striving after an unnecessary uniformity in those things which are not of the essence of the Faith, but are, and always have been, diverse, 'according to the diversities of countries, times, and men's manners,' not only is not the way to, but is often the most serious hindrance to, true unity.

For perfect intercommunion between the Churches of, say, two different countries, it cannot be necessary that either the structure, the wording, or the language of their formularies, or their mode of celebrating Divine Service, or even the precise wording of their Confessions of Faith, should be absolutely one and the same. What is really wanted is that the members of one national Church, when within the territorial limits of another, should be recognised as Christians, and as such admitted to communion; and, secondly, that common deliberation and united action on the part of their several Episcopates should be possible when occasion required. Once given the one Catholic Faith and the one Catholic Polity, which are the only true bases of communion, and then for its particular usages within its own borders, in manner of worship or of teaching, each national Church is responsible for itself, and only to the Divine Head of all. It cannot be doubted, and it is the most saddening reflection which is forced upon the mind, in regarding the present, and during many centuries the past, condition of Christendom, that the claim of absolute and exclusive infallibility advanced by the Papal Church, and by consequence of absolute submission of all other Churches as the terms of reunion, is essentially schismatical, and is indeed the main cause of the present divisions of Christendom.

Yet more saddening still perhaps is the conviction, which is the almost inevitable result of a study of the past history and present temper of the Roman Church, that this claim on its part will never be abated; and that the only hope of an ultimate reunion of the now separate branches of Christendom is in the possibility of the Episcopate in national Churches at present within the Roman obedience asserting their independence of that see, and their right to revise their own Formularies and Confessions after the primitive model, as the Church of England did at the Reformation. . . .

Lastly, the chief means, and yet within the power of all of us, whereby we may assist in bringing about that glorious consummation, the reunion of Christendom, is *earnest and constant prayer*. It is with a view to assist in the performance of this most necessary duty of Christian patriotism that the following 'Office of Intercession for the Church' has been compiled."

The Sermon of Mr. Dawson's, founded on the great text for Unity, St. John xvii. 20, 21, well observes—"Until our sympathies have been drawn out so as to embrace at *least* all Christians, it is not likely that they will be able to take a wider range, and include all mankind. This is the ascending scale taught us by Christ Himself; for while He prays

first for His Church, He does not stay even there, but prays that through it the world may believe." The preacher points out the contrast of the text to the notions of some in our days who think, like a Scotch dissenting member of Parliament, whose words he cites :— "That there has been a great deal of unnecessary lamentation expended over the divisions among Christians. Instead of mourning over them, I rather like them ; for unless the intellectual constitution of man were completely changed, the body of professing Christians would only be held together in a grand ecclesiastical corporation either by a powerful coercion or a genteel hypocrisy !"

We find from Mr. Dawson that in Ireland the contributions to the "Two chief Missionary Societies together do not exceed 8,000*l.*, while the endowments of the Irish Church amount to 580,000*l.* per annum ; in addition to which the good people of England give us some 30,000*l.* per annum to help us to discharge our duties to our Roman Catholic parishioners. Of this 8,000*l.*, 2,000*l.* only falls to the share of the Society for the Propagation of the Gospel, although we owe it a peculiar debt of gratitude for its care for the emigrant members of our Communion."

Well may it be added—"These figures are suggestive and startling," but we are glad that the cause of the last-named Society has such an able advocate in Ireland as Mr. Dawson, and the increase in its Irish income which has taken place since his appointment to his present post is, we hope, an argument for even yet better things in the future.

The Christian Remembrancer for April (Mozleys) devotes a more than usual amount of space to the topics with which our own pages are concerned. The opening article, "Africa and the Church," speaks more hopefully of the prospects of the Abyssinian Church than would probably have been the case had the writer learnt the intelligence which has been subsequently received, of an insurrection threatening the destruction of Theodoros, and of an unhappy collision between that monarch and Messrs. Stern and Rosenthal, agents of the London Society for the Promotion of Christianity among the Jews. Those missionaries appear to have given offence by attacking the Abyssinian Church, in violation of the pledge to the contrary which Bishop Gobat had given to the king, and has himself, we believe, faithfully kept so far as his own power extends. The notice of Dean Goodwin's "Memoir of Bishop Mackenzie," and the paper on "New Zealand as it was and as it is," are well-written and full of interest. There is also an article on "Intercommunion with the Eastern Church," at the authorship of which we think we might very safely guess. We observe

some things in it which we do not like ; for instance, while we could tolerate the Infant Communion of the Orientals, we could not wish the adoption of that custom among ourselves ; nor can we subscribe to the sweeping statement that " the attempt at union between certain of the German Reformers and the See of Constantinople, in the middle of the 16th century, had *no common ground to go upon.*"

The Idle Word : Short Religious Essays upon the Gift of Speech and its Employment in Conversation. By E. MEYRICK GOULBURN, D.D. &c. &c.

Four Sermons on Subjects of the Day, preached in the Church of John the Evangelist, Paddington—The Inspiration of Holy Scripture, The Word of God a Seed, Experimental Knowledge of the Scriptures a Dispensation from Inquiry, Everlasting Punishment ; with a Preface on the "Oxford Declaration." By E. MEYRICK GOULBURN, D.D. &c. &c. (Rivingtons.)

THESE Essays and Sermons are like everything which we read by Dr. Goulburn, original and scholarly in the way in which their subjects are handled ; but the Preface to the latter book is an apology for not signing the Oxford Declaration, of which the arguing seems to us more singular than cogent.

Lyra Messianica : Hymns and Verses on the Life of Christ, Ancient and Modern, with other poems. Edited by the Rev. ORBY SHIPLEY, M.A. (Longmans.)

WE are glad to be able to speak of this rich collection without such a complaint as was drawn from us by certain translations unwisely admitted into Mr. Shipley's *Lyra Eucharistica*. To all, who duly appreciate the historical aspects of Christian devotion, this handsome volume will be welcome. Most of the treasures of early and mediæval hymnology are here to be found in a fair English setting ; many, for the first time, drawn from the old rituals of England, France, the Netherlands, the North, the East, &c. Among the pieces of more modern date are specimens of the poetry of the Swedish and German Reformations, and the best of the recent English compositions.

Psalms, Lessons, and Prayers, &c. (Bell and Daldy) the well-known Manual for Household Worship, by the Rev. ERNEST HAWKINS, has reached an eighth edition.

Two more volumes of *Tales Illustrating Church History* (J. and J. H. Parker) have been issued—Vol. V. Northern and Eastern Europe ; Vol. VI. Asia and Africa. The former contains five tales—two of the Greek Church, two of the Scandinavian, and one of the struggles of the early Christians in the time of Diocletian ; and the latter also contains five stories—one of the Decian persecution, one a history of the Nicene times, one a sketch from Georgian Church History, one of Mediæval Nestorianism, and one of Jesuit Missions to the East. In the former of these volumes—though justice is done to the Church of Sweden—we regret to notice some exaggerated complaints against the Reformation in the remainder of the North. In other respects, these tales, like their forerunners, are excellent.

Colonial, Foreign, and Home News.

SUMMARY.

It is said that the consecration of the three Bishops of Peterborough, Tasmania, and the Niger Territory, will probably take place in Westminster Abbey on St. Peter's Day, the 29th of June.

Our correspondent, K. T., asks us to print the following "contrast ;"—possibly we may be able to chronicle a different one in a few years ; let us hope and work for it:—

"The income of the *Society for the Propagation of the Gospel* for the past year is stated at 89,000*l.*, while that of the *Wesleyan Missionary Society* is just over 150,000*l.*, and the sums promised to its Jubilee Fund amount to 173,000*l.* ! Dissenting Missionary Societies have their special funds, so that the Church of England must not depend too much on her special contributions to various dioceses to lessen the shame of the above contrast."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL. *May 21st.*—The Rev. J. Kempe in the chair. Grants were voted for the year 1866 to the dioceses of Nova Scotia, Fredericton, Montreal, Toronto, Huron, Ontario, Rupert's Land, Brisbane, Prince Edward's Island, and Newfoundland ; in most cases with a slight reduction on the amount of the corresponding grants of former years, and in every case with notice of an entire revision of the scale of grants after the expiration of the year 1865. An additional grant of 100*l.* in excess of that voted last month was made to the diocese of Natal, to meet a special benefaction from a private source of equal amount. The sum of 150*l.* was voted, from the special fund, to be placed at the control of the Continental Chaplaincies Committee, on the understanding that all grants made from this sum be reported to the board. The Standing Committee's recommendation that 500*l.* be granted in aid of the endowment of a Professorship of Divinity at Trinity College, Toronto, provided that 5,000*l.* be raised in

the colony for the general purposes of the college, was then put, and led to much discussion. An amendment was moved that the proposal be referred back to the Standing Committee, with the view of inquiring into the possibility of increasing its amount. The amendment was lost by a majority of 2:—for the amendment, 14; against it, 16. Next came the vexed question of the byelaws which regulate the filling up of vacancies in the Standing Committee. The new versions offered by the Standing Committee of Byelaws 6 and 7 were proposed and agreed to; but the Board thought it best to postpone deciding on the adoption of the two byelaws offered in place of No. 8 until the month of November next.

THE PROJECTED ETHIOPIAN MISSION.—A correspondent inquires of us:—"Has any action been taken, or is any likely to follow up, Captain Speke's noble proposal for the commencement of a mission to Equatorial Africa?"

We are enabled to tell him that an association, which will embrace this among its objects, will soon bring its plans before the public. It is hoped that, from the start, the mission will be shared in by the Scandinavian (and, perhaps, also the Scottish) Church, working in harmony with our own, as was the case with the old Tranquebar Mission of the *Society for Promoting Christian Knowledge*. In view of this, as well as of other special circumstances, it will probably be thought better to adhere to the plan of a distinct organization than to accept such a proposal as that made by the Rev. W. Knight in the *Church Missionary Intelligencer*. Mr. Knight's well-meant proposal, however, serves to show the widening interest felt in the subject. It is as follows:—"Captain Speke has laid before the public the brief outline of a scheme for Christian Missions to Karagué and its neighbourhood, but his plan requires far more explanation and discussion before a decided opinion can be formed on it. And, moreover, though I have learnt from our Committee not to look coldly on any evangelistic scheme properly and prayerfully matured, it is impossible not to deprecate the formation of any new societies as being both wasteful and indiscreet. Moreover, the *Church Missionary Society*, under God, opened the country to the knowledge even of modern Europe, and has a right, if it can, to occupy it. And, surely, it can occupy it. The mean temperature of these regions is only 68°, six degrees less than that of the Singhalese highlands about Kandy, while that of the Yoruba is 81°. Captain Speke tells us that he traversed the whole distance in woollen clothes. The elevation of the plateau makes it remarkably salubrious for the tropics; and the false notions of this portion of inter-tropical Africa have been dispelled by Captain Grant's valuable table of the climate of the countries bordering on the Lake Nyanza, deduced from a year's daily observation."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, May 3d, 1864.* The Bishop of St. Asaph in the chair.

The Rev. Dr. Currey, the Commissary of the Bishop of Newcastle, stated that the Diocese of Newcastle, New South Wales, as originally

formed, 1847, extended along the coast 800 miles, and reached inland about 700 miles, lying to the north of the Diocese of Sydney. The present Bishop, as the population rapidly increased, soon devoted his effort to a sub-division of his vast diocese. The see of Brisbane has already taken off the most northern portion. After this diminution, the Diocese of Newcastle still includes five degrees of latitude, and extends inland several hundred miles. The Bishop now proposes to form into a new Diocese that portion of his present Diocese which lies north of latitude $31^{\circ} 41'$, the new see to be called the Bishopric of Grafton and Armidale. The population of this district is about 30,000; but the number of new settlers is large, and the population rapidly increasing. The scheme has been approved by the Colonial Secretary and by the Archbishop of Canterbury. A gentleman possessed of property in the district, Mr. Clerk Irving, has come forward with the noble gift of 2,000*l.* and the Bishop of Newcastle guarantees that 3,000*l.* more shall be forthcoming in the colony for the endowment of the see. He considers that the sum to be provided should not be less than 10,000*l.* The Colonial Bishopric Fund will supply 1,500*l.*; the remaining 3,500*l.* must be raised in England. Of this sum, it is hoped that the *Society for Promoting Christian Knowledge* will, at the June meeting of the Board, grant 1,000*l.* to be paid when the 9,000*l.* from other sources is secured for the endowment of the new see. The Bishop of Newcastle has munificently offered to provide 500*l.* from his own resources, besides the 5,000*l.* guaranteed in the colony, if the sum of 10,000*l.* cannot otherwise be made up.

CHURCH MISSIONARY SOCIETY.—The Annual Meeting was held on May 3d, in Exeter Hall; the Earl of Chichester, the President, took the chair. It was stated that the total income of the Society for the past year had been 134,247*l.* including 1,745*l.* which was a special fund for India. The total ordinary expenditure had been 133,777*l.* with 12,016*l.* charged to India fund, making the total expenditure 145,794*l.* The local funds raised for the Missions, and expended there independently of the general fund, were not included in the foregoing statement; they amounted to about 20,000*l.* making a grand total from all sources of 154,247*l.* The number of clergymen employed by the Society was 269; of European laymen, schoolmasters, lay agents, printers, &c., 22; European female teachers (exclusive of missionaries' wives), 10; native and country-born catechists and teachers of all classes not sent from home 1,983; number of communicants 1860, 19,828; 1861, 21,064; 1862 21,261; 1863, 18,110. The Society had 140 stations. It had also withdrawn from 77 stations, chiefly added to parochial establishments in the West Indies, or transferred to the native Church in Sierra Leone containing 10 native clergy, 4,356 communicants, and 12,866 scholars.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

JULY, 1864.

THE CONSECRATION OF THE FIRST MISSIONARY BISHOP
OF THE NIGER.

By the time when our readers see these words we hope that the Church of England will be able to congratulate herself, or rather to thank her all-gracious Head, for the fact that she possesses among the Episcopate of her communion a Negro. On the 29th of June, St. Peter's Day, we hope that the aged walls of Canterbury Cathedral will have witnessed, in the consecration of a Home, a Colonial, and a Missionary Bishop, an event as remarkable and stirring as any which it has hitherto beheld, not excepting even the tragic end of the strange career of Thomas Becket. That any Bishop should be consecrated at Canterbury is an interesting, if only because an unusual, occurrence; the consecration of a Bishop to a Colonial Diocese which, like Tasmania, has attained (as it were) its majority, and is henceforth comparatively independent of extraneous aid, is mark-worthy; but the consecration to the Apostolic dignity of a Negro, of one who has been a slave, and that too—we would say it without offence—at the request of the *Church Missionary Society*, constitutes, indeed, an epoch in our ecclesiastical annals.

In a letter addressed to the Archbishop of Canterbury, the Committee of the *Church Missionary Society* pointed out—

“That the foundations of a Native Church in Western Africa were laid more than fifty years ago by the devoted and self-sacrificing labours of European missionaries; that the Church had been gradually extended and brought to maturity by a succession of European and native labourers, till

NO. CCV.

at present it may be estimated at nearly 20,000 members, comprising twenty-two native ordained ministers, and eighty native teachers and catechists; that the native Christians are chiefly resident in the colony of Sierra Leone, where nine parishes have been formed under as many native ordained ministers, these ministers being independent of the *Church Missionary Society*, and under the direct superintendence of the Bishop of Sierra Leone, and wholly supported by the contributions of their people; that other native members of the Church have settled at various points along the coast, while at Lagos and Abeokuta, 1,300 miles from Sierra Leone, another native Church, comprising nearly one-fourth of the whole number of Church members, is rising up, under the pastoral care of European missionaries and native ministers—the latest accession to the Christian Church being on the banks of the River Niger, 1,500 miles from Sierra Leone, where none but native ministers and teachers have yet laboured, and where between 100 and 200 converts have been collected. The diocese of Sierra Leone comprises only the British colonies on the coast; and as the Bishop resides in Sierra Leone, the western extremity of the diocese, Episcopal visits to the distant colony of Lagos are necessarily rare, and to parts beyond the limits of the letters patent, especially to the River Niger, hardly practicable. Hence many native teachers are waiting for ordination, and many converts of long standing are deprived of the rite of Confirmation.”

Under these circumstances, the Committee represented to his Grace the need of providing for the more frequent exercise of Episcopal functions in the eastern portion of the coast, especially for the Missions in the interior, and for the full development of the Niger Mission. And the Archbishop at once signified his concurrence with the Committee's suggestion that—“on the provisions of the Acts (*viz.* 26 Geo. III. c. 84; and 5 Vict. c. 6) which enable the Archbishop of Canterbury, with the Queen's licence, to consecrate Bishops for countries beyond her Majesty's dominions—the Rev. Samuel Crowther should be consecrated a Bishop, to exercise Episcopal functions in the countries beyond the limits of her Majesty's dominions in Western Africa.”

The history of Bishop Crowther, extending over fifty years and more, from a state of abject servitude to his present position, is a very romantic one, and attracted, we are told, the attention of the Queen and the late Prince Consort, by whom he was graciously received at Windsor on one of his visits to this country:—

“His original name was Aljai, and his family lived at Ochugu, in the Yoruba country, 100 miles inland from the Bight of Benin. In 1821 he was carried off by the Eyo Mahometans, was exchanged for a horse, was again exchanged at Dahdah, and cruelly treated, was then again sold as a slave for some tobacco, was captured by an English ship-of-war, and landed at Sierra Leone in 1822. He was baptized in 1825, taking the

the Vicar of Christ Church, Newgate Street, Samuel Crowther. He married Asano, a native girl, who had been taught in the school with him. He was then for some years schoolmaster of Abeokuta, and subsequently accompanied the first Niger expedition. In 1842, he was sent to the Church Missionary College, Exeter, and was ordained by the Bishop of London. In 1854 he headed the second Niger expedition, of which he has written a very interesting account. He has since been an active clergyman at Akassa, and has translated the Bible into Yoruba, and has undertaken various other literary and religious character for the benefit of his African brethren."

It has been the career of the man whose name is now added to the list of our Missionary Bishops—to the roll in which have already figured those of Mackenzie, Patteson, Staley, Tozer, and Twells. It is, though not surprising, that the *Record*, in announcing the consecration for this consecration was being made to the Archbishop, fell into the error of asserting that the jurisdiction of the new Bishop would not extend to European clergymen. This is by no means the first of the *Record's* misapprehensions respecting Missionary Bishops.

But it is surprising, and not amusing, that a clergyman should have found it necessary to object at Oxford to the conferment on Bishop Crowther of the usual honorary degree of D.D., on the score that the African race was at too low a stage of human development. As to this, at large, nothing is more fallacious than sweeping generalizations which confound in one common level the Bojesman and the conquering tribes and the conquered; and even of its inferiority there is among many of us, we believe, too great a depreciation. Especially is their disinclination to work exaggerated. One who knows, from his long residence in Western Africa, writes

"As to the measure of his needs, the Negro is really industrious. He is not behind like other men do—English poor, Irish poor, German poor, but his hut is never half-finished, broken, awry, incomplete; it is perfect. When he plants, he does it earnestly, thoroughly. . . . Whatever he does, he does with energy, according to the traditional custom of his country."

Whatever may be thought of the present state of the race at the present time, even of its highest tribes, it surely was as illogical as it was unjust thus to object to the academical distinction of an individual belonging to it. There have been black men of profound learning well worthy of their high ecclesiastical places, in both the Eastern and the Tridentine communions.

Heartily congratulate the *Church Missionary Society* on having taken a step which will for the future help to vindicate it from the

charge of indifference to Episcopacy. There may exist a diversity of opinion as to the propriety of invariably *commencing* a Mission with the placing of a Missionary Bishop at its head ; we, for our own part, are prepared to concede that in late discussions on this subject, there have been some exaggerated, some questionable, assertions, and hence some regretted misunderstandings. But we are now shown that the "committee-system" recognises the necessity of setting to itself a limit ; and if so, it can challenge from its opponents the same toleration as a permitted anomaly which was conceded to the Iona collegialism of old.

We trust that the consecration of Bishop Crowther will prove a precedent quickly fruitful in results. On the same grounds, the increase of the converts, the distance from the established See, are to be urged at once the consecration of Bishops for Tinnevely and Lahore ; though in India, indeed, there is not the same necessity for immediately conferring the Episcopate on men of the native race, and (as Bishop Cotton has clearly shown) it would be at present extremely injudicious. There is, however, a plain call for the elevation to the apostolic dignity of another native in Africa, and on the same side of that Continent as the region to be supervised by Bishop Crowther, though separated from him by a mighty distance and impenetrable natural barriers. We do not speak now of the Pongas Mission ; the turn of that will come in due time, nor long either, if the labours of Mr. Duport and his zealous colleagues are allowed to be continued by the Providence which gave to those of Leacock and Neville an end which only faith forbids us to call untimely. We speak of Liberia, on the progress and prospects of which we have more than once written in these pages, and the conduct of whose Negro clergy we have defended ; if our sister church in the United States would prove to the Anglican, and to the Catholic, world, that her eyes also are colour-blind, then—with all caution and godly jealousy, but without unnecessary hesitation or delay—let her advance to bestow her apostleship upon some native Liberian clergyman. Let her do this, and the reflex action of the blessed deed will be felt by her at home. Not much longer will black rectors be inferior to white in the franchise of her convocations ; not much longer will Rome in the United States advance by her equal treatment of all colours before her altars a better claim to the Catholicity and Apostolicity, where there is neither "Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free."

Who knows what may be the result in Africa of this consecration of Bishop Crowther, even in our own lifetime ? Only let us consider

the reverses and disappointments which at present make
ght of it melancholy ; and then let us be bold to believe
ertions, and prayers, and alms, will, if adequate, according
city and our privileges, enable us to see the commencement
ious time when, everywhere throughout Africa, the cross of
kinsmen of Simon of Cyrene shall cease to be the mere
ering, and become the cross of salvation and Christ.

Correspondence, Documents, &c.

COMMUNION WITH THE EASTERN CHURCH.

nk that the following letter from a Russian correspondent of
ord may be interesting to your readers ; particularly as it con-
mion to the recent visit to Russia of the Rev. J. W. Young,
ry of the Committee of the Convention of the United States
me with the Russo-Greek Church, and to the collection of
which that Committee has issued.

allow me to avail myself of this opportunity of saying, that
appy to forward the pamphlet containing those papers to any
ll apply to me for it. It brings down the history of the move-
end of last year. Yours faithfully,

GEORGE WILLIAMS.

ge, Cambridge, May 20.

" St. Petersburg, 23d April (May 5).

pon that in order to oppose Catholic propagandism in the pro-
he west, we relied more upon the support of the Orthodox
on that of the bureaucracy.

now *Gazette* publishes on this subject a leading article, from
ract the most striking passages, summing up the rest.

Roman Catholic Church, endowed as it is with an ardent spirit of proselytism.

‘No! neither Ultramontane propagandism, however great the power of its organization, nor the Polish kzendys (priests) can be really dangerous to the interests of our Church; just as the elements of revolution, from whatever direction they may come, will have no effect upon our political organization. The extreme control exercised by the bureaucracy, the habit of trusting in everything to the support of the police—in these lies the danger!’

‘Catholic propagandism, in spite of the help of its militant orders, in spite of its unscrupulousness in the choice of its means, has not succeeded in encroaching on Orthodox ground. There is no doubt that our Orthodox Church could but win, if she were left free to try her strength against the Latin element.

‘Foreign theologians already direct their thoughts to the East, and begin to suspect that the Orthodox Church is called to serve as a basis and pledge of the unity of worship. The spirit which animates it begins to exercise a certain attraction upon the religious sentiments of foreigners who are partizans of unity, although these sentiments have had too few opportunities of manifesting themselves.

‘*A propos* of this, we may quote the opinion of a priest of the English Church, who has come over from New York to Moscow for the purpose of studying the institutions and rites of our Church, and of entering into communication with its ministers.

‘He has communicated to us a memoir, in which he explains to us the views of the members of his Church. Among the questions raised in the bosom of the English Church, says this memoir, there are few whose importance equals that of union with the Church of the East. As we study its history and become acquainted with it, the authority which it exercises seems to us more comprehensible, and we wish more warmly to enter into relations with it. We have wrongly fallen into the way of looking upon the Latin Church as the cradle of Christianity, and as the most ancient church by its organization and traditional authority. We have forgotten that the Romish Church is but a separated branch of the Greek Church.

‘In spite of the terrible shock which separated the two Churches, the Eastern Church has remained the faithful guardian of primitive traditions; she awaits that epoch in which Christianity will enter upon a new track, in order to end in unity and in general peace. We have hailed with joy the decision of our Church to seek to enter into relation with that of the East. We cannot but think that the latter will be enabled to acquire an independent position with regard to the State. Penetrating herself with the principles of vitality which she contains, and with the destinies that are reserved for her, she cannot but feel the need of occupying in Christendom the place to which she has a full right.’

For my part, I may add that the expression of these wishes is cast in terms too vague for a clear idea to be formed of the real aspirations of the English Church, as to the way in which she intends entering into relation with the Eastern Church; but it is nevertheless a significant symptom, especially considering the estrangement inspired by the manœuvres of a

fraction of the Catholic Church and the tendencies to absorption does not yet seem ready to renounce.

the advice of the *Gazette of Moscow* to grant more independence clergy, it is unquestionable that it would be wise to follow it, on that the priests should confine themselves to the exercise of the devolving upon them, and should not aim at playing a political role, considering the peculiar organization of our Clergy, is scarcely needed.

nevertheless, well to take the necessary measures for making it clear that this should ever happen in any case, for we should thus be among ourselves what we blame with reason in the Catholic Church.

MISSIONARY WORK AMONG EMIGRANTS AT LIVERPOOL.

Report of Fifteen Years' Missionary Work among Emigrants at the Liverpool," by the Rev. J. W. Walsh, gives a sketch of what has been done of late years to abate a crying evil.

multitudes who year after year have been quitting the British Isles for America and our Australian Colonies, the great bulk were either members of the Anglican Church, or at least were willing to receive the ministrations of her clergy. Driven for the most part by the desire to self-expatriation, the condition of them all was worthy of pity; but cold and heartless was the reception they usually met with on arriving at our great seaport towns. "Each person with whom they came in contact seemed only eager to swindle them out of their last shilling, and send them adrift on the less unkind ocean." Such was once the state of the poor emigrants, until the *Society for the Propagation of the Gospel* interfered in their behalf:—

seven years ago, when the tide of emigration was nearly at its height, the Society, with the sanction and licence of the proper ecclesiastical authorities, appointed a chaplain at each of the great seaports, Liverpool, Plymouth, Southampton, and Bristol. The special duties of the chaplains were to take the pastoral charge as far as practicable of the scattered sheep of Christ; to be a friend to them in their forlorn condition; to warn them of the snares and traps which surrounded them; to direct them to safe lodgings; to gather them together on the decks of the ships when about to sail; to celebrate the service of our Church, and to bid them at parting the Word of Life."

Walsh states that in the year 1849, in which he was first appointed chaplain at Liverpool, as many as 16,000 emigrated from that port. The state of the poor people committed to my care most miserably situated lodging-houses. Bad light, bad food, bad air, bad company, all attended the arrival in Liverpool of those who had just left the bright skies and green fields of the country, and the comparatively innocent pursuits of rural life. When I found at the outset upwards of 2,000 of my people crowded together at one time in dens which were then called emigrant

lodging-houses, my heart sank within me, and I thought I must give up the idea of being of any service, temporal or spiritual, to such vast numbers of people, under circumstances so unfavourable. Encouraged, however, to persevere, one ray of hope after another began to dawn upon my efforts. The Government Emigration Officers of the port, and the authorities of the town, kindly interested themselves in the cases of complaint which I was obliged continually to make to them. Stringent regulations were from time to time established for the internal management of the lodging-houses, and some check was put to the widely extended trade of fleecing the poor passing stranger.

On board ship, at the period to which I have alluded, I found even a worse state of things prevailing. In the between-decks and steerage might be seen, by the dim light from the hatchways, men, women, and children—old and young, male and female—berthed promiscuously, without regard to either age or sex. Their food was issued to them in an uncooked state. Those who were strong pushed their way to the cook-house while the young, the weak, and the aged were actually obliged to consume their provisions raw.”

Such was the order, or rather the disorder, on board emigrant ships sailing from Liverpool in 1849; and Liverpool was not the only port at which those barbarous scenes were exhibited. Mr. Walsh’s repeated representations on the subject to the government authorities, were corroborated by similar accounts from London, Plymouth, and Bristol. Ultimately a bill was laid before Parliament, with the hope of remedying those crying evils and was passed into law, “greatly through the exertions,” says Mr. Walsh with gratitude, “of Mr. T. B. Horsfall, Mr. Bramley-Moore, Lord Naas, Lord Herbert of Lea, and the Government Emigration Officers then stationed at Liverpool, one of whom (Captain Prior) is still amongst us being now chief of the staff.”

In 1852, the Passenger Act came into force, and since that time a complete change for the better has taken place in the condition of the poor emigrant, on shore and on shipboard:—“Passenger tickets, which before were in many cases but a mere delusion, now became legal documents for the security of the holders thereof. Bulkheads were erected between decks, for the protection of single females, and the moral benefit of all. Every article of food began to be issued cooked ready for use, and decency and order enforced under heavy penalties.”

It is to be hoped that the Society, which found in Mr. Walsh so energetic and successful a worker, will not relax its efforts on behalf of a class which must always be considered as having one of the first places in its claim upon it.

WHY SUCH DELAY IN BAPTIZING CATECHUMENS?

SIR,—I am desirous of offering a suggestion for the consideration of our excellent Missionaries, if you would kindly admit of my doing so through your pages. It is now the custom, when the Gospel is preached to the

heathen, and listened to by numbers who evidently take great interest in the Word of God, not to baptize any of those listeners until they have *given evidence* of a true repentance and real faith—not to administer the sacrament of Baptism but to those who seem to be the objects of a real conversion of heart. Was this the plan pursued in the first ages of Christianity, when we read of three thousand being baptized at the Apostles' preaching on one day? In the sixth century, Gregory the Great writes expressing his pleasure at hearing of ten thousand, in our own country, having been baptized in one year, after St. Augustine's arrival. Were not those earlier Missionaries right in not waiting for evidence of faith, but baptizing *into* the faith of Christ those who *believed* that Jesus is the Son of God and Redeemer of the world, and desired to become His disciples? Should we not follow the fathers as they followed the Apostles, and baptize the heathen as we baptize children, that they *may be* brought up in the faith of Christ crucified, instead of waiting till they *have been* so brought up? Are not our Missionaries, in this matter, under the influence, consciously or unconsciously, of some great error? Is it Calvinism, which leads men's minds to dissociate their expectations of Divine grace from the prompt and regular use of the Sacraments? If not, must it not be Pelagianism? For our Church teaches that to have "a will to do good works we must have the grace of God *preventing* us," as well as working with us when we have that good will; and is not that *preventing* grace given by the regenerating Spirit in Baptism? Should we, then, withhold Divine grace from any one who desires to become a member of Christ's Church, believing that Jesus is the Son of 'God? I think that this is a subject which demands renewed consideration.

H. B.

WHAT DISSENT IS DOING FOR MISSIONS.

SIR,—Will your kindly allow me to correct an error into which your Correspondent K. T. has fallen at page 238 of your Number for June. It was said there that "the income of the Wesleyan Missionary Society for the past year was just over 150,000*l*:" whereas this sum represents their *expenditure*, which *exceeded* the income by upwards of 15,000*l*.

As a subscriber both to the Gospel Propagation and Church Missionary Societies, will you also allow me to lessen the "shame" of the Church of England and the force of K. T.'s "contrast," by the following statement of accounts for last year taken from official sources.

I shall omit reference to the Wesleyan Jubilee Fund, because, though a noble offering, it yet is necessarily exceptional—one that can be made but once in a lifetime. The total income for 1863 from all sources, and for all objects, of the

| | £ | s. | d. |
|---------------------------------------|----------|----|----|
| Wesleyan Missionary Society | 134,258 | 7 | 0 |
| London Missionary Society | 81,073 | 8 | 10 |
| Baptist Missionary Society | 34,419 | 11 | 2 |
| | <hr/> | | |
| | £249,751 | 7 | 0 |
| | <hr/> | | |

| | £ | s. | d. |
|--|-----------------|----------|----------|
| Society for the Propagation of the Gospel | | | |
| income as per page 25 of "Report" . . . | 87,832 | 11 | 4 |
| Church Missionary Society | 154,247 | 18 | 1 |
| Colonial and Continental Society | 28,919 | 14 | 0 |
| | <u>£271,000</u> | <u>3</u> | <u>5</u> |

A comparison of these sums will show a balance in favour of the Church of England, as compared with the three Dissenting societies, 21,248*l.* 16*s.* 4*d.* And if the income of the Propagation Society may be brought up to 124,888*l.* 14*s.* 2*d.*, by the addition of "William Long's gift," and "capital sold," as on page 8 of the "Abstract of Receipts," then the balance in favour of the Church of England will be 58,301*s.* 2*d.* F. G. S.

THE Report of the *London Missionary Society* for 1863 records the death of nine missionaries, male and female. Five new agents have been sent out to Madagascar, three to China, two to the West Indies. "The total number of the Society's missionaries, when thus reinforced, amount to 176; with upwards of 600 native agents, including evangelists, catechists, and schoolmasters." In the seminary at Highgate the number of students amounts to 48.

The income of 1863-4 has been: "for ordinary purposes, 61,072*l.* for special objects, 81,073*l.* The contributions for *ordinary purposes* exceed those of last year by 8,932*l.*" In Polynesia, the Society maintains three institutions for native preachers—in Tahaa, Raratonga, and Samoa—containing now in all 132 students. "The general character of the converts is surprising, especially when we consider their former degradation. The contributions of the Polynesian churches for the year, partly in money, and partly in native produce, exceed in value 1,900*l.* It cannot, however, be supposed that the necessity for British missionaries is superseded by the labours of native evangelists; for although they are dauntless pioneers and brave combatants in the battle-field with heathenism, they need the presence and counsels of a leader."

The most formidable obstructions to the progress of Christianity in the Pacific have not been the ignorance and degradation, nor even the ferocity of the islanders, but the deadly wrongs inflicted on the defenceless people by white men bearing the Christian name. Atrocities recently committed exceed the barbarities of all former years. "Vessels well armed and supplied were sent out from the ports of Peru, to capture by fraud or force the natives of various Polynesian groups, and convey them as slaves to labour and to die in the mines of that country. These vessels were fitted out by a well-known mercantile house in Lima, and partly by British capital; and such was the success of their inhuman enterprise, upwards of 2,000 victims were torn from their homes, and, if they survived the cruelties of the voyage, were doomed to the aggravated horrors of slavery. Several hundreds of the sufferers were natives of the Pele Islands, and the Union group, and others of Niue or Savage Isl

Into all these groups the Gospel has been introduced by the Native Evangelists of our Society."

As soon as intelligence of these atrocities reached Australia, the strongest sensation was produced, and the British Government was petitioned to take steps to put an end to the wickedness. The London Society in England united its representations to those of the colonists, and the British Government warmly took up the matter. Mr. Jerningham, the British Minister in Rio, firmly protested to the Peruvian Government against the cruelties committed by the slavers, and, in consequence, that Government placed a vessel at the disposal of those of the islanders who, having been forcibly brought to Peru, were desirous of returning to their homes. A British frigate was also ordered to the South Sea Islands, to communicate with our consuls, and afford assistance to the islanders. The French Governor of Tahiti, claiming jurisdiction over some of the neighbouring islands from which the Peruvian slavers had carried off victims, promptly despatched armed vessels, by which at least one of the ships was captured, and the captives set free. The captain and supercargo were brought to trial, and found guilty of piracy.

This Society has 57 preachers in the West Indies. In China, in addition to the colony of Hong Kong, and the cities of Canton, Amoy, and Shanghai, this Society's missionaries have entered on labour in Hankow, Tien-tsin, and Peking; and the results narrated are highly encouraging. The Report observes:—"Till within a recent period, missionaries have not been admitted to the capital of the Chinese empire; but these restrictions have lately been relaxed. There are now *ten* agents of different societies, including two medical missionaries, settled within the walls of Peking. While the people are yet very imperfectly acquainted with the objects and labours of Christian teachers, and while their prejudices against the admission of foreigners continue strong, it has been deemed prudent hitherto to abstain from preaching in the crowded streets; but buildings may be obtained as hospitals, schools, and preaching stations, in which the several forms of Christian labour may be prosecuted without interruption." (From the list given in the Report, it appears that only four Anglican clergyman—including the American Church's Mission—are at work among the three millions in Peking.)

Under the heading of Madagascar we find the following, given among the Articles of the Constitution proclaimed on the accession of Queen Rasoaherena: "Protection, and liberty to worship, teach, and promote the extension of Christianity, are secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians." This pledge of the Government has hitherto been fully kept; and "the missionaries express their expectation, from the constant increase of the Christians in the capital, and especially from among the higher classes of society, that any return to persecution would become impracticable." At the close of 1863, the Christians of Antananarivo, in a body of 7,000, presented an address to the Queen, which was favourably received. "It was a happy contrast to the assemblies which, in former years, were convened on the same spot, to hear the Christians sentenced to slavery and to death." A Memorial Church and an Hospital have been

commenced in the capital; the printing-press has been brought into operation, and day and Sunday-schools have been established.

“With regard to the prospects of the Mission among the people, writes Mr. Sibree, “nothing can be more encouraging. The five churches in the capital are crowded every Sunday, and two more are in course of erection. Both adults and children are eager for knowledge, and there is perfect liberty of action. A very large population in villages around the capital are ready for the Gospel; for heathenism here seems never to have had that all-absorbing power and influence which most systems of idolatry have.”

The state of things in the more remote districts is equally hopeful. The first European Missionary, since the days of persecution, has recently journeyed to Vonezongo, and has ascertained that the number of Christians there exceeds 600.

The *Wesleyan Missionary Society* employs a few agents in Spain, Italy, and Germany. The two preachers in Würtemberg are much indebted to us, we think, for their success to their use of a German version of the English Prayer-book. This Society's Missions in Ceylon have still the great advantage of the presence of the distinguished student of Buddhism, Mr. Hardy; and a fair measure of success has attended its labours both there and in continental India, and in China. In the last country the Society has commenced a mission at the great city of Hankow, which is five hundred miles from the sea-coast by the Yangtze River, and right in the centre of the empire. Mr. J. Cox has been there more than a year, and a chapel is now opened, in which there is constant preaching. He has also travelled several hundred miles to the south of Hankow, and a considerable distance west, up the Yangtze River. In several places he found a strong antipathy towards foreigners, arising from the strange proceedings of the Roman Catholic priests. In not a few places they have seized land on which to build their churches, without any payment for it, alleging that it was to indemnify them for persecutions and confiscation of the property of their native converts one hundred and fifty years ago. The present generation of Chinese, knowing nothing of the truth of these assertions, denounce such seizures of their land as injustice. In the West Indies there is a falling-off in the numbers of Wesleyanism. War has hindered its missionary work of late in Western Africa; as also in New Zealand. Omitting the latter country, “The total number of members of the other Missions of the Australasian Conference, including the Friendly Islands and the Fiji Islands, is 22,725, being an increase of more than 2,000 in the year. The Native Assistant Missionaries in New Zealand, Friendly Islands, and Fiji, are forty-one in number; and the estimated amount of the contributions from the Friendly and Fiji Islands for the current year is about 4,500*l*.”

The “Jubilee Celebration” of this Society has been a magnificent success:—“More than 170,000*l*. has in the last nine months been promised, of which more than 27,000*l*. has been paid!” Besides these extraordinary efforts, the receipts of the Society for 1863 are put down at 134,258*l*., being an increase of more than 5,000*l*. on the ordinary receipts from “the Home Districts.” In the list of the contributors there stand

as usual the names of the King of Holland, for the St. Eustatius Mission, West Indies, 83*l.*, and for the St. Martin's Mission, the like amount; and for the latter Mission, the Emperor of the French, 63*l.* Thirty-two missionaries have been sent out by this Society since its last anniversary; the number of its "Ministers and Assistant-Missionaries, including Supernumeraries," amounts now to 920, and of its other paid agents to 1,457.

The *Baptist Missionary Society* congratulates its friends on the recovery of pecuniary prosperity. The income for the current year has been 84,419*l.*, an increase more than enough to pay off its debt. The peculiarity which constitutes the Baptists as a sect unhappily leads to a needless expense in the translation of the Scriptures. Thus in the Report before us, we read of this Society's versions in several Indian tongues, in all of which (we believe) the Bible was to be read before. It is, however, creditable to the Baptists' Sanskrit version to be told that copies have been purchased for a class of Christian students in Ceylon, and for the use of some native preachers belonging to the Lutheran Missions on the coast of Malabar. In the West Indies, we observe that the Baptists, like the Wesleyans, complain of a decline; and they say, "it is chiefly attributable to the reaction arising after the period of revival in 1861. But in many of the islands it has been greatly increased by the depression in agricultural and mercantile pursuits, of a kind more serious than has for many years been experienced." This Baptist Society is also beginning to proselytize in Norway, where it has already made a schism at Krageroe.

AMERICAN CHRISTIAN UNITY SOCIETY.

At an adjourned meeting of the recently-formed *Christian Unity Society*, held at New York on May 2d, it was resolved to prepare and issue an Address, stating "the objects of the Society, and the means by which it is proposed to accomplish them." The *New York Church Journal* observes that the discussion upon this proposal, "though shared in by men of the most different views on some points, was yet entirely harmonious." Much that was said seems to us remarkable for its earnest, candid, and anti-Donatist temper, for the information it embodies, and the opinions it expresses on the great Catholic problems of the age. We shall give some extracts from the debate as reported in the *Journal*—

The Rev. Dr. Mahan, in moving the Resolution concerning the Address, said that—"there could be no doubt that our [American] Church, as a Body, does desire heartily the unity of all Christians; that this desire is expressed repeatedly in all our public services, and lies near the heart of all Churchmen. All shades of Churchmen agree in looking upon the division of Christendom as a disgrace and a scandal, and in believing that the great body of Christians are really holding aloof from one another for *nothing*. And now, in these days when infidelity is making great strides, when the power of Antichrist is rousing itself to fresh activity in every way, it was the duty of Christians, even while differing on points of real importance, to examine *how* such differences may be *settled*. They ought to meet like men, and fight the battle out face to face, if there be a battle

to fight: or else make the still better discovery that there is really nothing any longer to fight about. But while each company keeps itself separate from all the rest, in its own little pen, and refuses to look at any other, or consider any other, divisions must continue. If men who differ do not meet, how can they ever understand one another? This Society hoped to bring differing men together, to ask, *What are we fighting about? What is the cause of all this division and alienation? Is the cause sufficient to justify these horrible divisions in the Church of Christ?* It was not our design to compromise one jot or one tittle of God's truth, or of that which has been held by God's Church from the beginning. But it was our design—or at least one of our main objects—to bring men so far together that they might have a better chance of understanding one another. This was an object worth striving for."

The Rev. Dr. Coxe "had very definite views as to the action of this Society, the subject having been before his mind for years. The longing for Unity was deep at the heart of the members of our Church, and it needed and ought to have some mode of expression in act. It found place in all our public and private devotions, and was found in the form for Family Prayer as well as in that which is set forth to be used during our Conventions. Eight years ago—and before the minds of men had been turned in that direction as they are now—the House of Bishops had appointed a permanent Commission of their own Body on *Unity*, and had thus, as far as was in their power, held out the Olive Branch to all Christendom. The Church thus testified that *she* was not responsible for the divisions of the Church, but was anxious to heal them. This action had been by no means ineffectual. A steady increase—though mostly silent—had been going on ever since, until during this past winter we had seen a series of sermons on this very subject of *Unity* gotten up *not* by Churchmen: and also—what a few years ago would have been almost too much to believe—we had seen a general and wonderful union in the keeping of the Christian Passover,—that observance which for centuries had been regarded as only a relic of Popery. There *has* been progress, though not of the kind which the world takes note of,—not the kind that cometh by observation. There had been no blare of trumpets, no imposing array, no extensive apparatus: but there had been prayers; there had been kindly and earnest conversation at social gatherings, around hospitable boards, along the highways and byways of travel,—at all times and in all places when men's hearts were enlarged, and were enabled, by the Spirit of God, to enlarge the hearts of others. Nor had this great movement been merely local, in our own land: but it had been felt abroad on the face of the whole earth. It had been most extraordinary, and resembled nothing so much as that wonder which was wrought in the valley of dry bones, when bone came together with bone, and they began then to be covered with fibre and flesh. Could any one doubt that this was the work of the Spirit of God? Now in this our Society, we hope to give a place where this deep feeling can find expression. We hope to *feel our way* towards our brethren. We desire to see eye to eye and heart to heart: and we believe that when hearts are thus enlarged, they *will* flow together, and nothing can prevent it."

“The Rev. E. W. Syle said that for thirty-three years he had keenly felt the evils of Protestant dissensions. In Shanghai, while he was there, there were no less than *seven* different sorts of Protestant Christians. What was to be done in such a case? To *avoid* the subjects of difference among them was simply impossible. When a heathen was converted, and asked, ‘What must I do to be saved?’ the answer, ‘Believe and be baptized,’ brought him at once to the Baptist controversy. When told that he must worship God, then came up the liturgical question—is worship to be with a book or without a book? Did he desire to become a preacher of the Gospel to his countrymen, he must face the question as to who had power to ordain, and how it was to be done. No wonder there was small progress among the heathen, when they had to choose among the seven varieties before they could become Christians at all: and Christians themselves were sadly at a loss for Christian fellowship. When, on one occasion, he had met several Russian priests in the Gulf of Pe-che-le, how gladly would he have exchanged offices with them if he had only known how it could be done. In Shanghai, when the first revision of the translation of the Gospels was being made, the Roman Catholic Bishop—a most charming man—came to see him. The Bishop was dressed in Chinese costume, as is usual with them. He was a Roman by birth, and one of the greatest men he had ever met with. His plea, in coming to make the visit, was, ‘Can we not all be *one*?’ and such a plea, in such a place, went to the heart. Again, there was a Romish priest who lived very near Mr. Syle in Shanghai, a scholar, and one who was constantly exchanging kind offices with him, so that it occasioned no little remark among the people of both communions. Mr. Syle once said to him:—‘When people ask me how it is that I and you get on so friendly together, what shall I answer them?’ He answered sadly, ‘Truth requires that we should explain the differences.’ When asked now what this Society is to do, he (Mr. Syle) would reply:—‘It is a Christian Reconciliation Society.’ We are to do what we can to bring together Christians who are ceaselessly alienated from one another. There was a steadily growing tendency towards reunion. Twenty-five years ago Dr. Schmucker began it, though without much success. The subsequent attempts of the Christian Alliance and the Evangelical Alliance showed that there was a yearning for Union all round them. The heart work was already done, and had been long doing; the head work was all that now remained to be done. We need to understand one another better, and misunderstand one another less. In Shanghai it was very evident that the tendency to union among the Missionaries was strong, while it was only the influences from home that kept them asunder. The Baptists there—though generally the least easy to be won to union with others—offered to receive members on letters of dismission from us, without asking how they had been baptized; and a similar disposition was shown towards union in using the same version of Scripture: but it was of no use. Divisions must first be healed at home, or they *will* perpetuate themselves abroad. So great was our isolation there, that when our first native deacon, Chai, was ready for ordination, it was impossible to procure a sufficient number of presbyters to sign his testimonials. When the General Convention met in Cincinnati, to get

over the difficulty, they made a long canon; and the ordination took place. On that occasion, an English presbyter for the first time took part with us. The opening of the mission chapel, under the Rev. Mr. Keith, was the first occasion on which the *people* of ours and the English Mission united in the Holy Communion. Everything that looks like Inter-Communion goes straight to the Missionary's heart. But he felt that in order to anything worthy of the name there must be mutual recognition of each other's Orders. Without *that* there can be no Unity.

"The Rev. B. S. Huntingdon observed that a friend of his, who had been to Palestine, and travelled with the private Secretary of the Pope, was struck with the tact and sagacity of the papal system for influencing the East. There was much which we might imitate in its mode of dealing with ritual, and even also confessional, diversities. In order to do good in the Mission field we *must* have Missionary Colleges, and *must* have an exhibition of Church Unity among all who were essentially orthodox. This must be secured, even if it were necessary to go back and fight the whole battle over again. Kepler, in going through a long and most complicated calculation, as to the square of the distance of Saturn, found the result to be so different from what his theory required, that he was sure he must have made some numerical error: and he went over the whole calculation again, and found it. So might it be in our going over the controversies again. Nor should it be thought too late to do this now. Kepler said that he was willing to wait *centuries* for a reader, seeing that God Himself had patiently waited *thousands* of years for an *observer*. We must muster up our courage to go over the whole field of controversy again, and find out the error. The experience of the last twenty years showed that this was the point towards which we were tending.

"The Rev. Dr. Mahan would make one remark, which he had omitted before. It was suggested to him in conversation with a very intelligent person in answer to the question, 'What is to come of all these divisions? and what is the remedy?' In all operations of Nature and of Society the same thing was to be seen. Movements are perpetually going on, and they go on *up to a certain point*, without any one's being able to guess beforehand the point to which they are really tending, and for which they are really preparing. But at the right moment the process of *crystallization* begins, and suddenly some beautiful thing resulted which was totally different from anything visible in the process before. So there was no doubt that the present condition of Christendom was totally different from that contemplated in the prayer of Our Lord for Unity. No doubt the effect of these divisions was most grievous, we were fearfully divided, we were kept apart by our prejudices: and it was natural to ask what would be the end of all this? But it must never be forgotten that the Spirit of God was yet among us. That Spirit had been given to the Church, to abide with it for ever. That Spirit is with us, therefore, and is working. That is the Spirit that maketh men to be of one mind in a house. That Spirit cannot work ineffectually in the Church, though the world seeth It not neither knoweth It. Christ Himself also is still continually offering that same Prayer for Unity, and His Spirit is working for the same end, of Unity; and all differences are therefore made to tend gradually to the

same point. When the full time has come, it only needs that one word shall be uttered from on high, and the beautiful crystallization into visible unity will begin. Not that this Society can do it. Men cannot do it. What we aim at is only to do the same thing that good men were doing when Christ came in the flesh. What, for instance, was Joseph of Arimathea doing? What *could* he do? He was 'waiting for the kingdom of God.' So our design is to wait—to be in readiness for—the great Manifestations of God's power in His Word and Holy Spirit; to wait and pray. And if we really thus wait and pray, we shall be glad also to *do* what little we can; to *act* so far as lies within our power.

"The Rev. W. O. Lamson illustrated what could be done by one individual, by mentioning the Abbé Guettée, of Paris, who seemed to be inspired with a special mission on this subject. Coming from the bosom of the Romish Church, and yet remaining in her communion, he had shaken off all her errors, and now felt that God had called him to do something for Unity. He gave himself—soul, body, means and all—to the work; and was actually accomplishing more than any other hundred men in Christendom to do the very work of this Society. He was the conductor of two publications—one a weekly and the other semi-monthly—both devoted to this one great object. He (the Rev. Mr. Lamson) had conversed frequently and confidentially with the Abbé, who had exhorted him to beware of too great haste: saying that the causes of present division lie deep and are remote, that a careful, continued, and prayerful series of labours were needed to counteract the causes of division, and that neither his own life or that of Mr. Lamson would see the happy end; but that every one could do something, and that *he* (the Abbé) was devoted to it while life should last. His writings were very voluminous, and were monuments of genius, learning, modesty, patience, self-reliance, and confidence in the powers God had given him. His 'History of the Church of France' was a work that would live, and had done more than any other work to nourish that Gallican spirit which would be sure, eventually, to throw off all subjection to the Pope. Another work written by the Abbé was devoted to proving the causelessness of the division between the East and the West. He was one of a collection of men who were devoted to this work, and held weekly reunions, the results of these meetings appearing in the two publications, the *Observateur Catholique* and the *Union Chrétienne*. There had lately been a decided clashing in those publications on one point: our own position was not correctly represented, and the position of the Greek Church was treated in the same way. One of our objects as a Society should be, to appoint some one to answer such errors, and thus gradually remove obstacles out of the road.

"The Rev. Dr. Clarkson, of Chicago, gave some of his impressions at the time when the corner-stone of the American Chapel was laid in Paris, and said also that he never spent a more delightful evening than one with the Abbé Guettée, a Greek Priest, and Dr. Littlejohn, at Mr. Lamson's house in Paris. He had often thought that one of the best possible Tracts on Christian Unity would be simply the minutes of the discussion that evening. He had no very definite idea of what was to be done by the Society: but one thing he was sure of, and that was, that we should give a full support

to our Church outposts in Europe, such as those at Paris and in Rome. They were most valuable aids in diffusing the principles of the Anglican Reformation among other communions. More could be done in that way than by getting together persons of different creeds here at home, though this also might be done. To begin with the scattered Branches of the Catholic Church is better than to operate on those whose organizations are outside of the Catholic Church. It must be understood that there was *no intention to strike our colours, in any way*. In diffusing light on these subjects, men of energy, zeal, and activity for the Church, were of more use than any other. In the Diocese of Illinois six or seven of their Candidates for Holy Orders—a majority of their whole number—were from the denominations. Lately, at the West, *two whole congregations*, with their ministers, had come into the Church. One object of this Society—and in his opinion its *main* object—should be to promote Unity *first* among the Branches of the Catholic Church. Explanations could not easily be given so far from home: and therefore he hoped the *Address* would be so clearly drawn by the Committee as to speak for itself. It would not only be used here at home, but would be translated, and used in Europe, especially among the French Protestants, who are now heaving with their own internal convulsions. The Abbé Guettée had said to him: ‘Look at French Protestantism, and see what it is verging to! See how the orthodox party among them is getting to think that its only chance of salvation is a return to the Catholic order and ministry. In Scandinavia all is hopeful. So it is in the Anglican Church, and with your own over the water. With the Greek Church, there may be a universal agreement in union against the great disturbing element of usurpation at Rome!’”

A meeting of the Society has also since been held, we perceive, at Chicago, the Bishop of Illinois in the chair, where it was resolved to establish a branch.

A PASTORAL LETTER FROM THE INDIAN BISHOPS TO THE MEMBERS OF THE CHURCH OF ENGLAND.

THE *Society for Promoting Christian Knowledge* has assisted in circulating an important “Pastoral letter from the Bishops of Calcutta, Madras, and Bombay, to all members of the Church of England who are interested in the welfare of India.” This letter is dated Bombay, Advent, 1863, and is one of the results of what is in fact, though not in name, the first meeting of the Anglo-Indian Episcopate in Provincial Synod. We wish that we could reproduce this document entire, but we must be content with extracting the more important paragraphs:—

“In calling attention to the need of increased earnestness in Missionary work, we would thankfully acknowledge that God has in many ways and in sundry places greatly blessed the efforts which have been already made. It is a complete mistake to suppose, that the state of Indian missions is such as to afford reason for despondency. Many aspects of it are in the highest degree encouraging. In Tinnevely the native members of the English Church are numbered by tens of thousands; and a regular ecclesiastical system, with districts duly assigned and separated, churches,

parsonages, schools, prayer-houses in the remoter hamlets, Bible classes, and, above all, four efficient Training Colleges for Catechists, Masters, and Mistresses, which will by God's blessing insure the continuance of the work, have been duly organized. So too a large amount of success, though inferior to this, has attended the efforts of our Missionaries in N. Travancore. A considerable population profess our own form of Christianity, both in the Zillah Krishnagar, and in the districts S. of Calcutta. In very many of the large cities of India, congregations of natives, varying in number, but generally amounting to some hundreds, are in communion with the Church of England. If we turn to the labours of other Protestant bodies, whose self-denying zeal and successful work we heartily recognise, we find that the work of the Congregationalists in S. Travancore has received almost as large a blessing as our own in the adjoining province of Tinnevely, that Chota Nagpore is being gradually Christianized by the Lutherans of Prussia,¹ and that the Karens of Burmah have been won to Christ, almost as a nation, by Dr. Judson and his American successors. These are the most prominent samples of many thoughtful and devoted efforts in the same cause. We have no time to speak of the missionary schools and colleges, in which thousands of the native youth have been brought at least to the outward knowledge, and some to the open confession, of the Gospel, and in which the Free Church of Scotland has hitherto taken the most conspicuous share (an example which we greatly desire that our own Church should imitate); nor of the vernacular Christian literature which is gradually coming into existence, and the translations of the Scriptures² and of standard works on theology and practical religion which have been made. Nor can we do more than allude to the numerous converts of the educated classes, some belonging to our own Church, some to other Christian communities, who are faithfully striving to love and obey their Saviour, and of whom some have composed defences of their faith and refutations of the Hindu philosophical sects, which are acknowledged by eminent English scholars to be works of great ability and extensive learning, while some are ordained ministers of the Gospel. Besides these visible and undeniable signs of progress, we believe that the mind of India is gradually changing through contact with missionaries and other Christian influences. In many native cities, especially Bombay, female education is not only gladly accepted when undertaken by benevolent Christian women, either in schools or in the Zenanas themselves, but is even actively promoted by Hindus and Parsees. In Calcutta a powerful and increasing sect has learned, chiefly through the influence of Government education, to denounce idolatry and other heathen abominations; and although it is at present unhappily contented with a Deistical worship (in which it is, we fear, strengthened and encouraged by the present aspect of theological controversy at home), yet we desire to speak of it with kindness and hopefulness, believing as we do that its members cannot possibly remain long in the position which they have now taken up. . . .

¹ We believe that this is an inaccurate appellation of that Mission.

² There are fourteen entire versions of the Bible in separate languages or dialects of British India: the New Testament alone has been published in five others, and particular books of the Old and New Testament in seven more.

But besides the special case of these educated Hindus, who are it were helplessly stretching out their hands to God, and trying to for themselves a new faith, based on the shifting foundations of the Vedas, purified, as was hoped, from modern additions, then, when it failed them, on Paley's 'Natural Theology,' now on Theodore's principle of intuition, to be superseded to-morrow, as we fear, by Positivism or the Positive Philosophy, we must not forget that there are also tens of millions of idolaters and Mahometans, less advanced no doubt than in mental culture, but yet possessing many natural gifts, and many of character, which should be sanctified to the Redeemer's glory. A nation of unlettered barbarians for which we plead, but a nation which has shown in times past its own cultivation and intellectual power by its literature, subtle philosophy, and magnificent architecture, though through the hateful influence of idolatry and caste, it has been enslaved, and demoralized. And thus we may well turn to more arguments.

Some conception of the extent of the field still unoccupied may be gathered from a few facts collected from Mr. Murdoch's 'India Book' for 1862, and the 'Brief Review of Ten Years' Missionary Work in India' by Dr. Mullens. The numbers of Protestant Christian denominations in India, Burmah, and Ceylon is 213,182, perhaps one in a thousand of the population. The number of European missionaries is 541, say one to three hundred and sixty thousand. To these are added 186 ordained natives, making 741 Protestant missionaries. This of course does not include the Government Chaplains of the British and Scotch Churches, and others who are specially appointed to minister to their European and Eurasian fellow-Christians, and of whom we speak presently.

With regard to native education, in spite of all the efforts made, and by God's blessing now increasing, yet Dr. Duff has shown that in Bengal and Behar there are but $7\frac{3}{4}$ of the 'teachable and scholastic juvenile population' under instruction, leaving $92\frac{1}{4}$ out of every hundred children wholly destitute of any kind or degree of education. Mr. Bowen of Bombay states that in that Presidency the number who can read amounts to $2\frac{1}{2}$ per cent of the population, and in Nagpore 1 per cent; and Mr. Reid, the late able Director of Public Instruction in the N. W. Provinces, in his Report for 1859-60, tells us that according to the proportion to which we are accustomed in England, ought to have been at school, there were but six, and that of girls of two millions, there were but 1,800 receiving instruction. These of course include every kind of education; but the boys and girls in schools, that is, receiving *Christian* instruction, are but 96,574 in India, Burmah, and Ceylon. It is plain that there is ample cause for exertions here. And one fact which may well stir up the zeal of England in this matter is this, that of all parts of the Indian Empire the province in which the largest proportion of the male population is Pegu, on account of the exertions of the *poongyes*, or Buddhist priests, is true that their functions are almost limited to that of giving vernacular education, but still what they undertake to do they carry

not neglect. At all events the Christian Church will scarcely be contented to be of less use to the Burmese nation than a heathen priesthood.

Although missions and mission schools are far more widely diffused throughout India than they were ten years ago, yet many large districts are wholly unoccupied. 'The most destitute provinces,' says Dr. Mullens, 'are those which cross the empire from Orissa to the Indus, and lie between Upper India and the Presidency of Bombay.' Some mission fields of peculiar promise are still untilled. There are now great openings for addressing the Gonds of the Central Provinces, and the aboriginal tribes of Assam and Chittagong. The successes in Burmah have been almost entirely among the Karens: the *Society for the Propagation of the Gospel* is in urgent need for men and money for carrying on the operations which it has wisely and hopefully begun among the Burmese themselves. There may be difficulties in introducing missionaries into some of the native states, but in others, as Travancore and Kuppoothala, they have been welcomed, and there are many in which no attempt at mission work has yet been made. We entreat you then to consider how great is the field which thus lies before us in India. . . .

We appeal to you whether the Church at home ought not to supply a much larger number than she has hitherto done of Missionary labourers, and we would especially urge upon young men who desire to give their hearts and lives to Christ to ponder this matter. There are positions enough for superior abilities, and positions for ordinary powers also. Here is work for men who can master the intricacies of Hindu philosophy, and defend the truths of Christianity by arguments to which Brahmin acuteness must bow; and men who can grapple with the ablest defenders of Mahometanism. . . . But we want a far larger number of men whom God has endowed with more ordinary gifts. First-rate talents are required here and there, but it is the glory of the Gospel that it is preached to the poor, and the poor and the illiterate exceed in number beyond all comparison the learned and rich. Hundreds of clergymen and schoolmasters, endowed with ordinary talents, would find abundance of occupation here.

When we ask for Christian masters from home, we press our request at the present time with peculiar urgency. The number of young persons who ought to be under education in India is not less than thirty millions. At present about half a million are actually receiving any such education as can deserve the name; and less than one hundred thousand a Christian education. Government has of late wisely shown itself most desirous to avail itself of missionary zeal and love in educating its subjects. The system of grants-in-aid will henceforth be carried out on a far more liberal scale than heretofore. And those who would see the blessings of Christian education extended far and wide throughout India cannot think too highly of the importance of large funds being raised at the present time, and a large supply of Christian masters coming out without delay. Whatever sums the Church produces in this great cause of education will, as we fully expect and believe, be nearly doubled by the State.

When teachers come to us from Great Britain, there will generally be first a language to be learnt; then they will take the charge of, or a mastership in, an Anglo-Vernacular or Training School. And by God's

blessing, if the natives who come to be trained are taught the truths which He has revealed to us in His word, if their memories are stored with Scripture, and if their secular knowledge is made to rest on a true foundation, so that they imbibe those highest principles of piety and morality which are only learned in the Gospel of Christ, we may expect most blessed results both to themselves and to those whom they are sent to teach, and beyond these to after generations. But if Christian young men do not come out from England to carry on this work, sound and religious education will advance very slowly indeed ; and the rising generation of thirty millions will be all but entirely left to slumber on in gross darkness as former generations have done ; whilst the more active minds among Mahometans, Parsees, Hindus, will promote an education which will exclude the knowledge of the Saviour, and therefore exclude also the essential principles of true morality, to the vast injury of the growing generation and the eternal ruin of immortal souls.

Candidates for civil employment are numerous enough ; but persons who are ready for missionary work have to be searched for, and are scarcely found. Is this right ? Is there not a want of love to Christ, when these things are so ? Should not rather the sight of so many hastening after the more lucrative secular appointments kindle to a flame in some true hearts the desire and resolution to give up all for Christ, to come to this land whose inhabitants are gone so far astray, and to lead them in the right path* by teaching the Lord Jesus Christ, or to train the youth of the country, whose minds are still tender and impressible, in the good way of holiness and of life ?

But the promotion of missionary enterprise is not the only work for which we, the chief pastors of the English Church in India, urgently require help from home. Besides labouring for the conversion of the heathen, we have to care for all those who profess and call themselves Christians. It is evident that if this branch of our duties is neglected, the other can hardly be expected to succeed. The sight of ungodliness and ignorance prevalent among those who at least outwardly belong to Christ is the most effective of all arguments against the truth of His Gospel, the greatest of all hindrances to its extension. Perhaps if the Churches of Egypt and Syria in the seventh century had not been corrupt and degraded, Mahomet might have been the Christian Patriarch of Arabia, the honoured agent through whose energy and devotion its wild tribes would have been won to the knowledge of Christ, so that half the work which is now before us in this country would have been already accomplished. We must take heed that no similar hindrance is placed in the way of the conversion of Hindus and Mahometans by the Church of India. If that Church truly fulfilled its idea, it would attract to itself all those who are now seeking the Lord, if haply they may find Him, and are tossed to and fro by every wind of doctrine, while searching for some rest for their intellects and their souls. Now the number of Europeans and Eurasians scattered over the country has far outgrown the powers of the ecclesiastical establishment which is supported by Government. The Chaplains of that establishment are scarcely sufficient for the want of those classes for whom the State may be properly expected to provide. These are its own servants in the principal

civil stations, the vast number of Christians, comparatively poor, who are gathered at the seats of Government, and above all the great European army, which has been largely increased since the mutiny. But all over India there are groups of Christians, some in Government employ, others engaged in plantations of tea, coffee, indigo, and other agricultural occupations, or sent out by railway and irrigation companies, or otherwise occupied in developing the resources of India, and so adding to the wealth and greatness of England. The moral and spiritual want of this scattered community can only be supplied by voluntary efforts made by themselves and their fellow-Christians in India and at home. Some of them are living quite alone, far away from all Christian ministrations and Christian sympathy, urgently needing the occasional visits and help of a Christian pastor. Some of them are often in grievous distress from sickness and other physical evils; some, it is to be feared, fall into habits deplorably sinful, with no check or restraint from Christian counsel, example, or influence. Painful facts have been frequently brought to our notice by correspondents from different parts of India, and by our own observation during our visitation tours through our dioceses. Sometimes we come to districts in which young unmarried Englishmen are placed at intervals of about fifteen miles from one another, each having authority over a large number of natives, and living, perhaps, close to a large native village practically dependent upon him. We need not dwell on the strength and variety of his temptations. Again, small communities have arisen in different places along the lines of railway actually in operation for which it is essential that some religious provision should be made. In one of these, to quote a letter recently received, 'it is impossible that the people should meet together for a service to be conducted by one of their number, as is done in some places, for they are rarely sober on Saturday and Sunday, and cardplaying and drinking are the occupations of the day of rest.' It is our firm belief that, besides the actual loss and suffering which falls on those who are thus neglected, the great name of England must be injured in the eyes of the natives of India, if they see Englishmen degraded by intemperance and other shameful vices. Therefore, brethren, both on religious and political grounds we ask your help; neither as patriots nor as Christians can you safely neglect the urgent wants which we bring before you. You would, we are sure, forgive our urgency, if you could realize the greatness of our need, and the unhappy consequences which have followed and must follow, if Englishmen in India are left without Christian ordinances and Christian friendship, and if the hopes and promises and duties of the Gospel are never brought to their remembrance. We want pastors to be scattered over the country who shall travel along the lines of railway, or from one isolated household to another, and bring with them words of consolation and remonstrance: we desire to secure the regular administration, throughout India, of the two Sacraments and other Christian ordinances. We want schools for the children of those who are constantly brought to this country through the influence of English capital and enterprise. We desire not only to extend the Church of Christ by missionary labour, but to hold that fast which we have, and to strengthen those things which remain and are ready to die. We require both money

and men for work among professing Christians, no less than for work among Mahometans and Hindus. For the first, besides our general appeal to all our fellow countrymen, we would specially seek help from those who are or ought to be interested in India, either from their personal knowledge of the country, or because they derive some temporal benefit from it. Among these we venture particularly to mention shareholders in Indian railways, and persons concerned with the commerce of the country. We are told that there are difficulties in the way of grants from the general revenues of a railway for the spiritual and moral benefit of its servants in India, but there can be no reason why individual shareholders should not agree to devote a small portion of their dividends to this good purpose, and thus avoid the sin of neglecting their fellow Christians, from whose labour in a foreign and heathen land their own wealth is derived. This course has, we believe, been adopted in more than one of our English railway companies. For men who may be employed in this pastoral work no less than for missionaries, we must look first to our Universities and other places of education, but we shall also welcome labourers from all ranks of society, who may be found duly qualified for the ministry of the Church of England, and whom God's Spirit may move to work for Christ in this neglected portion of His vineyard. So too we are gradually needing more and more help from trained schoolmasters and mistresses and others who are able to superintend or take part in the education of Christian children."

THE MOSLEM MISSION SOCIETY.

THE Third Annual Report of the Society, which owes its foundation to Dr. Muhleisen Arnold, explains the reason for the Society's establishment: "Upon the same grounds that special Societies were respectively established for the Colonies, for the Heathen, and for the Jews, a separate Society was needed for the Moslem world. Such division of labour is not less needful in the Church than in any ordinary household, where each member of the family has his appointed work. Prior to the foundation of this Society, some few missions to the Moslems had been established at Constantinople and also in India. But these old Societies felt it impossible to take up the ever-growing fresh work which was urged upon them from the same quarter. Several applications had to be discarded; and since the formation of the *Moslem Mission Society*, no fresh missions to the Moslems have been undertaken by the older Societies."

Yet the present aspect of the Moslem world is most remarkable: "The public press gives constant records of the wide-spreading changes in Turkey and in Egypt, where commerce, education, social and political reforms, are sapping the foundations of Islam. Nor is this great change confined to the social, intellectual, and political life: there is a spirit of inquiry pervading the religious element. In Egypt, we find a Moslem writing a theological work to disprove the veracity of his own religion. At Constantinople answers are being written to Dr. Pfander's excellent controversial writings. In India a bilingual Commentary on the Holy Bible in English and Urdu, is written by one of the most learned and

zealous Moslem doctors of the present age." Of this commentary we gave an account in our number for November last year. The following letter, as written in English by its author, dated Ghazeepore, Hindoostan, 15th January, 1864, is taken from this Report :—

"Very Reverend Sir,—You are right in your supposition that no Moslem divine has ever written a Commentary on the Holy Bible. There may have been some reasons for which our Moslem ancestors could not undertake such works ; but an obstacle—a great obstacle to that step—being, as regards the present Moslems of India, that they have always considered and believed the Scriptures to be a worthless, fabulous, and useless collection of books ; and that this mischievous belief of theirs has sometime been seen supported and strengthened by the imprudent and immature arguments proceeding from some Missionaries—arguments that would do nothing but create an undesirable dissension and prejudice, opposition and rancour, between the parties, and injure them seriously in the heart. So it will be now easy for you to consider and to conclude that, if in such a position of the parties, a Mohammedan were to undertake a work like that of supporting and recognising the Holy Bible, by commenting on it, what would be his situation and estimation among his co-religionists—indeed, nothing, but he will be generally abused and hated by them. For instance, I was an object of such treatment with them in the commencement of my undertaking. But I cheerfully bore and happily tolerated all their unjust insults, unfounded threatenings, and other similar excesses, merely to fear from nothing in announcing what I believed to be true and divine. The reward that was awarded to me, but only in the beginning of my career, by Christians, was indeed no less than what I received from my co-religionists ; as will be proved from the following quotation :—‘ A singular instance (alluding to my undertaking) is this of that eclecticism which always marks the decline of earnestness in belief, and which attended the expiring efforts of paganism in ancient times.’

But, thank God, after the part first of my Commentary was published, it was made known to the Mohammedans that all that I professed in favour of the Bible was grounded on the Holy Koran itself, and other as well respectable authorities. Then most of them came forward to applaud and join in my faith of and respect for the Holy Scriptures, and which diminished a great deal of the vague and absurd ideas they constantly cherished respecting them, as will appear from the following quotation from a letter of a great Moulvi to my address :—‘ I have read your Commentary, which is, no doubt, I must openly confess, a book without its rival, and that defends and maintains the Mohammedan faith. Praise be to God, repeated praise to God that you only are the person in this age who leads to the right way. The work is perused every Tuesday (a day considered holy by some Moslem divines for preaching), when a recital of its praiseworthy passages fills the heart with thousands of thanks to God, and a warm prayer in your behalf.’ There are certain passages in the Holy Bible which have led the Moslems to a strange tendency against it. For example, Ibrahim’s being said to tell a lie in Egypt. The Christian commentators have simply touched upon these subjects, but I, being against them all, demonstrate that the Bible itself does not imply such meanings to

such passages as are universally adopted. Hence, I hope, after the second part of my work is published, the prejudices of Moslems against the Scriptures will be further removed.

Notwithstanding all this, I am sure that my life will fail before I could find myself at rid of the abuse and hatred of the Mohammedans in general. Christians can by no means be satisfied with my Commentary; for, although I uphold the Bible to be true and upright in all it teaches, yet I do not believe in the Trinity of God, since I observe it nowhere supported, or even established in the Scriptures. I am certain the Mohammedan faith is true, and that its veracity and existence are founded in the Holy Bible itself. Wherefore, I do not care to be interested with either party—Moslems or Christians—but with the truth alone, and with that all true God before whom all are once to appear.

Of course, I have always desired to see the maintenance of a friendship between Mohammedans and Christians, since, if, according to the Holy Koran, there can be any friends to us, they can be Christians only. This desire of mine will be well revealed to you by your perusing the few pamphlets published by me on that subject, now forwarded to you. I have also despatched to your address a copy of the Part I. of my Commentary the acceptance of which, by you, no doubt will add to my honour. The part second, when ready, shall also be sent you. From the circumstances above mentioned, you will see that I have not obtained a sufficient number of subscribers to the work, which, consequently, makes all the expenses of the execution of the work fall on me alone, and has compelled me to devote a great part of my income to it. It necessarily goes on slowly. I am doubtless, as staunch an adherent and defender of the Bible as yourself. I have resolved to reply to Doctor Colenso's objections in the proper part of my Commentary, as I come to pass by them. But if you like to publish them in a separate pamphlet, I could, indeed, send them over to you detaching them therefrom, to be printed by you, provided any of my English friends here would take the trouble to execute them again in conformity to the English style and idiom. I earnestly wish to have my Commentary published in Arabic also, as advised by you. I had myself first begun to write it in that language only, but, afterwards judging that it would be difficult to obtain purchasers in India, I composed it in Urdu. But if you can get subscribers in England to pay for its being published in Arabic, I can have it translated in it, and sent to you for that purpose, or myself get it printed here. Any ignorance on my part as to your proper titles; imported in this letter, will, I hope, be kindly overlooked by you.—I remain, very Reverend Sir, yours very faithfully,

“SYUD AHMUD KHAN, P. Sudder Ameen.”

As the Report says:—“If these views prevail, and it seems they are making way among the Moslems of India, they will not only make them loyal, but it will be simply a question of time when the great rupture caused by the rise of Islam shall be healed up. The Commentary, asserting as it does the authority of the Bible, and proving such from the Koran itself, in opposition to the hitherto assumed corruption of the Christian Scriptures deserves to be translated into every tongue spoken by Moslems, especially

into Arabic ; for no greater service could be rendered them, than that of raising the Bible in their estimation to the same level as the Koran. Let this be done by the Moslems themselves, and it will then demand little ingenuity or zeal on the part of Christians to prove, that if the Bible be true, the Koran must be false."

We are glad that the interest at home in the work of this Society is growing. The four Archbishops, and most of the Bishops, are now the Society's patrons. The Report gives an account of the progress made in the work among the Arabs near Aleppo, which was undertaken at the request, and which still owes so much to the efforts, of the British Consul there, Mr. Skene.

"Under his influence, considerable portions of these tribes have turned 'their swords into ploughshares.' Fertile wastes have been reclaimed. Some forty new settlements have been effected. Six forts have been built along the cordon of settlements, at each of which 150 horsemen are kept, with a couple of light field-pieces, for the protection of these novel settlers. It is among these settlements, that the Moslem Mission Society carry on their work, at the solicitation and with the active co-operation of the people themselves.

The Rev. Hazaz Butros divides his time and unceasing energy between supervising the missions in the interior, and the work at Aleppo, where he holds divine service, according to the Anglican Rite, on Sundays, with a native congregation."

Mr. Consul Skene gives high testimony to Father Butros, or Peter, although, "as from childhood to middle age he was shut up in a monastery of Papal Syrians, of which he was latterly Superior, he has retained some notions of every-day life which do not belong to the world as it is." In September the first Moslem convert of the Society was baptized by him at Aleppo, and without exciting any noise or persecution. Religious liberty in the Ottoman empire has thus for once proved a reality. Several other converts have since followed, and the Society is now establishing a school, and fresh centre of work at Hama, a charming town on the Orontes, much frequented by retired Turkish officials.

Another matter of grave interest mentioned in this Report, is the application to Butros—spontaneous, we are told, as regards the action of the *Moslem Society*—from Armenians for pastors of the Anglican communion. But the Report ought to have given us more light on this important point, whether these Christians are forsaking their old national Church, or only a schism from that body—whether the one effected in the middle ages by the intrigues of the Papacy, or the other, which recently has with scarcely less duplicity been created by American Presbyterians. If the last supposition is correct, then we are to read the following statement in connexion with Bishop Gobat's late decisive step—his ordination of Carabet to the Armenian congregation at Diarbekir, which had broken with the Calvinistic proselytism :—"At Aintab a Church of England congregation has formed itself, which numbers about 100 families. Cas Butros writes :—

'I informed you of the Armenians who pursued me with requests from every quarter—from Marash, Aintab, Killis, and Kassas, demanding preachers and priests. Many of them have chosen preachers from among

themselves, and have their service according to the Episcopalian ritual of the Church of England ; they still ask for a priest, and cannot get one. I have my own business, and do not know what to answer them. The Roman Catholics have their mouth open watching them like a dragon. And some have been led to go to them when they found that we paid little attention to them. This matter should be made known to the Archbishops of Canterbury and York, as concerning them especially. Tell me of the answer.'"

In another passage we get a glimpse of the way in which the supporters of "Protestant" Missions to the East allow their money to be squandered :—

"The agents of the Moslem Mission Society have hitherto been distinguished by almost unexampled self-denial and devotedness to their work. Some of them laboured with only a nominal salary ; others as medical practitioners, or traders among the Arabs, entirely supported themselves in true apostolic simplicity. But the raising of native agents to worldly affluence and power, by the United States Presbyterians, is bearing its fruit to the grievous injury of their own cause, as well as to that of other societies connected with Syria. Cas Butros naturally feels it when he sees a man of his own country and class, half his own age, and inferior to him in knowledge, mind, and zeal, living at ease, without labour or result, on 300*l.* a year, while he is himself wearing down what remains to him of life, in unremitting fatigue and poverty, with only 45*l.* per annum."

With regard to Egypt, the Report reminds us of the return thither of Miss M. L. Whately to her work among the ragged outcasts, after the death of her father, the late Archbishop of Dublin. This lady is known as the foundress of the school for poor Moslem girls at Cairo, and as the authoress of "*Ragged Life in Egypt.*" The Society now employs in Egypt two natives of Syria as Scripture readers.

There are many things in the closing pages of this report worthy of attention :—

"There is no Moslem trader, merchant, soldier, or governor on the coasts of Africa, who is not a most zealous propagandist of his creed. The Madenga and other Moslems have proselytised many of the liberated Africans in the very face of our missions at Sierra Leone. The missionaries of Islam are met with at Acra ; they are numerous at Lagos ; and they are extending their peaceful conquests everywhere in the interior of Africa. Not only are Pagans being now converted to Islamism in masses but colonists have been known to become Mohammedans. During the past year *many English girls*, at Capetown, married Moslem husbands and as a matter of course *adopted their creed.*"

Among the things to be done by this Society we have urged, and now urge again, the founding of a Mission in Western Algeria ; another at Aden ; and another among the Towerah Arabs near Mount Sinai, *who have invited* Christian teachers. But there is one fresh call which seems to outweigh all others in urgency. The Society is ready to supply a staff of duly-qualified missionaries, to work among the *Circassian Exiles*, so soon as funds are placed at its disposal for that particular purpose. Whilst this report was in the press the Society received the offer of the services of a Medical Missionary, endowed with rare qualifications.

As our work enlarges, it will require not only the occasional, but the constant supervision and activity of European agency. Shall the Council this year look in vain to our Universities for *one* graduate, at least, of talent and piety? It is Henry Martyn who is generally quoted as the pattern of a devout Missionary. The work he chose out of all Missionary work was the hardest, and the noblest because it was the hardest. He was in the truest sense a forerunner of this Society, a Missionary to the Mohammedans, and in their service he died."

The report refers to one more example of burning zeal for the conversion of the Moslems—Raymond Lull, to whom the Arabic Professorship at Oxford owes its origin :—

"That truly Apostolic man, after appealing in vain to the Pope, urged on the General Council of the West, then sitting at Vienna, the opening of missionary colleges all over Europe *for the conversion of the Moslems*. At this Council he at last prevailed: a decree being passed by which professorships of the Oriental languages, especially Arabic, should be founded and endowed in the Universities of *Paris, Salamanca, and Oxford*, and in all cities where the Papal court resided. If only a few sparks of the zeal which consumed Raymond Lull and Henry Martyn were now to inflame the Church, nothing would be lacking to carry on this Mission, and even the Arabic Professorship at Oxford, so long diverted from its original purpose, would once more be dedicated to its sacred object."

The extreme economy in the administration of the *Moslem Mission Society* is a great recommendation of it to more extended support. There is no home expenditure :—

"It is only right to add that the quarterly remittances are again becoming due in Syria and in Egypt, with no funds at the bankers, as yet, to meet the demand. As the Society employs no deputations, and avoids all expense in canvassing for contributions, the Council would earnestly entreat the continued advocacy of the press, which has hitherto rendered such great service to this cause. Subscriptions and donations are received by the Society's Bankers; also by the Rev. Muhleisen Arnold, Hon. Secretary, at East Ham, E.; and at the Office, 24, Lincoln's Inn Fields, W.C."

THE DEPOSITION OF BISHOP COLENZO.

ON May 31st, the formal deposition of Bishop Colenso from the Bishopric of Natal, in accordance with the recent sentence of the Synod, at Capetown, of the Church of South Africa, was served upon Bishop Colenso in London. About the same time, it was learned in England that the Bishop of Capetown, in his capacity as Metropolitan, "had gone up to Natal to take possession and make all the necessary arrangements for the diocese there, which he considered to have thus become vacant." On the 23d of June, a petition on the part of Bishop Colenso was presented to the Judicial Committee of Privy Council. "The petition prayed that it might be admitted as an appeal against the Bishop of Capetown's judgment, deposing the petitioner; that her Majesty would be pleased to declare the petitioner to be entitled to hold the see until the

letters granted to him should be recalled by due process of law for some sufficient cause of forfeiture, &c. The petitioner also prayed the inhibition usual in ecclesiastical causes against proceedings under the sentence pending the appeal. Their lordships ordered the petition to stand over until the sittings of the Judicial Committee in the next after Michaelmas term, with liberty to serve the petition in the meantime on such persons as the petitioner may be advised. Their lordships declined to entertain at present the question of inhibition, since to grant it would be to assume jurisdiction."

The *London Church Review* says:—

"The course taken by the Judicial Committee of Privy Council is significant, as tending to show that the members of the Judicial Committee share the belief expressed by us from the first, that the sentence of the Provincial Synod of South Africa is not liable to revision by that tribunal. It was not to be expected, indeed, that the Judicial Committee would off-hand proclaim that they had no jurisdiction in a case so novel as that of a purely spiritual sentence. But if the Judicial Committee had not had grave doubts as to their jurisdiction in the case, they would have granted the inhibition prayed for as a matter of course, imposing on the Metropolitan of Capetown the *onus* of showing cause against it. There was, however, *prima facie* this difficulty, that there was no act from which to inhibit the Metropolitan. He has not done, or proposed to do, a single act that can legitimately fall under the cognizance of a Court of temporal or of mixed jurisdiction. What he has done, has been to *depose* a heretical Bishop—that is, to take from him a spiritual character to which he has no longer any just claim. But the spiritual character of a Bishop is not a tangible matter, that can be laid hold of, or dealt with, *in foro externo*. Beyond this, the Metropolitan of Capetown has exercised his visitorial power over a diocese of his Province which, after having been deserted by its Bishop beyond all the canonical limits set to a Bishop's absence from his diocese, and which moreover had become acephalous by the deposition of its Bishop, had a distinct claim to the interposition of his spiritual care. Lastly, he has announced his intention—which no doubt he will carry into effect as soon as he hears of this application—to excommunicate this contumacious suffragan. How the Judicial Committee can inhibit a Bishop of South Africa from exercising the power of excommunication, inherent in the Episcopal Office, it is not easy to see. All these difficulties, doubtless, presented themselves to the minds of the Judicial Committee. They saw the obvious impracticability of granting an inhibition in regard to matters altogether foreign to such judicial authority as is vested in them. Accordingly, while giving leave to Dr. Colenso to serve a copy of his petition on whomsoever he pleased—that is, to notify the fact of such a petition having been presented—they refused to grant an inhibition, on the express ground that to do so would be to 'assume jurisdiction' in the case, which they were not prepared to do. What may be the further progress of the affair will, we presume, be a matter of no little curiosity and wonderment in Doctors' Commons; but the final result may be easily foreseen. *Solvuntur risu tabulæ.*"

The following remarks are translated from the *Bulletin Theologique*,

the review edited by the distinguished Protestant Free-churchman, Dr. De Pressensé :—

“The Bishop of Capetown finds the grounds of his judgment against Dr. Colenso in the doctrines which the latter has published. He rejects the inspiration of the Scriptures, the necessity of the Sacraments, the Divinity of Jesus Christ, the system of future punishments and rewards, as given in the New Testament, the dogmas of expiation and justification—or in other terms, he has put forth in his work on the Pentateuch, almost all the ideas that the modern criticism of the day has vented, and of these he seeks to ensure the success.

Now there is in the clergy of the Anglican church a minority, to which it is said one or two Bishops belong, which contends that the decision of the Metropolitan of Capetown is incompatible with the freedom of investigation which the Church leaves to her ministers; that it is permitted to each priest to run over without restraint the field of theological speculations, provided that he submits to the religious rites and ceremonies prescribed by his Church, and obeys her disciplinary and hierarchical regulations.

It is this thesis, which Dr. Colenso sustains with much talent, that has strongly aroused the attention of the educated laity of the Anglican church. They have understood the immense way it was wished to make them traverse, and the abyss at the end; for if the Metropolitan has not the right to judge his suffragan upon the ground of religious dogmas, the latter will no longer have the same right towards his diocesan clergy, and when Bishop Colenso shall find himself in presence of one of his subordinates, who shall have taken for a starting point his own doctrines, and shall have arrived step by step at the last term of the series of negations, he will feel himself without authority to trace for him the line of demarcation which a theologian ought to respect. Such a system radically changes the nature of a Church. It becomes a mere ‘supra-civil state,’ divided for the requirement of the service into parishes, and of which the *employés* have to be educated and gentlemanly persons, who, in exchange for some religious ceremonies, are to receive a liberal salary, with the freedom to think, to believe, to say, and to publish all they may choose on the phenomena of the moral world, whether under the form of negations or under that of affirmations.

Of such a Church the pious and educated of the laity had never dreamt. It is quite a new idea to them. They have always imagined that a Christian church was founded upon the facts and doctrines furnished by primitive documents and affirmed in its symbolical books, that is to say, in its confession of faith and its Liturgy, which constitutes the reason for, and the double basis of, its existence; and they have never hesitated as to what should be the course of a pastor who rejects, either wholly or in part, these symbolical books. They require that he should regularize his position by making it harmonize with his principles. In vain are objected to them the exigences of the logic which demonstrates the impossibility of fixing the point of separation in that immense series of ideas which extend from the absolute affirmation of religious truths to their complete negation: they answer that an honest conscience will always know how to fix that point. They will never believe that a Christian Church ought to have no other

base than science, and that a philosopher of the school of Hobbes or Darwin may be its minister as well as a Chalmers or a Mac Neil, provided they comply with some meaningless symbolical requirements."

THE REFORM MOVEMENT IN ITALY.

THE Rev. Mr. Clay, the British chaplain at Messina, has already made known to English churchmen the great progress which reforming ideas have made in that part of Sicily. The "preliminary address" of the *Società Cattolica Primitiva Nazionale* of Messina, has been reprinted in the Florence *Esaminatore* :—

"The condition of the Church of Jesus Christ in Italy is, in our days, such that it cannot fail to move every good Christian with the most profound sorrow and pain. The superstitions and the abuses which gradually have crept into the Church, as well in matter of faith and worship as in discipline, have so transformed it that there scarcely remains a feature by which it can be identified with the pure, simple, and evangelic Church of our fathers of the first ages of Christianity. So long as the Church militant kept faithful to her Divine Founder, Jesus Christ, and her Bishops and Fathers departed not from the teaching of the canonical Scripture and from the instructions of the Apostles, the salvation of souls, zeal for the faith, and the propagation of the Gospel was the only object of their vocation; the people lived Christianly, the nations were civilized, and the cities united in the sacred bond of love; the pastors, with their flocks, worshipped the Father in spirit and in truth; the prayers of the priest found an echo in the hearts of the faithful, and ascended to the throne of God as the smoke of incense; the rule of faith of every Christian community was nothing besides the Bible—nothing but this was inculcated on the people. But when the ministers of the sanctuary began to depart from the sacred pages, and hence from the spirit of the Supreme Head of the Church—Jesus Christ, faith lost its first energy, and instead of a life according to the precepts of the Gospel, divisions arose between nation and nation, and between the people and the ministers of the sanctuary. And hence have followed all those evils under which the Church groans at present, and which were wisely foreseen by that holy man, Gregory the Great, who wrote to John the Faster, Patriarch of Constantinople, rebuking him for his assuming (first of all men) the title of Universal Bishop. Would that godly Pope ever have supposed that Boniface III., his successor, but a few years after, would have assumed without the least scruple, the very title which Gregory had so strongly condemned as profane and anti-Christian?"

But we, standing firm to the Primitive Church, will have respect to the laws, we will cherish a love for order, we will observe moderation in the utterance of our ideas, and in our exertions for their realization.

If we shall uphold whole and undefiled the primitive Catholic religion of Jesus Christ, all Christian nations will regard us with good-will; if, on the contrary, we shall allow ourselves to be deceived by the specious form of that Catholicism which has always prepared our ruin, by depriving us of autonomy, freedom, union, riches, civilization, power, and glory, we shall earn nothing from them but contempt or pity.

People, prelates, and sacred ministers of the Italian Church, unite with the Bible in hand, with the commentaries of the holy men of the ages, and with the creeds Apostolic, Nicene, Constantinopolitan, and anasian ! thus you will render with us the most worthy homage that is able to patriotism and to piety, and, following the true Church, we shall together in unity of faith, in Christ and with Christ for ever."

Colonial, Foreign, and Home News.

SUMMARY.

The Declaration mentioned by us in May, on p. 193, has been published in Canada in the form of a pamphlet, with the signatures of the bishops of Montreal, Toronto, Ontario, and Quebec, and of 278 of the clergy; together with the Pastoral of the Archbishop of Canterbury, and circular from the Bishop of Montreal. Out of the whole province of Canada there are not above forty clergymen who have failed to record their names.

The effect of the civil war on the Church in the United States continues very hurtful, especially as relates to the country on the borders of the contending parties. From Louisiana, a correspondent writes:—"We are practically without Bishop or Standing Committee. Of the 29 clergy-officiating in this diocese before the war, I know of 16 besides the Bishop who are for the present lost to the Church here. The Romanists boast of having received 500 new converts from Protestantism since war began. Many Episcopalians attend their churches, and others go to the Presbyterian places of worship. It is very much to be hoped that the next General Convention will not pass without changing the Prayer-book, so as to make it ready for all revolutions. The Romanists have maintained their position here solely by wisdom in this respect, which we much needed." Nevertheless, there seems to be a new accession of zeal for missions, among our American brethren. We are glad to find that the Rev. Mr. Auer is on the point of returning to Cape Palmas, with three missionaries.

A beautiful altar-tomb is in course of erection in Trinity Church, New York, in memory of the late Dr. B. T. Onderdonk, fourth bishop of New York.

MEMORANDA.—The *Church News for the Diocese* publishes the reply of the Synod of Tasmania to the farewell of their late Bishop, the Rt. Rev. F. Russell Nixon; in which they congratulate him on his presentation as Archbishop of York to the living of Bolton Percy. From the same journal we learn that the Synod has invited subscriptions to the erection of a Synod-Hall, to be called 'Bishop Nixon's Hall,' as a memorial of the late Bishop, in Hobart Town.

BISHOP PATTESON has written from Sydney to say that he is unable to complete his tour of Tasmania in his tour, but that he looks forward to an opportunity some future day. He was to have been back to Auckland in time to visit his scholars for the islands in the beginning of May.

The remote settlements along D'Entrecasteaux Channel have a strong claim upon the missionary care of Tasmanian Churchmen. Bishop Nixon did what he could in visiting them, and has been much missed since his departure. Recently, the Rev. T. Stansfield has undertaken an arduous journey from Franklin to Recherche Bay, visiting Port Esperance and South Port by the way, and solemnizing religious ordinances as occasion might arise. In this way he travelled about 140 miles out and home, by boat and on foot.

The free chapel of St. Luke's, Halifax, which the Church in Nova Scotia owes to the munificence of Bishop Binney, is destined to form the cathedral of the diocese; and a new chancel has with this aim been already begun.

MALTA.—A correspondent of the *Church Review* remarks, on the resolve of the Malta Protestant College Committee not to admit for the future any paying pupils to St. Julian's:—"Several officers and others who have hitherto availed themselves of the St. Julian's School for the education of their boys, will regret this decision. It, of course, will not be convenient to all to send their boys home for education. Any good scholar and sound Churchman who would shortly open a classical and mathematical school, or take pupils, might really find a fair opening for him at Malta if the above-mentioned resolution of the Malta College Committee should be carried out, and the only school in that island in which a gentleman's son could be at all decently educated would be closed. Although this Shaftesbury School, as it is termed, was far from being all that could be wished, still it did supply a gap as far as it went, and, when that is closed against them, a good school for lads of the upper class will be altogether a desideratum at Malta."

JAPAN.—The *Spirit of Missions* says:—

"After the arrival of the Rev. Messrs. Liggins and Williams in Japan from the American church, they added to their labours among the Japanese the holding of a Sunday morning service for the benefit of the American and English merchants who reside at the port of Nagasaki. The numbers in attendance at this service continued to increase, especially after the visit of the Bishop of Victoria, who encouraged all the English merchants to attend it. The Bishop also obtained aid toward the erection of a building in which to worship; which, added to what Mr. Williams received from American merchants, enabled him to erect a neat little church. Mr. Liggins having left the country, on account of ill health, just before the Bishop of Victoria's visit, the holding of this service has devolved entirely on Mr. Williams, who has remained at his post during all the recent troubles in Japan. Mr. Williams remarks, 'the day that this church was opened is a day which will ever be memorable in the history of Japan—as it is the first Protestant Church ever built in this land.' The English and Scotch residents at Yokohama, the port of Yedo, have built the second Anglican church in Japan. It was opened in December last, and a large congregation assembled on the

occasion. All the foreign diplomats and consuls, and many military and naval officers were present, and the community generally. There are 108 British subjects, and 85 Americans at this port. As soon as expedient, services for the natives in the Japanese language will be held in these churches, or other churches will be erected; at present the missionaries have to confine their labours among the Japanese to the distribution of books and conversation with their native visitors. But the holding of these English services will not only be highly beneficial to the foreign residents; the natives, also, may gather from them some idea of pure Christian worship, and see how much it differs, both from the worship of the Jesuits and their own heathen services.

TWO NEW ENGLISH CHURCHES IN GERMANY.—On May 23d, the first stone of All Saints', Baden-Baden, was laid by the British Envoy at the Courts of Wurtemberg and Baden-Baden, G. J. R. Gordon, Esq. The new church is beautifully situated in the Lichtenthal Allée, the site—worth nearly 900*l.*—having been given by the town. The Revs. W. B. Flower, (the chaplain), the chaplains at Freiburg and Stuttgart, C. L. Butler, and Dr. Cuthbert, took part in the ceremony. There were also present several members of the German aristocracy and the bulk of the town-council. The Queen of Prussia, who sent her fifth contribution the day before, expressed to Mr. Flower in the evening her satisfaction at the commencement of the work. Considerable funds are yet required.

On May 25th, his Excellency laid the first stone at Stuttgart of St. Catherine's. The chaplains at Wiesbaden, Heidelberg, Darmstadt, Baden-Baden, and Wilbad, assisted at the ceremony. There was also present the Lutheran Prelate and many Lutheran clergy, the Russian chaplain and the Romish "Stadtpfarrer." This church is built by Mrs. Dunbar Masson in memory of her deceased daughter, and is well worthy of the site on which it stands. It is to the exertions of the chaplain at Stuttgart that the beautiful little chapel at Ems is due.

At both Baden-Baden and Stuttgart, there will be daily prayer and weekly Eucharistic celebrations.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, June 7, 1864.* The Rev. Dr. Currey in the chair.

The Board agreed to the proposed grant of 1,000*l.* towards the endowment of the new Australian Bishopric of Grafton and Armidale.

From the accounts of the Society, for the year ending 31st March, 1864, it appeared that the chief items of receipts had been—Subscriptions, 13,757*l.*; Benefactions, 5,083*l.*; Legacies (including Stock Bequests, 2,000*l.*), 5,314*l.* There had been paid on account of Money Grants, 7,202*l.*; and for Bibles, Prayer Books, &c. gratuitously issued, 6,098*l.* A large increase had taken place in the amount of business done during the year.

A letter was received from the Bishop of Calcutta, in which the Bishop gave a sketch of his late metropolitical visitation of India and Ceylon. He left Calcutta on Nov. 9, 1863, and returned to Calcutta on Feb. 27,

1864, having delivered his charge in the cities of Madras, Bombay, and Colombo. The Bishop spoke in high commendation of the Theological College, under the Rev. A. R. Symonds, at Madras; at Bombay he noticed the great stride taken by female education, "in which the capital of the Western Presidency was *facile princeps* among Indian cities;" and at Colombo he was struck by the impetus given by Bishop Claughton to missionary work, preaching himself (at present through an interpreter) to the Tamil coolies on the coffee estates, and promising soon to understand both Tamil and Singhalese.

The following extracts are from the Bishop's letter:—

"Our next fortnight was spent in visiting the Missions of Tinnevely, the most interesting and inspiring sight in the whole country. We went round under the able and kind guidance of Dr. Caldwell. . . . In these the southernmost provinces of British India, there are nearly 40,000 native members of our Church, whose Christian villages, schools, and churches, were scattered like so many oases amidst the deserts of red sand and forests of palmyra trees. They are under a regular parochial organization, far stricter and more real than anything we see at home; they contribute largely of their own substance to the maintenance of the poor, the building of churches, evangelistic efforts among their heathen neighbours, and other good works; and they live under the ministry of 24 European and 14 native Clergy, assisted by nearly 200 native catechists. There is an efficient system of education organized throughout the Province, both for boys and girls; and there are four excellent training institutions for masters, mistresses, and catechists. Generally speaking, the Christians are well spoken of by the civil authorities. If they have not cast off with their heathenism every national vice, we Englishmen, at least, have no right to find fault with them, when we think how drunkenness pollutes the poorer, and selfish worldliness the richer classes among ourselves. I have no doubt that a Tinnevely parish is decidedly superior in morality to an ordinary parish in England; and I have never been present at any Church services where there was more reverence and attention, and where the singing and responses were more devout and congregational. When I add that the two great Missionary Societies of our Church are here working together in entire harmony and cordial co-operation, you will not doubt that we left Tinnevely with earnest thankfulness to God, and with prayer that He may continue to give the increase to the work.

Passing round the extremity of the Western Ghats at Cape Comorin, we entered the southern division of the native State of Travancore, governed by a well-educated native prince, who, though showing no inclination to Christianity himself, not only tolerates but encourages Missionary work. I heard the heir to the throne tell the boys at the Raja's school at Trevan-drum (the capital of the country) that the Missionaries were among the best friends of India. The southern part of India is occupied by the Congregationalists, who have, in proportion to the population, been almost as successful as our own Church on the other side of the mountains. We stayed one day at Nagercoil, their principal station, where I was as respectfully and hospitably entertained as if the Missionaries had acknowledged me as their ecclesiastical superior. I examined a Bible class of

women, whose answers were really excellent—a strange contrast to the ordinary state of the female population of India.

The northern portion of Travancore and the adjoining State of Cochin are in the hands of the *Church Missionary Society*, and here our Church numbers about 8,000 adherents. Here, too, we visited the Syrian Christians. Of these, more than 100,000 are in communion with the Jacobite Patriarchate of Antioch; but about 50,000 adhere to the Church of Rome, their ancestors having been forced into submission to the Pope by Alexis de Menezes, Archbishop of Goa, in the sixteenth century. At Cottyam, the head-quarters both of the Jacobite Metran and of the *Church Missionary Society*, many of the Syrians, including even some youths in Deacon's Orders, are receiving education in our College. There seemed to me no unfriendliness at that station between the two Churches; but there is no longer the active co-operation which was designed by Buchanan and Bishop Middleton, and broken off during Bishop Wilson's Episcopate, mainly through the fault of the Metran of the time. One of our Missionaries spoke very kindly of the Syrians, and I myself was cordially welcomed by the Cathanars (Priests, Heb. *Cohen*), and had an interesting theological conversation with one of them. The people bear a good character for industry and probity; and though I should think any closer approximation than exists at present inexpedient and premature, yet I was glad to find that at Cottyam, at least, there is no hostility. I trust that our influence is stirring up our Syrian fellow-Christians, and that they may gradually be led to see that some of their dogmas are unscriptural, and some of their practices degrading to a Church. A really pious and highly-educated Metran would now have a glorious field of usefulness before him.

At last, being rather knocked up with hard travelling, and having lost the bracing cold weather of North India, we gave ourselves a fortnight's rest at Ootacamund, amidst the healthy breezes which blow over the beautiful Nilgeries. Here, in a deep valley amidst the mountains, at Kaity, I found some Germans working under the Basle Missionary Society, trying to teach and Christianize some of the hill tribes. Of these, the most remarkable are the Todas, who regard themselves as the aboriginal lords of the soil, and who worship the bell which hangs round the buffalo's neck, and employ their priests in churning butter, which they look upon as a religious rite, the dairy being also the temple of the village. Among these there has, as yet, been no success at all; but some converts have been made among their tributaries, the Badegas, Hindus who fled to the hills from the Mahometan conquest, and are now industrious agriculturists there. The Missionaries live in the middle of a Badega village, and their success, though hitherto small, has been genuine; schools are established, three hill boys are training for schoolmasters, and a small congregation assembles for worship. From the Nilgeries we returned to Madras, and reached Calcutta on February 27, after a most happy and encouraging tour, refreshing and improving to spirit, mind, and body alike."

At the recommendation of the Bishop of Calcutta and the Calcutta District Committee of the Society, grants were made as follows:—(1). Books to the value of 10*l.* to Bishop's School, Jutog, near Simla (of which

the Rev. S. Slater is Head Master), for a library for the use of the boys. This school was rapidly increasing: last year the average was 28; it was now 58, and many more boys were expected soon. (2). A grant of books to the value of 10*l.* for a proposed reading and lending library at Mirzapore. The Rev. T. P. Keene, Minister of St. John's, in that place, stated that the opening of the East Indian Railway had brought an influx of inspectors, clerks, drivers, firemen, &c. for whose hours of leisure he was anxious to afford some means of instruction and rational entertainment. (3). On the application of the Rev. Dr. Jarbo, 50*l.* was granted towards the building of a hall in connexion with St. James's Church, Calcutta, on a site granted by the Government. The district included the poorest part of the European and semi-European population of Calcutta.

The Rev. D. Simpson, Secretary of the Madras Diocesan Committee of the Society, forwarded a statement of the work of that Committee during 1863. Mr. Simpson reported favourably of the condition and prospects of the three Theological Seminaries aided by the Society—viz. the Vepery Mission Seminary; that at VEDIARPOORAM, in Tanjore; and that at SAWYERPOORAM, in Tinnevely.

A grant of 25*l.* was voted, on the application of the Rev. Basil Craig, Missionary Chaplain of the Bishop of Adelaide, towards the completion of a new church at Salisbury, eighteen miles north of Adelaide.

The Bishop of Huron, in a letter dated London, Canada West, May 5, forwarded two applications—(1) from the Rev. T. Hughes, acting as Missionary to the fugitive slaves, as well as to the white settlers, at Dawn Mills, on the river Sydenham, or Bear Creek, in the county of Kent, a new settlement in the western part of the diocese of Huron, for aid towards building a church; (2) from the Rev. W. Herbert Smythe, Missionary of the *Society for the Propagation of the Gospel*, a refugee from Arkansas, in the Southern States, for aid to build a church at the new settlement of Teeswater, county Bruce, Canada West. 20*l.* were granted towards each of these churches.

The Bishop enclosed the following Report from Mr. Smythe, showing "how we build churches in backwoods in Canada West:—

"This country was first settled about six years ago; it is an entirely agricultural country, densely studded with the primæval forest, and consequently the labour of clearing the land for cultivation is immense, and the process very slow. The settlers are nearly all emigrants from England, Ireland, Scotland, Germany, and a few roving Indians. They come to the country very poor—very few, as yet, have paid more than the first deposit on their land of 15 dollars, or 3*l.*, and so remain in debt. They nearly all live in log huts; very few have been able to build a shanty, as yet. Hundreds of children never know the luxury of boot or shoe, even in winter, when our snow is four feet deep. The last three harvests have been nearly total failures, on account of the ravages of the fly, bug, &c. which are incident to newly opened land. These facts, together with small amount of clearings, and the tardiness of the process, and the large amount of stumps left in the land, render it extremely difficult for our poor settlers to raise any surplus for market.

My diocesan appointed me to this extensive Mission about a year and

a half ago. I am the first Clergyman here. By God's blessing, I have gathered four congregations at four centre points. We have built one neat little parish church in the pointed Gothic style, upon which there is no debt. We are now endeavouring to raise the means of building another in the central part of the Mission, where I reside. It will cost us 1,000 dollars, or 200*l.*; and I believe, if the good people of England could but know the above facts, and the shifts we are put to, they would gladly send us 500 dollars, or 100*l.*, towards our building, which we hope to put up this summer."

The Rev. J. H. Duport, in a letter dated Fallangia, Rio Pongas, West Africa, April 14th, 1864, announced his safe arrival at that place, where he found everything at a standstill, on account of the illness of his brother Missionary, Mr. Maurice, who had since been compelled to proceed to Sierra Leone for medical advice. The church at Domingia, towards the building of which the Society gave 50*l.*, was now completed, and would be opened on Ascension-day.

The printing of the portion of the Common Prayer-Book already translated into Malagasy being completed, the Board made a grant of 500 copies, to be sent out immediately to the Bishop of Mauritius.

The Board made a grant of 10*l.* for rebuilding the English church at Boodjah, near Smyrna, in response to an appeal signed by the Rev. W. B. Lewis, British Chaplain, and others, and recommended by the Bishop of Gibraltar. The present building was a half-ruined common dwelling-house. Difficulties formerly interposed by the Turkish Government no longer existed, and it was proposed to build, on the same site, a plain but characteristic chapel. 1,000*l.* has been collected; 500*l.* more would be required. Boodjah and Bournabat are two villages on each side of Smyrna, to which the British residents withdraw during the summer months. At Bournabat, a new church, built at the sole expense of C. Whittall, Esq., was consecrated by the Bishop on Whit-Monday. The Bishop stated that on May 11th he confirmed at Smyrna 36 young people. He had visited Messina, Athens, and Syra, holding confirmations at Athens and Syra, and at the Piræus confirming nearly 100 seamen on board the *Revenge*.

The English church of St. Paul, begun many years ago by the exertions of the late Rev. Henry Leaves, while Chaplain of the English Communion at Athens, and used ever since for Divine Service, has yet never been thoroughly completed. This has been owing to the small number of English permanently residing, and the poverty of the Greek population attending our services. The British Consul, and others interested in the church, including the widow of Mr. Leaves, having, with the recommendation of the Bishop of Gibraltar, applied for aid, the Board granted to the Bishop 20*l.* towards this object.

On the application of the Rev. R. L. Tottenham, British Chaplain, Turin, the grant made by the Society, towards the building of an English church there, was increased from 75*l.* to 100*l.* Mr. Tottenham stated that all the residents, very few being men of position or wealth, were anxious to subscribe according to their ability; but that, when every effort had been made at Turin, the Chaplain and his congregation must still fall back on the Christian sympathy and generosity of the friends of the Church at home.

A letter was received from the Rev. F. Meyrick, forwarding Reports for 1862 and 1863 of the *Anglo-Continental Society*, and applying for a grant to be placed at the disposal of Count Tasca. The Count had still a sufficient number of Prayer Books; and Mr. Meyrick now asked for 20 Bibles, 20 New Testaments, 20 Bull's Corruptions, 20 Jewell's Apology, 200 Homily No. I., 200 Wilson's Prayers. The books were granted.

The Rev. R. Burgess forwarded a letter from Mrs. Burton, applying for a supply of New Testaments and Common Prayer Books in Italian: the New Testaments for the use of Italian soldiers; the Common Prayer Books for the use of a book-hawker employed by Mrs. Burton, in Piedmont, and by whom at least twelve copies of the Common Prayer Book in Italian, formerly supplied by the Society for this purpose, had been sold every month. Mr. Burgess suggested that a grant be made of New Testaments and Common Prayer Books, to be placed at the disposal of the Rev. Lewis Hogg, at Florence, who would regulate the sale of the Common Prayer Book.

On the recommendation of the Standing Committee, a grant of 50*l.* was placed at the disposal of the Secretaries, out of which they might supply the above demand, and meet other similar applications in behalf of Italy.

Several other little grants were made, among which were the following:—To the Rev. G. H. Nobbs, books to the value of 5*l.* for educational purposes at Norfolk Island, to meet a purchase of equal amount; to the Rev. Dr. Humble, appointed Medical Missionary at El-Carmen, South America, in connexion with the *South American Missionary Society*, Spanish books to the value of 5*l.*; to the Rev. W. C. Murphy, appointed Chaplain to Callao, South America (on recommendation of the Bishop of London), a supply of books and tracts in English, Spanish, and German, there being now resident at Callao a large number of Germans. and about one thousand English.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, June 17th.* F. H. Dickinson in the chair. It was agreed to continue the present amount of the grant to the Diocese of Guiana to the end of 1865. The total allowance to that diocese in 1843 was 1,744*l.*; in 1853, 967*l.*; and the Bishop hopes that soon the diocese will be able to dispense with the Society's aid entirely.

The Rev. W. H. Ewald having passed the Board of Examiners was approved as Assistant Missionary at Constantinople.

A letter, dated March 31, from the Bishop of Calcutta was then read, on which much discussion arose as to the expediency of the Society's appropriating part of its funds towards providing the ministrations of religion to English workmen, labourers, sailors, or others of the poorer class in India, the Society hitherto having confined its operations there to the conversion of heathen and the care of converts. Ultimately the debate was adjourned to a day to be fixed by the Committee. We understand that the Committee have resolved, in consideration of a Memorial from Bombay which they have since received, to invite the Board to resume the discussion at the next Monthly Meeting.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

AUGUST, 1864.

MISSIONARY HOPES AND FEARS IN NEW ZEALAND.

NEW ZEALAND, ever since the Gospel message was first proclaimed there by the resolute and indefatigable Samuel Marsden, in 1814 (just half a century ago), has been regarded as one of the most promising and hopeful of the Church of England's Mission-fields. "The lot has fallen unto me in a fair ground; yea, I have a goodly heritage"—a favourite text of the first Apostolic Bishop when entering on his new diocese, in 1842—found a response which still echoes in the hearts of most English Churchmen at home in connexion with these islands. The singular success which attended the early labours of the Mission was mainly owing, under God's blessing, to the more than ordinary zeal and ability of the first Missionaries. It was also due, in a great measure, to a peculiar susceptibility in the native character itself for receiving Christian influences. The typical features and temperament of the Maori race display evident tokens of an intermixture of Malay and Negro blood in their origin; while their qualities of mind and disposition combine some of the best intellectual and moral characteristics of both varieties,—the warlike, unyielding spirit of the one, the pliable and affectionate nature of the other.

An unusual interest in the progress of the Mission was no doubt excited in this country by the stirring and vivid descriptions of the people in Bishop Selwyn's published journals. Allowing somewhat for the highly-coloured pictures of a true enthusiast in his work of love, and for the haze of distance rounding off the corners and toning down little unevennesses on the surface of things as viewed from the

Antipodes, still the broad fact remained, that a whole nation of savages, cannibals and idolators, had, in the course of a very few years, been converted to the true faith and obedience of Christ, according to the doctrine and discipline of our Church, and a land of darkness and darkness itself, was filled with the knowledge of the Lord. New Zealand, meanwhile, having been declared by proclamation a dependency of the British Crown, became one of the most populous and prosperous of our colonies. The settlements of Auckland, Wellington, Nelson, New Plymouth, and Canterbury rapidly succeeded each other, and have since been supplemented by Otago and Albert Land. A British population, extending itself by a series of connected districts, has gradually overspread the islands from north to south, and has increased to more than double the number of the aboriginal inhabitants. These latter, at the last approximate census, scarcely amounted to 70,000, and are almost entirely located in the North Island, principally in the neighbourhood of Auckland. By the Treaty entered into at Waitangi, in the Bay of Islands, with the Local Government, in 1840, the sovereignty of the British Crown over the islands was formally acknowledged by them, and the freehold possession of their lands reserved to the native owners, with a restricted right of extinguishing the native title only by sale and purchase transacted through the Crown office, and conveyance by Crown grant to European settlers.

During the governorship of Sir George Grey matters went on between the two races for several years, in tolerable peace and harmony. He made himself thoroughly acquainted with the Maori character and customs; he entered with the greatest interest into their personal affairs; and, co-operating in a most liberal spirit with the Bishop, Missionaries, and Clergy, he succeeded in appeasing what jealousy had been excited by the apparent encroachments of the European immigrants, and established cordial relations between the parties. Missionaries, who had been originally sent out and supported by the *Church Missionary Society*, were by this time largely recruited by Government chaplains ministering to the settlers in towns, and other clergy licensed by the Bishop, and supported with funds placed at his disposal by the *Society for the Propagation of the Gospel*, and various local sources. This seems to have been very much the state of things in the colony when, for the first time since his consecration, the Bishop visited England, in 1853-4. The same year saw the termination of Sir George Grey's governorship, and the initiation of a representative and far more democratic form of local government. He succeeded in the office—now clogged by the trammels of respon-

men, elected and dismissed at the caprice of the popular will, as chosen by universal suffrage—by Colonel Gore Browne, a brother of the present Bishop of Ely. To this date we may trace the first rise of an uncomfortable feeling of insecurity on the part of the natives. They were wholly unrepresented in the new Legislature of the colony, with the exception of a few native assessors, who advised and took part with the magistracy in the adjudication of cases affecting their interests, they had no voice in the administration of the laws. It is not surprising, that, possessed as this people is with a singularly peculiar cast of mind, the idea of being fellow-subjects with the white man under a common polity and *regime*, if ever realized by them, would have faded away before the tangible fact of a divided nationality. This uneasiness took effect, and culminated in the election of a Maori

At this juncture unhappily arose the difficulty about the disputed land-sale at the Waitara. It would be absurd for us to express our confident opinion on a question which perplexed so many lawyers and statesmen in the colony itself, or to attempt to unravel a maze of conflicting rights and proprietorship, which requires a very intimate special knowledge of Maori customs at all to understand. This intimate knowledge was possessed in large measure by Sir George Grey; and at this point it was that the loss of his presence and influence was sensibly felt, and much blame—unjustly, as we think—cast upon his successor. What could Colonel Gore Browne do, under the circumstances, when he was still new in office, with comparative ignorance and inexperience of Maori ways? We have the express testimony of the Colonial Office at home that he entered on the governorship with the most humane disposition towards the natives, and with a jealous suspicion of the white man's craving after land. But here was a nice question, half legal, half political, which he had not sufficient knowledge to decide for himself. He could only act in concert with the responsible ministers of his Government, and rely on such counsel and advice as he could accidentally get from those he considered most competent to advise. That he was wrongly advised, indeed, there seems too good to conclude; for the judgment he came to in the matter, has, since Sir George Grey's return to office, been formally reversed. Then came the further unfortunate mistake dependent on an unskilful and ambiguous use of Maori language, through which a proclamation of peace law was interpreted to mean a declaration of war; and war was the issue.

The beginning of strife, when applied to the case of national animosities, is like the letting out of blood rather than water. The above and the causes which led to it, were no doubt the beginning of

our present troubles in New Zealand. "You are our friend and brother," was the salutation of the Maori chiefs on Sir George Grey's reappearance in the colony; "if you had been here, we should not have had war." Their confidence was shaken in the English Government by the change in the political constitution of the colony. They saw clearly enough that, practically, all real power in the administration of native affairs was transferred from the Imperial to the Local Legislature and Executive. They interpreted the affair at Waitara as the first effect of that change of administration. They understood, as well as we do, that the Governor was hampered by advisers representing and responsible to the popular voice of the colonists, and could no longer act towards them independently and consistently, however well inclined to Maori interests. By his own confession, expressed in the revocation of the Waitara land-sale, the Pakeha was in the wrong, and had waged war upon them without just cause.

It cannot be too strongly insisted on by the friends of the natives in this country that some very plausible and powerful reasons underlie the present Maori disaffection. We cannot at all fairly measure political and social morality in the colony by our own English principles and notions. The interests of natives and settlers are not surely irreconcilable, but extrinsically and on the surface apparently antagonistic. The colonists in New Zealand, who, as stated above, at this time outnumber the aborigines more than two to one, are included, with very few individual exceptions, under one or other of the two great class interests which absorb the population—the pastoral and the commercial. The former section comprises the sheep-farmers, run-owners, and squatters in the bush; the latter the merchants, storekeepers, and tradesmen in the towns. It stands to reason that, so far as human nature in a colony, as elsewhere, is actuated by selfish motives and desire of personal aggrandizement, the one engrossing object in life contemplated by the one class is the acquisition of more land; by the other, an influx of money-spending customers, such as the military, an extension of Government contracts, and a large commissariat expenditure. Under both aspects a war-policy must be the inevitable consequence. It does seem surprising that, in this condition of society, possessing representative institutions tantamount, as was stated, to universal suffrage, the entire management of native affairs should have been so readily remitted by the Imperial Government to the Local Legislature and Executive, without even the security of making the tax-payers of the colony responsible for military expenses. The individual exceptions above referred to, are principally the clever and better educated colonists, who make a business out of party politics.

not only the representative statesmen, whose life and breath is professed sympathy with the popular interests, but also the press (which is well-nigh as prolific as in America), and the professional gentlemen, who, almost to a man, either enjoy or are anxious for Government appointments.

It is very evident, we think, that whatever details of policy may be required in the colony, their common principle must be anti-military and the clergy (the latter numbering, we believe, some one hundred in the five dioceses of New Zealand), as such, can have no personal interest in the politics of the colony. Perhaps, to add the Chief Justice and the two or three judges of the Supreme Court, as making up the residue of the educated inhabitants of the islands. And it is very remarkable, that the several able books and pamphlets which have appeared in defence, if not justification, of the native, and in strong condemnation of the colonial, views and proceedings in the present war have been written, we believe without exception, by leading members of one or other of these three unbiassed social classes:—we mean the military, the clergy, and the laity. And as regards the military, more particularly, there is corroborative and suggestive evidence in the same direction, that disastrous reverses at the seat of war have been universally ascribed to the demoralization of the troops engaged, owing to their want of sympathy with the cause for which they fought.

On the other hand, it must fairly be admitted that, as regards the result, especially in the affair of Tatamairaka, something can hardly be said by the best friends of the natives in the way of excuse. Considering, indeed, that no terms of peace had been accepted after the fighting at Taranaki, and bearing in mind the custom of *utu* (revenge) after bloodshed, and the still rankling injustice done by the forcible seizure of the Waitara block, it is perhaps more truly to describe the attack which was subsequently made with a military escort by an ambush at the mouth of the river as a continuation, rather than a renewal, of hostilities, and to speak of it as unprovoked and in cold blood. Still, it must be admitted, that this defence of *utu* which has been set up, and the fact that the soldiers were trespassing at the time on a precinct sacred to the natives, do not argue very favourably for the *Christian* principles which are implicated. It must be acknowledged, we fear, that as regards religious influences the whole race has been going back. We hear that our best friends in the colony have long confessed this to be the case. It is pretty evident, indeed, that, not only has their "friend

and father," Sir George Grey, lost much of the prestige of his former Governorship (which might sufficiently be accounted for by the political reasons given above), but Bishop Selwyn himself, whose word was once a law with them, appears no longer to retain the same hold upon their affections nor the reverential regard which he once possessed. We do not, however, give much credence to the report, which was taken from a local newspaper, that he was deliberately fired upon by some of the insurgent natives as with conciliatory intentions he approached their *pah*. Still no one has more explicitly and unreservedly than himself pronounced upon their apparent religious deterioration, which, as he so sadly expressed the truth in a recently published letter to the Bishop of Adelaide, preserves just sufficient of Christian knowledge to condemn the enemy for fighting on a Sunday, but too little to restrain themselves from wielding the tomahawk against innocent children and women. The truth is, as again the Bishop himself has pointed out, there is nothing surprising after all in this confessed deterioration. Wonder rather would have been justified, if it had not been so. Since the day of the relapse of the Laodicean and other primitive Churches, the age following upon the first conversion of a people has, for the most part, been found to be a period of decay. The novelty of first impressions has worn out, the first fresh impulses have subsided; and familiarity, in religion, as in less important matters, is apt to breed weariness and contempt. We accept this as the true, and quite a sufficient, explanation of the alleged Maori relapse. But we can only see in it an additional motive for an increase of missionary zeal. This, indeed, throughout, has been the main object of our remarks while dwelling so long, we trust not tediously, upon the subject in the present article. Though there is so much to fear, there is, we sincerely believe, everything to hope in the present condition of the Maori race. The revulsion of political feeling on the whole question which has taken place in this country since the last mail brought us news of the military reverses affords an especially favourable opportunity for reviving the intense interest which was once felt generally by English Churchmen in this particular portion of our Mission-field. The occasion is one which demands now more than ordinary careful attention on the part of the two Societies whose instrumentality in past years has been so signally blest, the one in the complete evangelization and conversion of the natives, the other in helping so successfully to maintain a system of organized religious ministrations among the colonists in New Zealand. Everything relating to the mutual welfare of the two races depends, in God's Providence, upon their true sympathetic reconciliation on religious grounds. How

this so very desirable end can be most effectually promoted, is a question which demands for its solution a more special knowledge of local details than any but the Bishops, Clergy, and faithful Churchmen in the colony can be expected to possess. We can conceive no worthier subject of consultation at the next meeting of their General Synod than some matured plan of revived and reorganized Missionary work among the disaffected Maories. We feel confident in assuring them of an increased moral support, at this particular juncture, from Churchmen in the mother country. We have no doubt they would receive a proportionately enlarged measure of alms and intercessions in furtherance of so blessed and very promising a work.

THE ANGLICAN CHURCH IN THE EAST.

RECENT events seem to point to the conclusion that the Church of England is being called, in the providence of God, to new and enlarged works of usefulness in the countries which are conventionally termed "the East." The efforts of our Missionaries for the conversion of the Moslem in Turkey have of late been attended with increasing success. Indeed, it is reported, while we write, that the Turkish Government, alarmed at the progress of the movement, has arrested some of the converts, and imposed silence on the Missionaries. We do not apprehend, however, that any permanent harm to the work will be caused by this outbreak of the old persecuting spirit; we have full confidence in the speedy effect of the representations which will doubtless be made by our diplomatic agents at Constantinople on the necessity of faithfully observing the edict of toleration. These efforts at opposition will prove abortive, and their main result will be the greater furtherance of the Gospel.

The immigration of thousands of Circassians, who have preferred expatriation to the loss of liberty at home, presents, on the banks of the Danube, a fresh field for the exercise not only of that British philanthropy which is ever ready to feed the hungry and clothe the naked without distinction of creed, but also of that higher charity which seizes on every favourable occasion—such as this is so pre-eminently—of commending for acceptance the blessings of the one true religion. We trust that the appeals of the Moslem Missionary Society and other organizations, for money and for men to enter this promising opening for Christianity, will be promptly and adequately responded to.

There is ground for thankfulness, and hope also, when we look at the relations at the present moment subsisting between our Church

and the national churches of the East. For this we are in great indebtedness to the kindly and discreet behaviour of Bishop Trower whose vigorous superintendence our Communion in those parts is the good fortune to be placed. A letter from the Rev. Dr. Hill has been published in the *New York Church Journal*, presents some information of the Bishop of Gibraltar's recent visit to which our readers will peruse with interest.

The Bishop arrived in Athens, from Malta, on April 27th was during the Holy Week of the Greek Church, and the Bishop took the opportunity of witnessing the solemnities customary at the time. Accompanied by Dr. Hill, he attended the Russian church on Friday night, and the Greek cathedral on Easter eve (midnight). The solemn services of the Ἀνάστασις were celebrated by the Metropolitan and Archbishop of Athens, and four other bishops, and the Hellenic Synod. "On Saturday morning," writes Dr. Hill

"I presented the English Bishop to the venerable Metropolitan Philotheus. The interview was a most pleasing one. The conversation was conducted through me as interpreter. Much cordiality and affection was evinced on both sides, and earnest wishes expressed by both prelates for a closer union and intercommunion between the two Churches. On taking leave, the Metropolitan offered up a solemn prayer for God's blessing ("the Giver of every good and perfect gift," upon the *special official act* which the Bishop was to perform on the subsequent day, viz. the rite of confirmation in my little church and in an English line-of-battle ship in the Peiræus. I had previously explained to the Archbishop the nature of the rite and the object of the Bishop's visit to the different English churches in the Mediterranean. On leaving, as on coming together, the prelates exchanged Christian salutations (ἀσπασμούς), i.e. they kissed each other, not on the cheek, as is common on the Continent, but *with* the lips, *on* the lips. The English Bishop, however, with a humility that was perfectly and entirely characteristic of this excellent humble-minded prelate, kissed the hand of the Greek Archbishop, 'as a son to his daughter Church,' he said, 'should do to the venerable representative of her venerated mother.' 'My dear sir,' said our Bishop on his return to our house, 'I have derived more pleasure from this visit than I have seen of this glorious old Athens—even from our visit to the Parthenon.'"

On the day following this remarkable interview, the Bishop of Gibraltar thus expressed himself in the sermon he delivered in the British chapel at Athens, with regard to the Greek Church—from a letter of the Bishop to Dr. Hill:—

"To the best of my recollection, in my address in your very little church on May 1st, I expressed my thankfulness that the

such barrier between the National Greek Church and the Church of England, as unhappily exists between us and the Church of Rome; and I added that my visit was in no degree intrusive into the Diocese of those whose office I venerate, and whose fellowship in the common faith and hope I rejoice to remember, but merely for the supervision and, if it please God, the edification of members of the Church of England, who in the present state of Christendom find it necessary to provide the means of grace according to the ritual of their own Church and in their own language. And I expressed my thankfulness, not only at finding so suitable a place of worship, which could have been built only by much self-sacrifice and Christian zeal, not only (again) at the decent and orderly way in which the worship of our Church is conducted and exhibited; but also that it has pleased God to open to the pastor of this Church and his partner such wide means of usefulness, and that they have been enabled, not in antagonism to the ecclesiastical authority of the nation, but in a spirit of sympathy, co-operation, and holy trust, to sow the seed of eternal life among the young, and to 'cast bread upon the waters to be found after many days.' And I prayed for unity, and especially (in behalf of the Rev. Pastor and his excellent partner) the prayer, "Now He that ministereth seed to the sower," &c. 2 Cor. ix. 10, 11. Nor could I forbear,' writes the Bishop, 'having been a Bishop in the Scottish Church before I was called to exercise my present office in the Church of England—to express my satisfaction at visiting a chapel of the Anglican Church, the Incumbent of which is in American Orders; and I observed that the service in which we were then joining—conducted by a Bishop consecrated in Scotland, and now appointed to minister as a Bishop of the Church of England, and also by a Presbyter ordained in America—was an instance of unity between three distinct and independent Churches, which I prayed God to perpetuate and extend to other branches.' ”

Such is, *verbatim*, the statement made by Bishop Trower in his letter to Dr. Hill. At Constantinople, whither his lordship proceeded from Athens, to hold a confirmation and an ordination besides, similar manifestations of good will were exchanged between himself and the local Greek authorities. From an address presented to him by all the Anglican clergymen (nine) of that city, upon his quitting it after a residence of one month, we take the following passages :—

“Your lordship’s visit has been the occasion of several remarkable events with reference to other communities and our own.

For the first time, we believe, in the annals of the English Church, we have seen a gentleman (after due examination) admitted to holy orders by a Bishop of the United Church of England and Ireland, within the precincts of the capital of the Sultan.

For the first time, we believe, converts from the Mussulman religion have received the rite of confirmation at the hands of an Anglican Bishop.

For the first time, we believe, friendly visits, expressive of reciprocal good-will, have been exchanged between a Bishop of the diocese of Gibraltar and the Patriarch of the Greek Church.

And, as it respects our own community, Confirmation has been given to thirty-five persons; and the Gospel of our Lord and Master (not, we thank God, a new theme to our people) has been as heartily accepted by the congregations as it was faithfully, ably, and affectionately delivered by their Bishop.

The long-delayed erection of the Memorial Church has been begun since your lordship's arrival. May God bless that work, and make it like those beautiful and useful water fountains which adorn this city, a reservoir receiving and dispensing by the Word of the Gospel and the means of grace that living water, which comes from Christ to slake the spiritual thirst of multitudes of this generation, and of generations yet unborn!"

The ordination referred to in this address—that of Mr. W. C. Newman to the office of deacon, on May 29th—appears to have excited peculiar interest, and has proved the occasion of bringing up at length, in a practical shape, a question which has long been on the point of asking for a decision. Our readers will remember that we have more than once in these pages called attention to the present religious condition of the portion of the Armenian community in the Byzantine capital, termed the Armenian Protestants, or Evangelicals. A fuller account of their recent proceedings, and their final break from the temporary leading-strings of the American Presbyterians, who first detached them from their old national Church, will be found in a recent number of the *New York Church Review*, but the reports of the Presbyterian Board across the Atlantic are characterized on this sore subject by very significant reticence. This brief reference will be sufficient to introduce the account of a result which arose from the ordination of Mr. Newman being witnessed by the leading men of that native community:—

“Several deputations from among the body of Protestant Armenians, who were until very lately under the supervision of the American missionary power, have earnestly solicited that one of their officiating ministers should be ordained to the office of priest according to the rites and ceremonies of the English Church. It is believed that the Bishop is most anxious to accede to their request, and, for this purpose, owing to the grave and serious import of the application, has submitted the whole question to his Grace the Archbishop of Canterbury, whose reply is most anxiously expected by the members of the Armenian Protestant Church.”

Here, indeed, a very serious question has come up, the answer to which can by no means be agreed upon off-hand. The principle of non-intervention with foreign Churches will appear to many to clash with the natural wish to provide, if possible, these Presbyterians—unwillingly such—with a ministry of apostolic legitimacy. As regards

the risk of giving umbrage, by compliance with the request, to the American Board, we cannot say that we share the scruples which Bishop Gobat tells us made him long delay ordaining a priest for the ex-Baptists of Diarbekir; the behaviour of the American Board to the Orientals, its tortuousness, and its hostility, put it, in our esteem, quite out of court. But it would be a real cause for most grave regret if offence were taken by those ancient Churches—venerable, with all their faults—whose estrangement from our own communion such earnest and systematic efforts are now being made to abate. Nevertheless, the case is to be looked at in all aspects; and it has to be considered that the Church from which these Armenian *Acephali* originally departed at Constantinople was not the legitimate Church of the land, and still stands in obstinate opposition to the fourth of those Ecumenical Councils whose decisions we, with the Western and greatest Gregory, reverence as the Four Gospels. We do not, indeed, believe, that the Armenian Church is committed to the fundamental heresy which she thereby seems to countenance; yet, does it not seem that a regard for Catholicity prohibits the return of these vagrants to whence they departed? If, after exchanging Eutychian proclivities for the predestinarianism of the followers of Geneva, they seek to give in their final adhesion to a sound and primitive doctrine and discipline, is the English Church, whose influence has mainly helped to bring them to a better mind, to reject their application to her for aid, and thereby risk their lapse into utter infidelity? Were such an application to the local or Greek Church feasible, the solution of the difficulty would be obvious; but we apprehend that such is not the case. Here then, we repeat, is a question of a complicated and embarrassing nature; one on which we shall venture a decisive opinion here, and one in regard to which, whatever steps are taken by our ecclesiastical authorities, we devoutly trust they may not be taken before every opportunity has been given for further inquiry and full discussion.

There is one more point we shall mention, in conclusion, at which the English Church in the East has entered into a friendly relation with the local Christianity. Whatever may be thought of the attitude which Bishop Gobat has thought good to assume towards the orthodox Greek Church—and this, as we understand it, we can but most profoundly deplore—it is but fair to remark that he has always remained on the best possible terms with the Abyssinian Church and her members at Jerusalem. In the Holy City, where the Abyssinians, unlike all other Churches and sects, have no resident bishop of their own, Bishop Gobat has for years past filled the office of Guardian of the Abyssinian convent. In this capacity he has lately brought over a petition from

that community, addressed to the "Noble Honourable Archbishops and Bishops of the Episcopal Church of London, the capital city;" or, in more Anglican phrase, to the Convocation of the Province of Canterbury. This remarkable petition, which was laid before the Upper House by his Grace the President, on June 21st, complains of a persecution which the Abyssinians have suffered since the withdrawal of the British protectorate a year ago, and asking for the restoration of that protection. From it, and an accompanying statement, we learn that the Coptic Bishop and his people in Jerusalem are the offenders. Without the renewal of protection by England, the poor Abyssinians in the Holy City will never be free from such molestations; so long, at least, as their Church remains in its strange state of tutelage under the Monophysite Patriarch in Cairo. It is not improbable, however, that their present energetic king, Theodoros, will put an end to this anomalous state of things; and then, if he still continues to invite Bishop Gobat to send him Missionaries, and this petition on behalf of his subjects in Palestine meets with success, a brighter future may be in store for the degraded Church of St. Frumentius.

We cannot at present pursue this train of reflections further, but enough has been related to show, what we commenced with stating, that new fields of usefulness seem opening up to the English Church in the East.

SOUTH AMERICA AND THE FALKLAND ISLANDS.

SOME attention is, from time to time, directed to the distant colonial possession, the Falkland Islands, in consequence of their alleged suitableness for a penal settlement. These islands, consisting of two large masses of land severed by a narrow, river-like channel of sea, together with a host of islets and rocks adjoining, make up an area of 6,000 square miles,—about as large as Yorkshire. A number of land-locked harbours afford facilities for the repair of ships going to or returning from Cape Horn or the Straits of Magellan. The population is at present under a thousand. Herds of cattle roam over the islands wild, while the Falkland Company, and several individual pioneers of colonization, own immense flocks of sheep, the wool of which is highly valued. Whether the Falklands would make a good settlement for our convicts is a question which has been variously answered, the statements made by the few competent authorities having been strangely conflicting; for our own part, from some peculiar opportunities we have had of judging, we accept, on the whole, the

favourable opinion of Admiral Fitzroy. Certain it is that great injustice has been done to the climate and capabilities of these islands, the correct counterpart to them in our own hemisphere being to be sought no farther north than the Hebrides. In any case, the population of the Falklands is bound to increase with the increase of our commerce with the Australian colonies and the American ports on the South Pacific.

But in an ecclesiastical point of view the Falklands are already far from unimportant, as we shall proceed to show.¹

The *Patagonian Society*—with an experience dearly bought by the lives of Captain Gardiner and other devoted men—has fixed a station on these islands, whither some of the savages are brought from the opposite coast of Patagonia and the archipelagos of the Cape, to be taught and Christianized; somewhat on the same plan as that so hopefully pursued by Bishop Patteson in Melanesia.

All those who believe that the English Church is in possession of an evangelical purity to which the Church of Rome is unhappily a stranger, and who must except to the system of the latter, even as presented by a Bossuet, must feel that there is a duty for us to discharge in regard to that considerable remnant of free native pagans in the southern extremity of the New World, who have not been reached by the wave of Spanish colonization, or have held aloof from the Latin Communion. Thus far, there can be but one opinion as to the utility of the work undertaken by the Society we have mentioned; but attempts at proselytising the descendants of the Spanish colonists are to be discouraged, as being injurious to the prospect of success, in some shape or other, eventually attending the efforts of men like the Chilean priest Vigil (whose name and writings deserve to be better known amongst us), witnesses as they are for a more primitive catholicity against the idolatrous corruptions which occasion such catastrophes as that of the fire at Santiago. Putting aside the sparse and degenerate population of Spanish or Portuguese descent, there remains among the still pagan Indians of southernmost South America a legitimate field for our Church, not indeed of an overwhelming extent

¹ A gentleman, of some years' residence in the Falklands, writes to us:—"Stanley Harbour is frequently visited by Spanish vessels, the sailors in which are eager to get copies of the Scriptures from the *Society for Promoting Christian Knowledge* depôt, established there. Two or three hundred Bibles and Testaments go off in this way yearly. Spanish Prayer-Books, also, are gladly taken by some of the more intelligent officers and men. It would be a good thing, if this depôt were kept well supplied with books on the constitution, &c. of the Church of England, as those books would find their way speedily into the South-American ports."

like those of Asia and Africa, but none the less our duty to occupy. But if anything is needed to quicken us to the call, there is incitement enough in the consideration of the future destiny of these lands. It seems certain that their voids will come to be filled up by a race largely English in descent, and still more largely English in speech. Each year there is a greater influx of agricultural immigrants from England, directing its course chiefly to the tracts watered by the River Plate and to the coasts of Chili. The United States contribute also their quota; and yearly a greater number of mines in the hands of British companies attract an increase of persons to work in them from these shores. There has arisen, besides, in South America a population of Germans, estimated at 100,000, most of whom being Protestants, will tend to coalesce with the more numerous English immigrants.

The free "Indian" population in Patagonia is estimated at a quarter of a million; that in Araucania—nominally within the territories of Chili—at 100,000. Among them are now labouring five or six Missionaries of our Church, one of whom (a Crischona Brother) has recently returned to Europe for ordination by the Bishop of London.

There are now about ten chaplains in South America, having the Bishop of London's licence. The number of our countrymen there is harder to state; but some important information collected on a voyage by Bishop Hills of Columbia, will be found in the excellent speech with which the Rev. H. Mackenzie introduced his Resolution in Convocation last year upon "Church Ministration at Home and Abroad."¹ At Callao we learn from other sources the number of English now exceeds 1000. Of the 40,000 or 50,000 foreigners at Buenos Ayres, the largest portion speaks English. "In that city," according to the *News of the Churches*, "reside one Anglican minister, three Scottish Presbyterians, one American Methodist, and two German Unionists, all of whom have handsome churches and flourishing congregations. The Protestant schools are the best in the place, and are much used by the Roman Catholics, who are not at all strict here." Our readers will notice in this citation the large excess over our own of the religious provision made by Scottish Presbyterianism. Why is this? One great cause of it we take to be the circumstance, that virtually the English Church in the South American ports is destitute of episcopacy, and

¹ "That a respectful representation be made to his Grace the President, asking him to appoint a committee, to consider and report in what way the Church of England may establish and retain systematic superintendence over the congregations of her members residing in those foreign parts of Christendom with which she herself is not in communion; and, further, to inquire and report in what way her services may be made more available than at present for the devotions of foreigners, in their own language, when sojourning in this country."

this which, if the normal condition of her existence, might suit her health as well as it does her *soi-disant* sister of Scotland, proves well nigh fatal to her. She cannot hold her ground while her theory remains so grossly at variance with her practice. While her chapels and cemeteries remain unconsecrated, and her catechumens are never confirmed, many in her congregations will easily run off on light occasions to ministrations where there are less palpable deficiencies and inconsistencies of system. Episcopal visitation is gravely required for the South American chaplaincies,—not merely an occasional flying visit, but regular superintendence ; otherwise, the evils now patent will wax wider and worse as time goes on, and the opportunity will have been lost for retaining in our communion many of those English settlers who are largely dividing with the Spaniard the lands he has inefficiently, and but imperfectly, filled himself.

When the see of St. Helena was founded at the instance of the Metropolitan of South Africa, an expectation was held out that its Bishop would visit our chaplaincies at the Falklands and the South American ports. That expectation has not been realized, and no one would ever have entertained it who knew the course of the trade winds, and that the Bishop of St. Helena, in order to visit South America, would probably have first to make for the port of London. The see of St. Helena can be of no use to that continent, and the only British possession which could give a site and title to a bishopric for it is the Falklands. It has been suggested, indeed, that the highest Order should be conferred on some chaplain at a port of South America itself, but this would be an innovation in our episcopal system, for which no precedent could be adduced, except, perhaps, the Jerusalem anomaly and Dr. Luscombe's transient and ineffectual episcopate at Paris. As a *pied à terre*, the Falklands would serve as well for their quarter of the globe as Gibraltar does for ours ; nothing can exceed their facility of communication with the whole mainland, and they have the advantage of special proximity to the chief fields of British immigration and missionary enterprise.

The proposal is feasible enough. We are informed that the Home Government will interpose no difficulty, and we trust that the friends of the Patagonian Society, in vigorously supporting it, will avoid for the future such expenses and delay as was involved in Mr. Schmidt's having to return to England for ordination. On the avoidance of the Colonial chaplaincy of the Falklands, that post could be united with the bishopric—as is the case at St. Helena and Sierra Leone—giving a sum of 380*l.* per annum and a residence towards the bishop's income.

An endowment yielding 400*l.* a year, in addition, might suffice, if a stipend were found from home for the support of a curate to remain on the Falklands during the episcopal visitation tours. We have reason to believe that the present Colonial chaplain, the Rev. Charles Bull, would facilitate the erection of the bishopric by his own immediate resignation.

A bishopric for South America is not all that is needed in the interests of our missionary enterprise, and of the thousands of our countrymen settled and settling there; but universal experience must convince all that it is a thing which, if translated from the realm of proposals to that of facts, would be calculated to attract those other blessings which remain to be desired. Why, then, we would ask, any further delay in the matter?

P.S. In illustration of what we have said above upon the field open to our Church among the free native Indians of South America, we subjoin a passage, copied by the American *Spirit of Missions* from a Buenos Ayres paper. The Church in the United States has unfortunately just withdrawn her solitary Missionary from the Southern Continent; but we are glad to learn that the Patagonian Society has complied with the cacique's request:—

“The American clergyman here, Rev. Mr. Goodfellow, has entirely recovered his health, and is now assisted in his extending work by Rev. Mr. Carter, just arrived from New York. Last Sunday evening an Indian cacique, named Negron, attended the services in the American church, and at the close addressed the people in Spanish, which all present could understand, asking the people to send to his people a Missionary. He spoke calmly and clearly, urging them to consider the destitution of the Araucanian tribes, without schools and without Bibles or churches, and declared that he would not go home without a Missionary. He preferred the Protestant forms, but if Protestants would not go he would apply to the Roman Catholic authorities. He promised to build a church as good as that in which he was speaking—which is a commodious edifice, holding 400 persons. It was a novel thing for a pagan to stand up in a Christian assembly asking for teachers in religion.”

The Secretary of the *Patagonian, or South American Missionary Society* has just favoured us with recent numbers of “*The Voice for South America*,” from which we are enabled to glean some further particulars. The Society has ten Missionaries now at work, six of them clergymen, and three more will soon go out. The Pacific Steam Navigation Company give 400*l.* a year to the Society, and the Pacific Mail Company and the Panama Railway Company give facilities to its Missionaries in travelling. The Rev. E. A. Sall is going out in connexion with it to Panama, where 100*l.* a year has been subscribed by thirty or forty families of the better class, and another 100*l.* is found by the New York Pacific Mail Company. Two new stations

are contemplated in the more especial field of the Society, at Mendoza, at Bahia Blanca, and at Rosario. From the last-named place, a railway, now commenced by English contractors, and destined to cross the Andes and join the Pacific, will attract a large number of English, both workmen on the line and settlers on the belt of land three miles wide which is conceded to the Company. From Lota several out-stations are now formed, the most distant being at Antilgué. British immigration to the fertile and temperate regions lying between 35° and 45° south latitude has already so greatly increased, that in 1863 a thousand of our countrymen immigrated into the Buenos Ayrean State alone. The heads of that Government were very favourable to the Mission. "Go," they said, "and try the Cross with the Indians (who are troublesome to the colonists); for it is either the Cross or the sword, and if the sword is unsheathed, it will be a war of extermination." Hence the present time was a crisis both for the Mission and for the Indians. There are 15,000 Germans now at Port Mountt, on the Pacific side of the continent, on a spot where, thirty years ago, not a man was to be seen, except scattered hordes of savages. Besides Germans, there are also a good many Swedes settled in various places. The following letter recently received from Gothenburg, in Sweden, shows that the Scandinavians at home are also taking a friendly interest in the labours of the Society, as well among the natives as among the immigrants:—

"Since I, some years ago, on a voyage for the recovery of my health, visited some places in South America, and also saw the storm-beaten shores of Tierra del Fuego, I have longed to see the pure Gospel of the holy Cross preached in those regions, which are wild as well as beautiful. I thought it a holy duty of the Christian Church to procure a more worthy monument to the great Missionary hero and his fellow-martyrs, over the graves of whom only the winter gales and breakers were singing their funeral hymns. I tried to get the Mission friends in Scandinavia to select those parts of the world for their field of Mission, but in vain. Now I beg you, dear sir, to allow me hereafter to send for your Mission in those parts what little it may please God to let the poor people of the west coast of Sweden, through my hands, give for the spreading of the Gospel amongst the heathen. If not too old and weak, I would gladly offer myself; but I think I, perhaps, might do you more good as your humble collector. What I now send you is, for the most part, received from poor people—from schoolchildren of the Swedish pilots and fishermen, and their parents. If you would tell me the cost per annum for one Missionary in the field, and also what English books will give the best and most thorough information of all things in regard to your Mission field—and, in the first place, about the life of Captain Gardiner—then I would be very glad, and with all my might, in praying and working, try to show you my thankfulness.

I pray that God our Lord will bless you, sir, and all your holy work, with His most rich blessing.

Your most sincere and humble,

K. KARTEN."

Correspondence, Documents, &c.

FRIENDLY DISPOSITION OF THE RUSSIAN CHURCH

(From the New York Church Journal.)

SOME months ago, the Rev. J. F. Young, Secretary of the Russo-Greek Committee appointed by the United States General Convention of 1862, having occasion to go abroad, embraced the opportunity, at the request of the Committee, to extend his tour into Russia, in order the more successfully to obtain the information which was the object of appointing the Committee. His return gives us a more accurate knowledge of the present condition of the Russian Church, and also furnishes us with proof of the friendly disposition of her chief prelates and leading laymen, and of their readiness to respond to any overtures for intercommunion, provided no concession be expected of them which should trench upon the fundamental principles of truth and order.

After making the acquaintance of the Russian chaplains resident in London and Paris—both of whom were anxious to further the movement to the utmost in their power—Mr. Young arrived in St. Petersburg, and waited first upon the Vice Procureur-Général, Prince Ourousoff; through whom, and in whose presence, he obtained an interview with the Procureur-Général. These gentlemen are the Emperor's representatives in the Holy Synod, without whom nothing can be done—being equivalent to what is called, with us, the "Lay Element." The Procureur-Général, who most cordially received Mr. Young, said that, being laymen, it was not for them to express an opinion on the theological aspects of the question. He therefore referred Mr. Young to the aged and truly venerable Philaret, Metropolitan of Moscow, as being pre-eminently the man whose utterances on such a point might be regarded as the voice of the whole Russian Church, and whose opinion touching this matter would greatly influence the action of the Holy Synod.

At Moscow, Mr. Young enjoyed two interviews with the Metropolitan Philaret, of some three hours each, the Vicars of the Metropolitan (Bishop Sabas and Bishop Leonide), together with the Rector of the Spiritual Academy of Moscow, and two interpreters, being present on both occasions. The Metropolitan's reception was most courteous, and nothing was said on either side that in the slightest degree ruffled or disturbed the friendly tone. The substance of the conversation was chiefly the asking and answering of questions as to the state of facts, touching the Anglican Communion on the one side, and the Russian Church on the other. It was arranged that the chief portions of our Prayer Book should be translated into the Russian language, and published, so as to give a more definite idea of the doctrine and worship of our Church. The Metropolitan, at the close of the final interview, expressed his gratification at the letters which Mr. Young had brought from the American Bishops, asking Mr. Young, in return, to "bear the kiss of peace from him to the whole venerable hierarchy of the American Church, assuring them of his warmest sympathy and love, and of his earnest prayer and hope that we may soon

be one in mind, as we are already one in heart in Christ Jesus." At parting he gave Mr. Young his Episcopal benediction, together with the most cordial adieus. During his stay in Moscow Mr. Young found that the movement was already known among the leading circles of the laity, and the warmest desires were expressed for a successful issue.

On his return from Moscow to St. Petersburg, he had an interview with the Metropolitan of St. Petersburg, who is also President of the Holy Synod, the Archbishop of Moghileff, a member of the Synod, being also present. His reception here was no less warm and cordial than by the venerable Philaret. He expressed great gratification for himself and on behalf of the Russian Church at the movement thus begun, and assured Mr. Young that any step which our Church might see fit to take would be met by the Russian Church in the spirit and love of Christ. He thought it very judicious that a Committee of Inquiry should have been appointed in the first instance, as it would afford the opportunity for a better knowledge of one another before more formal negotiations should be begun. He read the letters from the American Bishops with care and evident interest. Their sentiments and wishes, he said, could not but meet with warm sympathy on the part of the Russian Church, which ever prays for the reunion of Christendom, and is ever ready to negotiate with those who desire to stand on the ground of Apostolic truth and order, and are willing to admit the Apostolic dignity of the Russian Church. He stated that he would lay these letters of the American Bishops before the Holy Synod on the following day, and invited Mr. Young to visit the Synod at the same time; remarking, also, that replies to these letters would be sent to the American Bishops. At the close of the interview the Metropolitan expressed the sincere hope that the movement begun by the American Church might prove to be the work of our blessed Lord Himself, and that, through His grace, it might result in the great consummation so much desired by both Churches. In parting, he also gave to his visitor the Episcopal benediction.

The next day, in accordance with the invitation given, Mr. Young visited the Holy Synod, and was introduced by Prince Ourousoff to the several members of it, by all of whom he was most courteously and cordially received. At the request of the Procureur-Général he left the letters of the American Bishops to be deposited in the archives of the Holy Synod; and at the request of the President of the Holy Synod, he wrote the following Note to accompany the letters, giving an epitome of the origin and aim of the movement:—

"To his Eminence ISIDORE, Metropolitan of St. Petersburg.

MY LORD METROPOLITAN,—I have the honour to present to your Lordship the accompanying letters of commendation and fraternal salutation in the Lord from several Bishops of the Episcopal Church in the United States of America, which is, as your Lordship is well aware, an offshoot of the ancient and venerable Church of England.

His Excellency the Procureur-Général of the Holy Synod suggested, when I had the honour to lay these letters before him, that as they are the first which have been written to the Hierarchy of the Oriental Church

by the Canonical Bishops of any independent National Church at the Great Schism, with reference to reunion, it would be very gratifying to the Synod if, on my return to America, I would leave them to be deposited in its archives. With this kind suggestion it gives me great pleasure to comply, begging to assure your Lordship that many other Bishops would have had great pleasure in joining in these greetings if they known in due time of the opportunity for this which my contemplated visit would afford.

The letters accompanying are from the following seven of our American Bishops:—The Right Rev. Dr. McCoskry, Bishop of Michigan; the Right Rev. Dr. De Lancey, Bishop of Western New York; the Right Rev. Dr. Alonzo Potter, Bishop of Pennsylvania; the Right Rev. Dr. Burgess, Bishop of Maine; the Right Rev. Dr. Williams, Assistant-Bishop of Connecticut; the Right Rev. Dr. Horatio Potter, Bishop of New York; the Right Rev. Dr. Stevens, Assistant-Bishop of Pennsylvania.

Standing alone, amidst the numerous Protestant Communion Churches she is surrounded, because of her tenacious adherence to the Apostolic Succession of her Priesthood, her Catholic Liturgy, Creeds, Traditions and Ceremonies, the great Anglican Communion, of which the American Church is a considerable part, ever since her release from the thralldom of the Papacy, has regarded with interest and lively sympathy the views of the Orthodox Church of the East.

This sentiment was strengthened by the publication in our language some fifty years ago, of Platon's 'Catechism,' Dr. King's 'Ritual and Ceremonies of the Greek Church,' and some other similar works. It has received a greater impulse more recently by the publication of the 'Primer' and 'Catechisms' of the Russian Church, Mouravieff's 'Liturgy' of the same, and other standard Russian works, together with the labours of the Rev. Dr. J. M. Neale.

Yet the occasion for calling forth the expression of these sentiments on any action on our part was wanting, till the settlement of a considerable number of Russians in San Francisco, and the desire of several of them for the ministrations of our Priesthood (in the absence of their own) admonished us of the prospective increase of this intercourse on the Pacific, and admonished that the time had arrived when the two Churches should enter upon a serious consideration and definition of their mutual ecclesiastical relations.

Remembering our Redeemer's earnest prayer 'that they all be one,' and knowing the charitable spirit which has ever characterized the Orthodox Church of the East, the American Church has not hesitated to take the first step in this momentous matter: and from the many points of agreement and few of difference between us, the result is entertained on our part, that without the surrender of fundamental principles on either side, and on a strictly Catholic and Ecumenical basis, with the blessing of the Great Head of the Church on our mutual efforts, a harmonious understanding may in due time be attained.

The end contemplated by the movement of the American Church referred to in these letters may be stated in a few words to be the attainment of a more accurate knowledge of the Orthodox Eastern

than we are as yet in possession of, making known to her Hierarchy at the same time, as opportunities may serve, our well-established claims to recognition as an integral portion of the One, Holy, Catholic and Apostolic Church; having ultimately in view (should it appear feasible and desirable when we come to know each other better) such mutual recognition of Orders and Sacraments, as will allow members of the Anglo-American Communion to avail themselves of the Offices of the Eastern Church, with the consent of its Bishops and Clergy, without renouncing the Communion of their own Church; and as will permit members of the Eastern Church, with like consent, as occasion shall serve, to avail themselves of the ministrations of the Anglo-American Church, without forfeiting thereby the privilege of Church membership in their own Communion.

With assurances of the unceasing prayers of the faithful of the American Church for the realization of so blessed a consummation,

I beg to subscribe myself, my Lord,

Your Lordship's very humble servant in Christ,

JOHN FREEMAN YOUNG,

*Secretary of the Russo-Greek Committee of the
American Episcopal Church.*

St. Petersburg, April 21, 1864."

It will be easily understood that Mr. Young met with a vast deal to gratify the friends of the movement, which cannot be laid before the public without a violation of propriety; while other facts will be more appropriately reserved for the Report of the Committee to the next General Convention. We would mention only two incidents, each having its own bearing. The one is, that the courtesy of the Bishop of New York towards the chaplains on board of the Russian fleet that has been for a year past in our waters, in inviting them to officiate in this Diocese during their stay, and in tendering to them his good offices for procuring the use of any one of our city churches for public service with their own people if they should desire it, has been widely made known in the Russian papers, in terms of sincere gratification. The other is, that Mr. Young learned, in St. Petersburg, that immediately after our last General Convention, Archbishop Hughes wrote to a Papal journal, published in Rome, a detailed account of the movement towards intercommunion then begun; an account which thus closed:—"So the Anglican Communion is going to place itself in a worse position than ever by seeking affiliation and intercommunion with the schismatical Greeks!"

It ought to be widely known among us that one of the first acts of the present Czar Alexander, after coming to the throne, was to order a revision of the translation of the whole Bible in the vernacular, under the direction of the Holy Synod, for publication and unrestricted distribution. For this purpose it is issued in different forms, very neatly and yet very cheaply. The Holy Scriptures are now actually bought in immense quantities both by peasants and nobles. The Czar has also ordered steps to be taken for the elevation and improvement of the temporal condition of the clergy throughout his empire. In connexion with that great measure, the emancipation of the serfs, there has been a general movement on the part of

the old proprietors to establish schools for the serfs, so as to qualify for the intelligent performance of their new duties. In Moscow, ladies have united in organizing a general depository for all so approved educational books published in the various governments empire. They are also enlarging the native stock of juvenile literature by translating from foreign languages, and even by writing new. As a wish was expressed by some of these ladies for fresh material in that department to translate, reference was made by Mr. Young to our C. Book Society. This matter was presented to the Executive Committee of the Society at the last meeting, and Mr. Young was authorized to select from the list of their publications, and send such works as he thought might be of service. It was done accordingly; and the box of books is already on its way to Russia, in the frigate *Osliba*.

THE DEATH OF BISHOP POLK IN BATTLE.

THE Right Rev. Leonidas Polk, D.D. Bishop of Louisiana, was killed in battle in Georgia on the 14th June. The Bishop graduated at West Point military seminary in 1827, but Bishop M. Ilvaine, who was then chaplain at that place, persuaded him to take Holy Orders, and afterwards became Bishop of Louisiana. He inherited a good estate with many slaves, and his ideas were always intensely Southern. When the present war broke out he entered the Confederate army, and was a Brigadier-General. He never resigned his bishopric, probably intending at the close of the war to resume his spiritual functions.

The *New York Church Journal* says:—"Our strong condemnation of the Bishop's course in voluntarily forsaking the exercise of his apostolic office in order to take up the arms of earthly warfare and bear his part in the work of blood, has repeatedly been expressed during his lifetime; neither justice nor generosity calls for a repetition of the censure over his grave. We would rather—now that death has closed the account—recall the earlier days, when the many noble traits of his personal character surrounded him with friends, and made him second to none throughout the South in his influence for good. His manly bearing, his frank and cordial manner, his high sense of honour, his real tenderness and his kindled sympathy of temperament—a sympathy through which the storm of Revolution made of him an early and an easy prey—his wise and eloquent labours in behalf of education, his splendid success in advocating and furthering the 'University of the South,' his administrative ability, his fatherly affection and firmness in the government of the clergy and people of his Diocese—these are the things which we would most willingly recall, now that he is dead and gone. Or if his military career cannot altogether be ignored—and alas! who can forget it?—we would remind our readers of the many acts of kindness and tenderness shown by him to our sick and wounded men; of the personal dignity and the high and elevation of character which he retained undiminished, even amid the thrilling excitements and sharp temptations of the camp; of his

success in winning the confidence and love of his men, and in extending the spirit of religion among the armies with which he served; of his open effort not altogether to sink the Bishop in the General; and last, not least, of that striking scene in our little church at Harrodsburg, when, after inspecting the building and deciding that it should not be used as a hospital by his army, he laid aside his sword, and entered the chancel, and knelt down at the altar, and aloud poured out his soul to God in a fervent prayer for peace. When we think of all these things, we may well leave him to his Master and our Master, to judge: nor feel it needful to mingle any earthly censure with the sincere expression of our sorrow at his fall."

SIXTH DIOCESAN SYNOD OF MONTREAL.

THE usual Meetings of the Canadian Diocesan Synods have lately been held.

That of Montreal was opened on June 23, with an address by the Bishop. The Bishop stated that there had been an accession of eight clergymen in the past year. Five licensed catechists are now employed. With reference to the employment of clergy ordained by bishops of the American Church, he said a case had recently occurred in the Island of Barbadoes, in which, exception had been taken to an American Bishop serving in that colony. The Legislature passed an Act legalizing the appointment; but this was found to be insufficient, as that Legislature had no power in the matter, until the Duke of Newcastle, who had always taken a deep interest in the Colonial Church, had an Act of Parliament passed, legalizing the action of the Legislature. He believed that the Bill of Mr. Dunkin, now before Parliament, would have the effect of removing the unnecessary obstacle to the employment of American clergymen in Canada.

With respect to the position of the Metropolitan, and the difficulty respecting the powers conferred in the Letters Patent, the Bishop said that the Crown had determined to issue no more Letters, but instead to issue a mandate, for the consecration of a Bishop. His Lordship read the following communication from the Duke of Newcastle to the Governor-General of Canada (dated, Downing Street, 10th February, 1864):—

"MY LORD,—A correspondence, which arose out of the recent case of *Long v. the Bishop of Capetown*, has led me to submit for the opinion of the Law Officers of the Crown, the question, whether any, and if so what Metropolitan pre-eminence or jurisdiction was conveyed by the Letters Patent, bearing date the 12th February, 1862, which constituted the Bishop of Montreal Metropolitan Bishop in the Province of Canada.

"The following is the answer which I have received:—

"We think that it was competent to the Crown to constitute his Lordship a Metropolitan, and thereby to give him pre-eminence and precedence over his Suffragan; but that as to the coercive jurisdiction which the Metropolitan may exercise, and the manner in which it is to be exercised,

these are matters which must be settled by the Bishops, Clergy, and Laity, of the Church, in a General Assembly of the Province, according to the provision of the Local Act of the Canadian Legislature, 19th and 20th Victoria, cap. 121.'

"You will be good enough to communicate a copy of this opinion to the Bishop of Montreal, adding, that it will be for his Lordship, in concert with the other authorities of the Canadian Church, to determine for themselves whether they would prefer to apply for fresh and amended Letters Patent, or to allow the existing instrument to remain in force, with the knowledge that so far as it assumes to invest the Metropolitan with coercive jurisdiction, it is of no effect.

I have, &c. (Signed) NEWCASTLE."

In compliance with the desire expressed in the above letter, the Metropolitan communicated with his suffragans, requesting them to lay the Duke of Newcastle's despatch before their respective Synods, and informing them that he had stated in reply to the Duke:—

"That I would not be able to let him know, whether it would be the wish of the Canadian Church 'to apply for fresh and amended Letters Patent,' until there had been an opportunity to bring the matter before a meeting of the Provincial Synod, which would not ordinarily take place until September, 1865. But, in the mean time, I believed it was well understood, that by an amendment introduced into the Letters Patent as issued on the 12th of February, 1862, the authority and jurisdiction of the Metropolitan were expressly made 'subject to the Rules and Regulations and Canons, that the General Assembly may, from time to time, make in respect thereof.'"

Bishop Fulford spoke favourably of the general progress of this Diocese. He referred to the Upper Ottawa, where, in 1850, there were three churches, since which time, six new ones had been built, and there were at present five in course of construction. The necessity for additional ministerial help in that regard, however, was evident, from the fact that one clergyman had the supervision of eight townships, with four regular stations to visit. With reference to the city of Montreal, his Lordship said that those who recollected the early features of its churches, would be at a loss to recognise any. The churches were all new ones, or the old ones enlarged. He then glanced at the condition of the Society for the Propagation of the Gospel. The contributions from the country parishes had amounted to 26,000 dollars, which was to be regarded as very liberal, for Lower Canada laboured under many disadvantages which were not felt in Upper Canada. While Lower Canada received the disproportionately small sum of 20,000/. from the Clergy Reserve Fund, Upper Canada received 300,000/. They had besides, in Upper Canada, many endowed rectories, while Lower Canada had none. In view of these disadvantages, it was creditable that the number of our clergy have been kept in full proportion to those of Upper Canada, with their richer endowments.

THE METROPOLITAN OF SOUTH AFRICA IN THE DIOCESE OF NATAL.

THE Metropolitan of South Africa, according to the last Cape mail, was expected home in about a month, from the visitation of the Diocese of Natal, where he has been holding the much-needed confirmations, and has consecrated two new churches. The clergy of that diocese have presented to him the following address:—

“MY LORD,—We, the clergy of the Church of England, in the Diocese of Natal, assembled in the Cathedral Church of Pietermaritzburg, to confer with your Lordship on the present state of the diocese, desire to express our deep sympathy with your Lordship in the painful duty you have been called upon to perform in sitting in judgment on Bishop Colenso, and gratitude for the fatherly care and help your Lordship has extended towards this portion of your province, in the perplexities and trials to which it has been subjected. We would also place on solemn record our emphatic repudiation of the erroneous teaching of Bishop Colenso, and our conviction that, should it please God, for the chastisement of our sins, to allow Bishop Colenso to return to this diocese with legal authority, he must still be regarded as lying under a righteous sentence of condemnation, and that we dare not acknowledge him as having authority in spiritual matters.”

The following resolution was adopted at the conference of the clergy and lay officers of the Church, convened by the Metropolitan in the Cathedral, Pietermaritzburg, on May 18th:—“We the undersigned clergy and lay members of the Church of England, being satisfied that Dr. Colenso has widely departed from the faith of the Church, and that he has been righteously deprived of his office by the Metropolitan, hereby declare our fixed resolve that we will no longer acknowledge him as our Bishop.”

This was signed by the Dean, the Archdeacon of Durban, Canon Callaway, six other clergymen, and their churchwardens, &c.

We subjoin the Metropolitan's reply to the address:—“REV. AND DEAR BRETHREN,—I beg to thank you very sincerely for your address. The duty which I have had to discharge has been a most painful one. All personal considerations, however, must give way when the faith of Christ is at stake. The questions which your late Bishop has raised are, as I have said in my Charge, no less than three. Is there a written revelation from God? Is our Lord God incarnate? Is Christianity true? We ought not suppose for a moment that any civil court would, if appealed to on the question of civil right, venture to send back to this land one whose teaching you yourselves, with the whole Church, have solemnly repudiated, with the right to take possession of the property of the Church, given for far different purposes; nor do I imagine that any would have thought this possible, had it not been for the confident tone of Dr. Colenso himself, assuring those to whom he has written, that such was about to be the case.

It rejoices me, my brethren, to receive from yourselves the assurance that, let the worldly position of Dr. Colenso be what it may, you ‘dare not acknowledge him as having authority in spiritual matters.’

Maintain your ground as witnesses for Christ, and for 'the faith once for all delivered to the saints,' and in God's good time all will be well. Our country's courts will not commit the great wrong of giving a legal right to a Bishop deposed and rejected by the Church, to force himself into your churches and proclaim from your pulpits 'erroneous and strange doctrines contrary to God's Word' which he and you have sworn at your ordination, 'with all faithful diligence to banish and drive away'—and thereby to compel your congregations—who, I rejoice to hear, have no more sympathy than yourselves with the late Bishop's teaching—to abandon the churches which they have erected for themselves. But if it were so, your course is plain. Christians have, before now, been driven to worship on the mountain's top, or by the river side—in dens and caves of the earth. I believe there is faith and zeal enough amongst yourselves, if driven to it, to do the same. I am, Rev. and dear brethren, your faithful servant and brother in Christ,

R. CAPTOWN, Metropolitan."

Reviews and Notices.

- 1.—*The Mission Work of St. Paul.* Being the Ramsden Sermon preached before the University of Cambridge, on Sunday, May 8, 1864, by EDWARD HAROLD, Bishop of Ely. Cambridge: Deighton, Bell, & Co. London: Bell & Daldy.
- 2.—*Recent Expansion of the Church of England.* The Ramsden Sermon for 1864. Preached before the University of Oxford, on Trinity Sunday. By ERNEST HAWKINS, B.D. late Fellow of Exeter College. With an Appendix of Dates and Statistics. London: Bell & Daldy. J. H. & J. Parker, Oxford and London.

EXCELLENT, each in its own way, are these two Ramsden Sermons.

Judging from the subject, and from the preacher, we expect to find in the former one a masterly sketch of the missionary phase—if we may so term it—of St. Paul's life and character, and we are not disappointed. The sermon opens with a few prefatory and general remarks on the teaching of Holy Scripture, and then proceeds to dwell upon St. Paul as "the pattern of the Christian minister, and, above all, of the Christian missionary." "St. Paul's principle of missionary work, his first secret of missionary success," the preacher tells us, "was a proclaiming to the unconverted world the love of God in sending His Son into the world, to live with them and to die for them." Having laid this foundation, the Apostle proceeded to build upon it—to build the graces of the individual character, and the order and government of the respective Churches. And in this part of his work he showed not merely faith, love, and zeal—though for these graces he was ever

—but also a large measure of practical wisdom and judgment. pre-eminently known as the Apostle of the Gentiles, saw duty of providing first for the spiritual wants of his own in foreign parts. Wherever he went, he taught *first* in *places*, making, as it were, the Jewish settlers and colonists a *leaven* from whence to extend the influence of the Gospel on *surrounding* heathen. Centuries have passed away since the days, but the increased amount of missionary experience only *now* more clearly the truth and wisdom of his system.

Brief summary of the lessons he has sought “to draw from the life of St. Paul,” the preacher concludes with a few earnest stirring words to the younger portion of his hearers on their duties and dangers.

Little to be regretted that while proposing St. Paul as the Christian Missionary, the Bishop should have omitted to point out two striking points in his character, to which, at least as much as his other virtues, a great part of his success was owing. His spirit of complete self-sacrifice, and his unwearied labours. And more especially we would call attention to his patience, a homely and unattractive virtue that might be overlooked, but there is something more striking and glorious in self-sacrifice. In a perfect missionary character, we must have both integrity and faith in the glow of self-devotion, in the contemplation, it may be, of the palm of martyrdom, let us not forget the Apostle’s words—*amplified* in his life: “Let us not be *weary* in well-doing, for in season we shall reap if we faint not,” but “let us run *with* the race that is set before us,” &c.

A sermon by Mr. Hawkins, at Oxford, is so brimful of information, that we could commend it as quite a hand-book on its topic. We will substitute the following words from a correspondent for a few by ourselves:—

It has been well said, that whereas the services appointed for the Sundays after Pentecost to Whitsuntide teach us what we are to *believe*, those used in the season of Trinity teach us what we are to *do*. It is, then, appropriate that Trinity Sunday, the connecting link, as it were, between the two courses of instruction, and the crowning festival of the year, should have been selected for the delivery of this sermon; and shall we find a subject which more thoroughly combines doctrine and duty than that of the Missions of the Church? The Ramsden Mission of this year has an especial claim on the attention of Churchmen who are interested in missionary work, from the circumstance that it is one whose name is identified with the working of the most important of the missionary societies of our Church. Not in England

alone, but in our remotest colonies, his devotion to the cause is well known, and his words on such a subject deserve our most respectful attention, for earnest and uncompromising as they may be, they are always 'the words of truth and soberness.'

On the whole, the account which the preacher is able to give of the progress of our Colonial Church is very encouraging—in some cases even beyond what we might have expected. Shall not this encouragement warm our hearts and strengthen our hands to labour more vigorously than before in those lands where, from whatever cause, our missions have either taken ground, or at any rate have not flourished according to our hopes? A few years ago a cry arose through the land for help for the heathen native of 'dark and distant Africa.' How nobly that call was responded to, we all know. Now, we are called upon to come 'to the help of the Lord against the mighty'—'in the name of 180 millions of Mahometans and Hindoos' in India; and the help that is wanted is pre-eminently that of men of talent and education—precisely such men as year by year give up their native land and go forth as lawyers, as diplomatists and statesmen, or as enterprising speculators, to win for themselves, in an earthly race, riches and renown. Are there none who will consecrate their talents to God's service? Must it be said of our rising men that they will give up home and friends and comforts to obtain the fleeting applause of this world, or to amass gold which will perish in the using; but that it is too great a sacrifice to make when the reward is an eternal crown—to make such a sacrifice to make for Him who sacrificed all things, yea even Himself, for us? It is in the hope of calling attention to this Sermon, and its most important subject, that I have ventured, sir, to address these few remarks to you. I would fain hope that the words of the preacher will produce their due effect, and that before the festival of Trinity comes round again, many labourers will have responded to the call and gone forth to labour in the waste places of the Vineyard. DEVONIENSIS."

A History of Christian Missions, during the Middle Ages. By GEORGE FREDERICK MACLEAR, M.A. formerly Scholar of Trinity College, Cambridge; Classical Master at King's College, London; and Assistant-Minister of Curzon Chapel, Mayfair. Cambridge and London: Macmillan & Co.

In the present day—when so much is said and written on the subject of missions, and when men are so apt to be impatient at anything approaching to failure, or error in judgment in the prosecution of missionary enterprise—it is interesting, and it may be useful, to turn aside for a time from the bustle and din of this nineteenth century—where success is too frequently made the test of merit—and to carry our thoughts back to the earlier ages of Christianity to see what difficulties and dangers the missionary of mediæval times had to encounter.

and by what means the savage and unlettered nations of those days were best approached. But where are we likely to find the information we require?

There is, perhaps, no period of history so important as that which we term the Middle Ages—those ages of fusion and transition, whose influence may still be traced in so many of the laws and customs—aye, and even of the feelings and household words—of the present day; and yet of no period is it so difficult to find a readable and trustworthy history to put into the hands of the young, or the general reader. The clergyman, the archæologist, the antiquary, the persevering student of original authorities will find, each in his own department, works suited to his own particular branch of study; but to a large class of readers, such works, from their very size and learning, are sealed books. On the other hand, the short and so-called “popular” histories which meet us on every side, are proverbially dry and lifeless; where, then, may we hope to find the happy medium?

In the year 1861 the subject proposed to the competitors for the Maitland Prize, at the University of Cambridge, was the History of Christian Missions during the Middle Ages. The prizeman, Mr. Maclear, was requested, by the examiners, to delay the publication of his work in order that the numerous references it contained might be verified and expanded. Accordingly, rather more than a year ago, a quiet-looking, but somewhat substantial volume, in crown 8vo., appeared from the press of Messrs. Macmillan and Co. It was briefly noticed at the time in these pages (*Colonial Church Chronicle*, June, 1863, p. 225); but, from whatever cause, it has scarcely attracted as much attention as the importance of the subject, and its own merits, deserved. Of the plan of the work, it is sufficient to say that it is divided into nineteen chapters, each complete in itself;—thus, one chapter is devoted to “The Church of Ireland, and the Mission of St. Patrick”; another to “St. Boniface, and the Conversion of Germany”; while the last two, entitled “Retrospect and Reflections” adhere to the same rule—Chapter xviii. being a sort of review of the agents employed in the work of Christian missions, while Chapter xix. consists of reflections on the work itself. In this way the reader is presented with a series of narratives, and the tangled web of mediæval times is reduced to something approaching order. There is something very agreeable in the simplicity and straightforwardness with which the story is told. The strange old legends, taken from Northern Sagas and Monkish chronicles, are related without comment, and the reader is left to form his own opinions upon them, and to believe or reject the supernatural incidents, as suits his taste; while the gentle

and charitable tone of mind of the author may best be shown by the following quotation. Speaking of the early missionaries, he says :—

“ They had their defects, no one can deny—the defects of their day and their generation. We may question the wisdom of many of the expedients to which they resorted ; we may smile at much that savours of credulity and superstition ; we may regret that at times they were reduced to have recourse to ‘ pious frauds ’ in carrying out their work ; the extreme asceticism of Columbanus, the policy of Augustine in dealing with the British bishops, the pertinacity of Wilfred at the Council of Whitby, the devotion of every Anglo-Saxon missionary to the Roman see, all these and many other points, may be regarded by us, in a very different age, as worthy of reprobation ; but, considering the circumstances of the times in which they lived, *it becomes us to speak kindly of men who hazarded their lives to hand down to us the blessings of civilization.* ”

To those, then, who desire to know something of the Missionary history of the middle ages, Mr. Maclear’s book will prove a safe and pleasant guide. In its pages they will find a lifelike and well arranged narrative of Christian Missions from the fourth to the early part of the sixteenth century ; and it may be that in the contemplation of the self-devotion of a Columbanus, a Boniface, or a Raymond Lull they may learn a lesson of patience under sufferings, and perseverance under failures ; and that, seeing how many centuries were necessary to the evangelization of Europe, they may in future be less disposed to cavil at the work of Missionary Societies of the present day, because the Dyaks still make war, and the natives of Central Africa are not yet converted and civilized. To those actively concerned in the work this book will be doubly interesting, as it puts before them in reasonable space and with vivid colouring, the lives and labours of their predecessors in the mission field. They will see how, from the earliest times, the surest way to success lay in the establishment of schools and colleges for the training of a native body of teachers, and in the translation of the Bible and the Church’s services into the languages of the various heathen races ; and when they consider the small beginnings from which such great results have sprung, they will the more readily take courage, and hope against hope, labouring even unto death in their Lord’s cause, although it may not be given them to see any immediate result of their toils.

Parochial Mission Women.—By VICE CHANCELLOR SIR WILLIAM PAUL WOOD. London : Faithfull. 6d.

Those of our readers who are not thoroughly acquainted with the details of this interesting branch of Church machinery, need not grud-

sixpence in the purchase of the very clear and interesting pamphlet which Sir W. P. Wood has published.

It was written as a paper for the Manchester Church Congress ; but was not read in *extenso* on that occasion, owing to the press of matter with which that very remarkable meeting was overweighted.

It must, we should imagine, strike our readers as something especially worthy of notice, that a person in the position of the Vice-Chancellor, with time occupied to the utmost, and with a mind keenly alive to all the topics of the day, should yet find the opportunity, and still more should have the inclination, to write a comprehensive account of what may seem to many an insignificant part of the great work of the Church now being carried on in our populous towns. None, however, who know Sir W. P. Wood will wonder at his taking any trouble which might serve, in however small a degree, to promote the great cause of true religion.

We do not propose to make long extracts from this admirably-written paper : we trust all our readers will possess themselves of it. The "following principles" are said by the Vice-Chancellor to be those upon which the Parochial Mission Women Association was founded—

"1. That the Mission should be part of, and be subordinate to, the Parochial System of our Church.

2. That the Mission Woman (being, of course, a member of the Church of England) should be selected by the Incumbent of the parish from amongst the poor ; and that her work should be superintended not only by the Incumbent, but by a lady of education, also to be named by him.

3. That no direct relief in the shape of alms should be given, but that the Mission should be the extension of Christian civilization (the only true civilization) among the poor—that they should be instructed and encouraged in habits of Christian love and courtesy, in self-discipline, and self-support."

If these principles seem to our readers, as they do to us, to be those of sound philanthropy, as well as of Christian order, we trust they will give to this Association the help it so much requires. The advertisement, which will be found elsewhere, will show where money can be sent.

We believe our readers will admire with us the concluding paragraph of the Vice-Chancellor's paper, which we subjoin :—

"I believe the work has commended itself to our Bishops, our Clergy, and to the lay supporters of the Society, no less than to our poorer brethren, by its simplicity and its appropriateness. In a beautiful sermon of one who has been lately added to the distinguished Clergy of the North, I find a passage particularly applicable to this labour of love :—' The condition of success in heavenly things is still, as it has ever been, not

ingenuity, but devotion; not hurry, but patience; not self-confidence, but earnest prayer and invincible faith.'—*Vaughan's of Life and Godliness*, Sermon xiii."

From Messrs. J. H. & J. Parker we have received (1) the for Easter, Whitsuntide, and Trinity, of the new series of *The Christian Seasons*. (2) A Sermon, by the Rev. S. J. HULME, of St. Martin's, Oxford, on *Christ the Revealer of the Will of God*, preached before the University of Oxford. A good exposure of the sentimental nonsense of Renan's notorious book. (3) A *Vigil Sermon*, preached at Shrewsbury, by the Rev. T. W. MOORE, of Hordley (on 2 Tim. i. 6, 7). (4) "*We Know in Part*," a Sermon, preached at Dublin, by the Rev. C. S. LANGLEY, V. Kilworth, in Cloyne. (5) *The Duty of Fathers concerning the Education of their Children*. "A Short, Plain Sermon addressed to the Working-classes," by the Rev. T. L. CLAUGHTON, Vicar of Iwerminster. Very sharp and very true.

Messrs. Mozley have lately published two nice little *Grantham: a Lancashire Tale*; and the *Story of Hans Egede, Son-in-law, Jens Olaf*. The latter is a true story of Danish misadventure, but as interesting as a romance. The *Events of the Month*, from the same publishers, is carried on with ability.

Messrs. Rivingtons have sent us a copy of their new English edition of the *Imitation of Christ*; very handsomely printed and bound, with red initial letters, &c., and well suited for a gift-book.

Colonial, Foreign, and Home News.

SUMMARY.

A "DECLARATION," identical, except the few words necessary to make it, with that lately presented to the Archbishop of Canterbury, with 11,200 signatures of clergy in England, is now being signed extensively in the United States. Only one Bishop—Dr. Whittingham of Melbourne—has hitherto declined to subscribe his name, stating why as follows:

"First: while most cordially and entirely concurring in ever following the word 'declare' in the printed paragraph sent me, I hold it to be our bounden duty to the Church of England and to the souls of men 'to declare, viz. at the time and in the manner or any otherwise than in regular and lawful synodical action, duly regularly instituted, to affirm and publish dogmatic decrees.

Secondly: I regard the mode of procedure in this instance, as precedent of exceedingly dangerous consequence, against which as a n

American Episcopate it is my bounden duty to make solemn protest. If of doctrine or discipline would be safe, should the collective voice of the Church be thus disintegrated, and superseded by private canvassing, and isolated individual action under pressure of the apprehension of being subjected to the odium of making factious opposition to an assumed general opinion and will.

And the more free thus to oppose myself to the procedure in the present instance, on account of the heartiness and unreservedness with which I am able to accept the formula which it is proposed thus irregularly to make an utterance of the American Church. At a proper time, and in a proper way, there is no degree of stringency into which I am not willing to submit myself, and—as far as I am entitled to be her representative—I am ready, as a Church Catholic, to the contents of that formula.”

STATISTICS OF CLERGYMEN IN THE UNITED STATES.—The statistics presented to the last Convention of the Protestant Episcopal Church of the Diocese of Maryland, show the annual salary of the clergy in that Diocese. In the City of Philadelphia, thirty-eight report the rector's salary as follows:—in eleven of the largest churches the average is \$2,791; in twenty-seven, the average is \$974; in the whole number, the average is \$1,100. In the country parts there are sixty-four parishes, which average \$1,100.

In some of these parishes the salary of the rector is from \$200 to \$500. One poor man in the Diocese reports his salary at \$200 per annum, and for two years the only payment to him was \$10.

The Bishop of NOVA SCOTIA has returned to Halifax from his western tour, having visited nearly forty parishes, administering the rites of Baptism, Ordination, and Consecration during his progress throughout his diocese. We are pleased to notice that his Lordship has much improved in his general health, and that he was enabled to perform his appointments in so extended a visitation.—*Halifax Record*.

The twenty-third annual meeting of the NEWFOUNDLAND Church Society was held at St. John's, on June 23. The position of the Society was very favorable, notwithstanding that 1863 was a year of very poor success for the mission of the islanders. Announcement was made of the appointment of the Rev. R. Temple to White Bay and the French Shore, a portion of the diocese hitherto abandoned to the Romanists; and an intention was expressed of next year sending a Missionary to the Bay of Islands, where a large population is settling from Cape Breton, who, though in part Roman Catholic, have asked the Bishop for a clergyman and offered to contribute to his maintenance.

At the Synod of the Diocese of HURON the Bishop, Dr. Cronyn, stated his opinion that both the Patent of the Metropolitan and the Provincial Synod were alike “illegal and unconstitutional,” an opinion for which he had the support of two Toronto counsel; and he succeeded in carrying a considerable majority of Synod, a Memorial, praying the Crown to withdraw the Metropolitan's Patent! Delegates for the Provincial Synod were provisionally elected. The Bishop and Synod gave in their protest to the “Declaration,” already signed by the rest of the Church.

in Canada ; adding, however, a new clause in defence of the " Justification by Faith."

THE Tenth Annual Session of the Diocesan Synod of ADAM opened on May 21, with a Pastoral Address by the Bishop. BISHOP ADAM in commenting on the *Essays and Reviews* case in the home Church, took nearly the line of the Bishop of London as to the so-called judgment of the Privy Council Appeal Committee. His Lordship urged the claims of Bishop Patteson's Melanesian Mission to Australia. Three inhabitants of the diocese have been ordained during the year, and this, with some other additions, raises the number of licensed clergy to thirty-three. The Rev. Mr. Craig has done good service as Chaplain, and the Rev. Mr. Pollitt as an itinerant clergyman. Other clergy have likewise undertaken some missionary duties from time to time, their expenses being defrayed by the congregations which they attended. The Poonindie Institution, for the natives, was going on well. It is very sorry to add that the " General Church Fund " has fallen off.

THE Bishop of GIBRALTAR, during his late sojourn at Constantinople, was invited by the English at Galatz to visit that town, where an Anglican ordination is rarely seen, except occasionally the one of Mr. Curtis, from Constantinople. There were five candidates present for confirmation ; and a cemetery, containing many English dead, was consecrated by the Bishop—acting as Commissary for the Bishop of Cyprus, with the consent of the German Protestant community of Galatz, who possess equal rights in the cemetery with the English, having been obtained. Bishop Trower stayed at Galatz over Sunday, July 1, celebrating the Holy Communion, and preaching in the room then employed by the English for religious services. He is probably the last Bishop of the Anglican Church who has visited Galatz. We wish much success to the efforts making there to obtain the permanent mission of a clergyman of our communion.

A CORRESPONDENT of the *Church Review* writes :—

" Gibraltar Cathedral was built in 1832. The style is Gothic. The interior has recently undergone a thorough alteration. The stalls have given way to open benches, the throne is placed in its proper position, and the pulpit lowered. The altar, as well as credence, is of new construction. The whole building has been elaborately coloured in the style of the Alhambra. In the east window has been placed by subscription a representation of our Lord's death, and it is intended to fill with the same symbols of the Apostles the other windows, of which there are twelve. Already four of these have been presented ; the first by the present Bishop in memory of his predecessor, Dr. Tomlinson."

THE Colonial Bishops' Council has decided to carry the stipend hitherto paid as stipend to Dr. Colenso, as Bishop of Natal, to the reserved account, pending a final and authoritative decision of the House of Bishops of the legality of the Bishop of Capetown's judgment.—*Standard*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, July 15th.* Archbishop of Canterbury in the chair. Present, the Bishops of Oxford, Gloucester and Bristol, and Columbia, Earl Powis, &c.

The special subject for consideration was the extension of the Society's grants with the view of supplying the ministrations of religion to British residents in India. Practically the Society has hitherto confined its operations to the conversion and superintendence of the natives of India. The time has now, perhaps, arrived when India should be considered on the same footing as the colonies; the stimulus supplied by railway, canal, and commercial enterprises having attracted immense numbers of permanent settlers from Europe.

The Memorial on this subject addressed by the European and Eurasian community of the diocese of Bombay to the Society having been read, Mr. Loftus Wigram proposed, and the Bishop of Columbia seconded, a resolution pledging the Society's funds to the extent of 1,000*l.* in each of the three Indian dioceses to meet the sum of 5,000*l.* collected as an endowment fund from local contributors, which was carried with only one dissentient.

On the application of the Bishop of Columbia, the Board granted to the Ven. Samuel Gilson, the new Archdeacon of Vancouver, 200*l.* for his passage, and 800*l.* towards the erection of a house, out of the interest of the Archdeaconry Trust Fund. Grants of 25*l.* each were made to the Rev. R. Temple and Mr. Ulric Rule, towards the first expense of establishing themselves in the new Missions, which with so much devotion they had offered themselves to undertake, on White Bay and the Bay of Islands, Newfoundland. The Rev. J. M. Noel succeeds Mr. Temple at Ferryland. The Rev. J. Weatherstone was appointed to a Mission at Nassau; the Rev. C. Webb to the Chaplaincy of Codrington College; and Mr. R. M. Clarke to be a Catechist and Schoolmaster for the Diocese of Capetown.

The Rev. Dr. McMurray, who is still engaged in England in collecting funds on behalf of Trinity College, Toronto, writes to correct an error in our *Chronicle* for May. We then said that the Board of this Society agreed to "the Standing Committee's recommendation that 500*l.* be granted in aid of the endowment of a Professorship of Divinity at Trinity College, Toronto, provided that 5,000*l.* be raised in the colony for the general purposes of the College."

We should not have said, *in the colony*, but "*from other sources.*"

The appeal for this college states, that the money raised when the Bishop of Toronto was in England, in 1850, has been spent in the site and the erection of the present buildings. "The land given by way of endowment is still in a wild and uncultivated state; but a considerable revenue may hereafter accrue from the sale of the lands if, by an improvement in its finances, the present drain upon the capital of the institution can be checked. The deficit last year was 560*l.*; it is hoped, therefore, that 8,000*l.* sterling would place the College at once on a sound and permanent basis."

Church College for the diocese of Melbourne. Of this sum 70 afterwards appropriated temporarily to the erection of a Grammar and the remainder towards an iron church, exported to Melbourne these sums have been repaid, and the original grant is now available for proper purpose. These particulars had been laid before the Committee of the Society by the Bishop of Melbourne, previous to his turning to his diocese.

On the recommendation of the Bishop of Capetown, in a letter dated Natal, 50*l.* was granted to the Rev. R. Robertson, towards the erection of a church at the chief station in Zulu Land. Friends in England and Scotland were contributing towards the work, from whom 80*lbs.* worth of nails, brick moulds, &c. had been received: the natives would do the labour in brick-making, thatch-cutting, &c. Mr. Robertson had obtained the influence with King Panda and his son, a matter of importance, as the colony had repeatedly been in danger from the Zulus threatening it. The Zulu Mission is the extreme of their Mission north of Natal, since the Zambezi has been abandoned, will now probably become the point of departure for that field, which, Mr. Robertson said, he contemplated being long left.

A sum of 25*l.* was voted towards the enlargement of St. John's Church, Pine Town, Natal.

The Bishop of Grahamstown had written for assistance, which was granted as follows:—50*l.* to St. Matthew's, Keiskama Hoek, which is a boarding-school of from fifteen to twenty children; and 25*l.* for a chapel for the German immigrants at Panmure, who, like those at Keiskama Hoek, were exerting themselves much to maintain a school and church. The Bishop stated that some of the manuscript of the Kaffir Prayer-book would be forwarded by this mail for the press. Some of the editions were being printed first at Grahamstown, in order that there

hope was expressed that this appointment of Bishop Crowther will mark an era full of hope for the extension of Christianity in those regions by a native Church under a native episcopacy. Bishop Crowther will still continue in connexion with the *Church Missionary Society*, receiving his salary from its funds, and acting in concurrence with it in all its work.

A memorial from the Rev. S. B. Ardagh, incumbent of Barrie and Shanty Bay, in the diocese of Toronto, applied for aid towards building a new church at Barrie. Fifteen years ago, the Society granted 100*l.*, and this grant stimulated the poor settlers to the erection of seven churches, at least six miles apart. Mr. Ardagh has laboured in his mission for twenty-two years; it was at first a desert, but is now dotted over with neat wooden churches. In answer to his request, the Board granted 25*l.*

A letter was received from the Bishop of Huron, which stated that the churches, for the erection of which he made promises of assistance from the funds of the Society formerly placed at his disposal, have been nearly all completed.

A letter from the Bishop of Newfoundland stated that he had lately consecrated three churches; four others were nearly ready, and five were in course of erection. The failure of the seal-fishing, and the loss of some thirty vessels in the ice, had caused great distress; and from the delay and difficulty in commencing the cod-fishing, particularly in Labrador, made them apprehensive of still worse suffering in the ensuing winter.

In compliance with a letter from the Rev. C. G. Curtis, British Chaplain at Constantinople, on the behalf of himself and Dr. Pfander of the *Church Missionary Society*, a grant was made to them of Common Prayer-books in Turkish, and of all the Turkish Tracts published by the Society, to the value of 10*l.* Mr. Curtis wrote that much inquiry was going on now. On the 11th of June, in the presence of the Bishop of Gibraltar, he baptized a convert from Mahometanism, who, with nine other converts, were afterwards confirmed by the Bishop.

On the recommendation of the Standing Committee, the Board granted 5*l.* towards the new English Church at Brussels.

In accordance with the proposal of the Rev. J. B. Hawkins, Chaplain at Marseilles, it was resolved to establish a depôt for the Society's publications at that place, in Mr. Hawkins's house.

Several other grants were made to various applicants.

The yearly Report of the Foreign Translation Committee was presented to the Board. It hence appeared that the Society had brought out during the past year new editions of the Spanish New Testament, and the Spanish and German Prayer-books; and that it has published portions of the New Testaments in Arabic, and of the Prayer-book in Turkish, and in Malay. Two other African versions of the Prayer-book are in progress—in Busu, by the Rev. J. Duport, Missionary at Fallangia; and in Amaxosa Caffir, by the Rev. H. Woodroffe, of Grahamstown.

The Bishop of Honolulu had forwarded to the Society a copy of the Prayer-book in Hawaiian, by the late King of Hawaii, and requested it to print a new and more correct edition of the work. In a more recent letter the Bishop said that by the death of the late King a "nursing father" had been taken from their infant Church, but that his successor and his

of Common Prayer in the Russian and Swedish languages; a knowledge of English is spreading and is much encouraged in these countries, they have adopted the recommendation made to them in these portions in the diglott form, similar to those issued two years ago in English and German, and in English and French.

Such diglots of the Order for Morning Prayer, the Litany, the Communion Service, in English and Russian, are now in the hands, and similar portions in the English and Swedish languages are in the course of preparation.

A demand for the Society's Danish translation of the Prayer Book has been made in Denmark, having drawn attention to this version, as errors of translation were observed; and these, having been pointed out to the Committee, were immediately corrected, and the necessary alterations inserted. The Rev. J. Vahl, of Jetsmark, near Aalborg, in Jutland, has taken great interest in distributing copies of this version among the Bishops and other ecclesiastics of the Danish Church, has alluded to it in his correspondence with the Committee, to the closer intercommunion which has subsisted between the English and Scandinavian Churches in former times, when the Danish Chaplain in London was one of the earliest members of the *Society for Promoting Christian Knowledge*, and Danish missionaries were among the first of the Society's missionaries in the East.

HOLLAND.—According to the last census, the population of the Netherlands was 3,291,575 souls. The following has been given as authentic of the numerical strength of the various religious bodies of that country:

Dutch Reformed, 1,808,311; Walloon Reformed, 9,689; Remonstrants, 5,270; Christian Separatists, 63,470; Baptists, 41,863; English Lutherans, 54,318; Restored Lutherans, 9,822; Moravians, 33,576; Catholics, 576; Roman Catholics, 1,225,171; Old Catholics or Jansenists, 5,337; Jews, 63,500; without definite Creed, &c. 3,000 or 4,000.

The difficulty of obtaining a correct religious census is proverbial. The point to which we would call attention is the progress being made by the Church of Rome in Holland, as shown by the above returns. In the Church of Rome is gradually reconquering a large part of the religious life of Germany, there is, we apprehend, little doubt that wherever unbelief, under the specious name of Protestant Liberalism, has found a fostering home, the result must always be, sooner or later, that *any* creed will always be welcomed as preferable to *none* by all who have any real religious earnestness in them. So that our modern infidels, who hope to combine religious life with a practical re-

our Lord's Divinity and of the truth of holy Scripture, are not only aiming at an ultimate impossibility, but are in truth educating the rising generation to embrace *any* form of religious belief, provided only it be *definite*, that may be warily and persuasively offered to them. We know that this lesson is a stale one; but in these days it is well worth repeating.—(Georgetown *Monthly Church News*.)

GUIANA.—The proceedings of the Guiana Diocesan Synod for 1864, commenced with service in the cathedral at Georgetown on Jan. 26th. In his Charge, Bishop Austin observed that he had, during the past year, visited all the churches, chapels, and chapel-schools, through all of which good order reigned, with but one considerable exception. As to the attendance of children in the day-schools, there were on the books in 1861, 4,424; in 1863, 5,456. Of these upwards of 500 were born of heathen parents, Indian or Chinese. The Bishop spoke of the increasing benefit derived from the adoption of his recommendation of the weekly offertory, and of his desire that the system of pew-rents should cease. The income of the *Diocesan Church Society* had increased, but was still inadequate.

The Missionary Stations in the outskirts of the diocese were in a satisfactory state, especially those in the Pomeroon and Morocca rivers, where there are 126 regular communicants, all aborigines. To the Rev. W. H. Brett had been granted great success. "Would," proceeds the Bishop, that I could speak with the same tone of confidence in regard to the heathen from India. The number of the Coolie children in our schools may be an earnest of better things to come; but the adult Hindoo and Ahometan still resolutely—save in very rare instances—withstand all invitations to unite with us in the fellowship of the Gospel. We are indebted to the liberality of the Legislature for a Missionary to the Coolies—a native of India, educated in Bishop's College, Calcutta, whose labours cannot but hope will yet be abundantly blest." The Legislature has offered to maintain a Missionary conversant with the Chinese language, but hitherto the Bishop has not succeeded in obtaining such a person. The last census gave a return of 29,000 heathen immigrants at that time residing in the colony: the number has probably increased by some thousands in the last three years.

Bishop Austin, who has presided over the Diocese of Guiana for twenty-five years, has, during his present visit to England, held confirmations for the Bishop of London at Dieppe, and other places.

JUBILEE COLLEGE, ILLINOIS.—The intention is to carry out substantially the plan set forth by the Bishop of Illinois in his Address of 1862. The present proposal is, however, to locate the academic department in the city of Peoria, in a beautiful block of ground which the Bishop holds in trust. The generous owner is still living, and assents to this appropriation of his gift. Several other places have made offers of land or buildings, but the effort will be first made at Peoria, as requiring no alteration of the charter, and where wealth and enterprise are sufficient, we hope, to give a fair start. The present buildings on the hill will be remodelled and fitted for the female department of the College.

NEW SOUTH WALES.—The consecration of St. Mark's Church, Darling Point, took place on the 25th April, and of St. Mary's, Waverley, on 19th May. Steps are being taken for the building of a church at Jambury and a new church at Manly Beach. St. Barnabas's Church, Parsonage Street, Sydney, has lately been enlarged at a cost of about 1,500*l*. Eighth Annual Meeting of the *Church Society* was held in Sydney on 17th May: its report showed that the receipts (with balance from previous year) amounted to 7,340*l*. the disbursements to 7,030*l*. The Bishop of Goulburn has been making a tour through the county of Georgiana, and has everywhere been warmly welcomed by the settlers. Divine Service was held at Bolong (this was the head-quarters of the notorious bush-ranging gang), Binda, and Crookwell—at all of which places meetings were held, and subscriptions made for the building of churches.

ST. AUGUSTINE'S COLLEGE. MIDSUMMER EXAMINATION, 1884

| THEOLOGY. | CLASSICS. | MATHEMATICS. | HEBREW. |
|----------------------|------------------------------|----------------------|----------------------------|
| <i>First Class.</i> | <i>First Class.</i> | <i>First Class.</i> | <i>First Class.</i> |
| Taylor (prize). | Cooke, } prize. Taylor, } | Taylor (prize). — | Cooke (prize). Abraham. |
| <i>Second Class.</i> | <i>Second Class.</i> | Jones. | Taylor. |
| Fairclough. | Abraham. | <i>Second Class.</i> | <i>Second Class.</i> |
| Roffe. | Bice. | Campbell. | Roffe. |
| — | Fairclough. | Fairclough. | — |
| Campbell. | Roffe. | Warren. | — |
| Cooke. | Smith. | Williamson. | — |
| Jackson. | Williamson. | — | — |
| Jones. | — | Abraham. | — |
| <i>Third Class.</i> | <i>Third Class.</i> | Ball. | SANSKRIT. |
| Warren. | Burrows. | Roffe. | <i>First Class.</i> |
| Williamson. | Campbell. | <i>Third Class.</i> | Taylor. |
| — | Jackson. | Chisnall. | <i>Second Class.</i> |
| Abraham. | Jones. | Cooke. | Fairclough. |
| Ball. | Wyatt. | Jackson. | — |
| Chard. | — | Pilot. | — |
| Lewis. | Ball. | Bice. | — |
| Pilot. | Chard. | Burrows. | — |
| Rawson. | Pilot. | Rawson. | — |
| Smith. | Rawson. | Walters. | — |
| Walters. | Walters. | Wyatt. | — |
| Wyatt. | — | — | — |
| <i>Fourth Class.</i> | <i>Fourth Class.</i> | <i>Fourth Class.</i> | — |
| Anderson. | Anderson. | Anderson. | — |
| Bice. | Chiswell. | Chard. | — |
| Burrows. | Lewis. | Chiswell. | — |
| Chisnall. | Saturley. | Lewis. | — |
| Chiswell. | Tennear. | Saturley. | — |
| Saturley. | Warren. | Smith. | — |
| Tennear. | — | Tennear. | — |
| — | Chisnall. | — | — |

Appleby } excused the examination.
Francis }

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

SEPTEMBER, 1864.

THE SOUTH AFRICAN CHURCH AND THE METRO-
POLITAN OF CAPETOWN.

No event has occurred in the history of the Church of England since the establishment of the Colonial Bishopricks Fund, more important in itself, or more pregnant with results for the future, than the exercise, in all its plenitude, of the spiritual jurisdiction appertaining to the office of Metropolitan, which has been forced upon the Bishop of Capetown by his late unhappy Suffragan of Natal. A new era has commenced in the Missionary expansion of the Anglican Branch of the Church Catholic. It was a great step, indeed, in advance, when, under a sense of the miserable inefficiency of the system of sending out a few stray Missionaries and Catechists, it was resolved by the Church at home to place the whole of her Missionary operations in every part of the world under the supervision and control of Apostolically ordained Bishops. And it was a further and a most judicious step in the same direction, when the Dioceses so founded were gathered together into Provinces, and Metropolitans appointed to take the oversight of them. But there was something still lacking. The title of Metropolitan so revived was looked upon more as a dignity of precedence than as a real office of authority. What powers were inherent in the office, no one seemed to know. Even those professionally conversant with the law ecclesiastical had very indistinct notions of the extent of the authority possessed by a Metropolitan over his Suffragan, of the nature of his jurisdiction over them, and the mode of exercising it. The precedents were, happily, few ; and the uncertain and con-

fused state of the Ecclesiastical law, being a nondescript compound of Canon Law and Statute Law, left it very doubtful how even the Primate of All England could or would deal with a delinquent Bishop. So much was this the case that an impression prevailed that the Bishops were virtually a law to themselves; that in their ecclesiastical capacity they could not be reached by any law or legal process. While the powers of a Metropolitan at home were thus problematic, those of the newly created Metropolitans in our "foreign plantations" were still more indefinite. Their office itself being a novelty, it was by no means clear how far it carried with it powers analogous to those of the Metropolitan in the Mother-Church, even if those powers had been, which they were not, accurately ascertained. Under these circumstances there is no telling how long a time might have elapsed, how many inconveniences might have been put up with, how many irregularities connived at, how many difficulties slurred over, but for the imperious necessity created by the extravagance and impetuosity of Dr. Colenso. After the daring attack made by him upon the very foundations of the Faith, and the incontrovertible evidence he had given of his unfitness for the Episcopal office, it was impossible to leave him in possession of his See; the question by whom and in what way he should be dispossessed became one to which an answer must be found.

In the good providence of God it was happily so ordered that the task of grappling with that question should devolve upon one so well qualified to deal with it as the Bishop of Capetown. The Charge delivered by that prelate, on the occasion of the Metropolitan visitation of the Diocese of Natal,¹ furnishes ample proof how deeply the Church is indebted to him, how great cause there is for gratitude to the Great Head of the Church Who has raised up such a man for such an occasion. Even the Bishop of Capetown, however, we may be sure, would not, but for the extreme urgency of that occasion, have taken in hand the solution of the many knotty points which surrounded the question of Metropolitan jurisdiction in the outlying provinces of the English Church. By a singular—and of course providential—coincidence, it so happened that a body the least likely to clear up intricacies of Ecclesiastical law came to his aid by a judgment which, while adverse to him on a point of Diocesan jurisdiction—unintentionally, as there is every reason to suppose, and unconsciously—placed his Metropolitan jurisdiction beyond the reach of cavil or impeachment. The sentence which pr-

¹ A Charge delivered to the Diocese of Natal, in the Cathedral Church of St. Peter, Pietermaritzburg, at his Primary Metropolitan Visitation, May 18, 1864, by Robert, Lord Bishop of Capetown, and Metropolitan.

l the authority supposed to have been derived by him from the
stical law of the Established Church of England through the
Patent a nullity, threw him back at once upon the ancient
aw of the Church Catholic, which in the nature of things is the
very branch of that Church, when viewed simply as a voluntary
association, independently of all connexion with, or inter-
by, civil enactments and the secular power. The definition
his own position, and of that of the Church over which he is
ule, by the Committee of Privy Council in the Appeal case
e. the Bishop of Capetown," Dr. Gray has not only frankly
l, but he sets it forth with great clearness and precision in his
as the basis on which the recent proceedings of his Provincial
were founded.

ing introduced the subject by some remarks of a general nature
powers and functions of the Metropolitan "as defined by the
of the Church," which in his position are to be his only
s, he adverts to the alleged invalidity of the Letters Patent, and
ily disposes of the objection to his jurisdiction founded on that
his observations on this subject are brief, but remarkably to the

Dr. Colenso claims to be Bishop over the clergy and laity of this
he can scarcely question my authority as Metropolitan over him.
ed our respective jurisdictions from precisely the same source, with
difference—that it was with his express concurrence and consent
came his Metropolitan, but it was not with the expressed concur-
d consent of the clergy and laity of this diocese that he became its

ding thence to consider the relation in which the Church,
it established by law, stands to the civil power, the Bishop
s the principles laid down by Lord Lyndhurst in the case of
ren, and expressly recognised by the Judicial Committee of
and expresses his hearty assent to them :—

i our highest Court of Law, I believe that in these words are
true principles for the guidance of all Civil Courts with regard
mes brought before them by members of religious bodies not
d by law. They have only to inquire whether, according to the
a particular religious association, certain parties are entitled to sit
ent upon certain causes. If they decide that they are, and there
dence of 'mala fides,' there the function of the Civil Court ends.
eed further, and inquire into the merits of a particular cause,
cially in matters relating to the faith, it invades religious liberty.
ntes itself a judge on matters of which it is not entitled to take

cognizance, and its assumption of such a right should, and wherever there is life in a Church would, be resisted.

To these principles the Civil Courts of America strictly adhere, and there are, consequently, no collisions between religious bodies and civil authorities. In England, I may venture to observe that the establishment of the Church has so habituated the minds of civil judges to entertain ecclesiastical questions, and of the people generally to acquiesce in such a state of things, that there is some danger lest the Courts, when matters involving temporal rights are brought before them by religious bodies in the colonies, should overlook the fact that civil judges are not judges in ecclesiastical causes for non-established Churches, and while professing to adhere to the principles involved in Lord Lyndhurst's judgment, should gradually and insensibly set them aside, and thereby violate religious liberty. That ecclesiastical causes should be tried and decided by ecclesiastical judges, has been the law of the Church from the beginning. It is embodied in the Canons. Freedom in this matter was secured to the Church from which we have sprung by the provisions of Magna Charta. '*Libera sit Ecclesia habeatque sua jura libertatesque illas.*' The right is recognised in the preamble of the great Statute of Appeals, which is the foundation compact between the State and the Church of England, at the Reformation. Its maintenance is essential to the independence and religious liberties of those voluntary religious associations which exist in the colonies, and it has never been surrendered by them."

Making the application of these principles to the circumstances of the South African Church, the Bishop continues :—

"Our colonists, when they go forth from the motherland, carry with them all that it is possible, under the circumstances, of the Church of their fathers. They are not, in the home of their adoption, the Establishment Church of the country. They do not carry with them the Statute law of England, by which the Church is established there. They carry with them their Bible and their Prayer Book ; and with them the laws of the Church embodied in the Canons, so far as these are applicable to their new circumstances. It is the Canons which define the relations of the Priest and Deacon to the Bishop, of the Bishop to the Metropolitan, of the Metropolitan to the Primate, and at present, as it would seem, the *de facto* Patriarch of all Churches of the English communion.

Each of these possesses in or over the Churches in our various dependencies the spiritual authority given to him by the Word of God, or by the Canons of the Church ; and the Crown, by Letters Patent, assumes to grant external jurisdiction—i.e. coercive power, as distinguished from authority, to each of these offices in the Church, in exact accordance with the functions as defined by the Canons. There is thus secured by the Canons and by the Letters Patent, in cases of discipline, an appeal from the Bishop to the Metropolitan, from the Metropolitan to the Patriarch. In the case of Dr. Colenso, an appeal was allowed by the sentence to the Archbishop of Canterbury, as *de facto* Patriarch of the Church, because to him the Letters Patent seemed to assign authority over the Metropoli—

an, who was to exercise his office 'subject to the general superintendence and revision of the Archbishop of Canterbury for the time being, and subordinate to the Archiepiscopal See of the Province of Canterbury.' ”

With regard to the share which the Bishop apparently assumes that the Letters Patent from the Crown have in conferring jurisdiction, we do not feel sure that we can quite follow the train of his argument, or give an unqualified assent to the conclusions at which he seems to have arrived. In all that he says respecting the Canon Law, and its continued validity as the law of the Church, even where it is not endorsed by any civil sanction, we most fully agree. No man can acquire the status of a clergyman, nay, even of a layman, in the English branch of the Church Catholic, without coming under certain obligations imposed by the Canon Law, not only the ancient Canon Law, which is of universal validity, but the specific modifications of it adopted by the synodical authority of the Church of England. To repudiate those obligations is *ipso facto* to renounce membership of the Church, and *à fortiori* to forfeit all official position and authority in the Church. Even the indelibility of Orders cannot do away with this necessary consequence of revolt against the Church's law. The spiritual character impressed upon the person consecrated to the work of the ministry remains, it is true. But it does so only as affecting the individual himself, who is not, and never can be, relieved of the tremendous responsibilities attached to his sacred calling. In relation to the Church, on the contrary, that spiritual character becomes null and void ; the revolter against her law has no right or power to assert, in opposition to her, the spiritual character with which she has clothed him. He remains liable to all the spiritual penalties in which the law of the Church visits unfaithfulness in her service ; he is debarred from the exercise of all the functions, and the enjoyment of all the privileges, incident to his office.

That such must be, to any one occupying a public station in the Church, the consequence of departure from her principles and violation of the solemn obligations he has incurred towards her, is obvious. This result, from the very nature of things, holds good in reference not to the Church alone, but, as was made evident in Dr. Warren's case, to every religious association. The only difference between the Church and other religious communities is, that whereas the latter, as they sprang up from time to time, framed laws for their own government according to their own judgment and good pleasure, the Church, coeval with her origin likewise, a code of laws, which rests not on human authority alone, but derives a higher, a divine sanction

from the authority committed by Christ to His Apostles, and by them transmitted to their successors. But since the Kingdom of Christ is not *now* of this world—the time when “the kingdoms of this world shall become the kingdoms of the Lord and of His Christ” being yet future (Rev. xi. 15),—it follows that, as far as the Canon Law, that is, the law emanating from the Church, and the authority committed to her by Christ, is concerned, it can carry with it no coercive force, no control over anything that falls under the jurisdiction of the temporal power. The latter may, indeed, having voluntarily embraced the Church’s profession of faith, adopt the principles and laws on which the government of the Church is based, and give to them a civil sanction, and therewith an outwardly coercive force. Such an arrangement may be made, and, as a matter of fact, has been made, with reciprocal advantage between the Church and the State. But it cannot and ought not to endure longer than the State adheres to the profession of the Church’s faith. If that adherence is relaxed, if it becomes merely formal and nominal, instead of being hearty and real, numerous inconveniences, as the experience of late years has abundantly shown, cannot fail to arise—inconveniences to which it is the duty of the Church to submit with patience and forbearance towards the State to any extent short of the surrender of her Faith.

The case, however, is very different when, as in the South African colonies, the State has formally renounced all connexion with the Church. Under those circumstances, the State has not and cannot have any right to intrude its authority into her government. By allowing those colonies to frame their own constitution, and to make their own laws, without any reference whatever to the legal status which the Church has in the mother-country, the Crown of England has abandoned all claim to interfere in the government of the Church in those colonies. This has virtually been affirmed by the Crown itself, through the Judicial Committee of Privy Council, by declaring as it did in the case of “*Long v. the Bishop of Capetown*,” that the Letters Patent issued by the Crown have no force or validity in the Cape Colony; that in conferring, or professing to confer, jurisdiction upon the Metropolitan and the Bishops of South Africa, the Crown has proceeded *ultra vires*.

“What, then,” it may be asked, “is the effect of the Letters Patent? Are they of no force at all? Is all that they have effected utterly null and void? And if so, what becomes of the position and authority of the Metropolitan and the Bishops of the South African Church?” The answer to these questions is, that we must distinguish between their effect at the Cape and their effect in this country. At

the Cape, it cannot be too strongly affirmed, they have no force or validity whatever. There the royal supremacy over the Church is ignored altogether. The Metropolitan and his Suffragans appear there simply in the character of Missionary Bishops sent forth by the Church of England. How they came by that character is a matter of indifference to the civil power at the Cape, which can only deal with the fact of their existence as recognised office-bearers of a certain religious association which has branched off from the Mother-Church of England. Very different is the aspect which these Letters Patent assume in reference to the Church at home, from which the Church in South Africa is an offshoot. By virtue of the relation subsisting between Church and State in England, the Archbishop of Canterbury and his Suffragans require the concurrence of the Crown to the exercise of their authority as Bishops of the Church. For this purpose the Letters Patent are perfectly valid. They give the royal sanction to the creation of a mission organized on the principles of the Church by the appointment of a Metropolitan and suffragan Bishops for its government. That part of the process taking place in England is rightfully subject to the royal supremacy. But with the accomplishment of that process the effect of the Letters Patent terminates. The Metropolitan and his suffragan Bishops, once appointed, enter upon their functions in a country where the royal supremacy, having been abandoned by the Crown, is ignored ; and there is an end, therefore, alike of the authority conferred upon them, and of the control reserved over them, by the Letters Patent. There is no connexion whatever between the South African Church and the Mother-Church of England, in so far as the latter is an Established Church. The only link between them is the canonical link, arising out of the fact that the Metropolitan and his Suffragans derive their authority from the English Primate, that they received their consecration, and accepted the position to which they were appointed, at the hands of the Archbishop of Canterbury.

It is of the greatest importance that this apparently intricate, but in reality very simple, state of things should be rightly understood. And that for two reasons : first, with reference to the question of an appeal from the sentence of the Provincial Synod of Capetown ; and secondly, with reference to the appointment of a successor to the vacant See.

So far as the appeal is concerned, it is clear from the position of the South African Church, as explained above, that no appeal can possibly lie to any ecclesiastical court exercising jurisdiction in matters concerning the Church by virtue of the royal supremacy. This was clearly felt by the Judicial Committee of Privy Council on

the occasion of the presentation of Dr. Colenso's petition for an inhibition against the Bishop of Capetown. The court refused the inhibition on the express ground that it would be assuming a jurisdiction which it does not possess. There was, indeed, another reason why the inhibition should be refused, namely, that there was nothing that the court could inhibit. The sentence of the Provincial Synod being a purely spiritual sentence, free from all assumption of jurisdiction over temporal matters, is not, in its nature, a subject on which a civil court is competent to adjudicate. This is evidently the view which the Judicial Committee took of the matter *primâ facie*; and there can be no doubt that it is the conclusion at which that tribunal will, on fuller consideration, arrive, in the event of the question being pressed upon it by a renewal of Dr. Colenso's application.

There are, indeed, interests indirectly involved, over which the civil courts, whether in the colony or in the mother country, unquestionably have jurisdiction. The temporalities of the See of Natal, whether at the Cape or in England, may come into dispute. The late Bishop of Natal may be so ill-advised as to lay claim to them, notwithstanding his deposition; and the Diocese of Natal has a just claim to them seeing that they have been provided expressly for the support of its Bishop. Both these claims—the unjust claim of Dr. Colenso, and the just claim of the Diocese—are liable to the adjudication of the civil courts. They may, should they see fit in the exercise of their authority to do so, deprive the Diocese of the property set apart for the maintenance of whoever shall occupy the See of Natal; but even in the highly improbable case of the civil courts being guilty of such an abuse of their power, the result would be no more than a pecuniary loss to the Church, a spoiling of her goods. No sentence which any civil court can pronounce, can restore Dr. Colenso to the position, and reinvest him with the office, from which he has been deposed. On this point, the Bishop of Capetown observes in his Charge:—

“With questions of property the sentence of deposition does not directly interfere. It simply pronounces the Bishop to have erred from the Faith, and to be deposed from his spiritual office. With that sentence the Court of Queen's Bench could not, and would not, interfere. It might give, or it might withhold, lands or moneys; that is, within its jurisdiction. I have no fear that it would deprive the living Church in this land, which means to abide in the Faith of Christ, of endowments given by myself, and by others whom I have induced to provide them; but if it did, we should be in the position of the Church for the first three hundred years of its existence, not only unsupported but persecuted by the world; with the right, however, still allowed to us, of placing true and faithful pastors over that portion of the flock that resolved to abide in the Faith of Christ.”

And in a note, with a view to calm the apprehensions entertained by some minds, he adds :—

“The fear is expressed that a civil court might send back Dr. Colenso as Bishop of this Diocese, because there is no *legal* power in the Metropolitan to deprive him. The question, however, is not whether there is a legal power, *i.e.* a power conferred by some civil law, but whether there is any *right* in the Metropolitan to deprive, and whether I am Metropolitan. I have shown above, that by the joint action of the Church and the State I am Metropolitan; and that the Metropolitan has power by the laws of the Church to deprive. I do not believe that any civil court would deny this; because, first, by so doing it would declare that the Church, or, if the term is preferred, the ‘voluntary association’ in this country called the Episcopal Communion, is the only religious association, or the only society in this land of any kind, that cannot remove an unfaithful officer from his office: for if the Metropolitan, with the aid of the other Bishops of the Province, cannot do it, no power on earth can. The Archbishop of Canterbury cannot do so. The Crown cannot. Were a Bishop to become an Atheist, or were he to believe in Mahomet, or to teach all Roman doctrine, it would by such a sentence be affirmed that there is no redress, no power of removal. And next, it would thereby declare that the Church in this colony, which is a branch of the oldest corporation in the world, shall not be governed by its own laws,—laws which it inherits from the Church from which it derives its origin. I will not believe that any civil court on earth would so openly violate the religious liberties of any denomination of Christians. But if it did, it could only deprive the Church of its property. It could not give spiritual authority to any man. Christ has not given this power to kings or civil courts. He has given it only to His Church; and if any Church were to surrender this power to civil courts, it would un-Church itself,—cease to be a Church.

The Church in this present case dare not leave the flock to be devoured by the wolf. It would betray Christ. It would forfeit, and deservedly forfeit, His presence and blessing if it did. If this diocese, therefore, were to be deprived of its temporalities by an unrighteous decision, the Mother-Church would provide means for the support of another Bishop, and send him out to minister to the faithful in the land. I would myself, were life and strength spared, undertake to return home, and rouse it up to the discharge of this duty; and would, with my episcopal brethren, consecrate another Bishop to minister to the flock, and to witness for Christ, and His word, and His truth, in this land.”

With regard to the appointment of a successor to the deposed Bishop, adverted to in the concluding part of these observations, the course to be pursued is not clearly indicated in the Charge. Possibly Dr. Gray may have deemed it premature to come to any decision, or to express a decided opinion, upon it. The alternative seems to be between an appointment to be made by the Church at home, with the

concurrence of the Crown, and the selection of a Bishop by the Church of South Africa, where the consecration might take place independently of the Crown. There may be reasons in favour of either of these two modes of action, on the examination of which, since the Metropolitan of Capetown has abstained from discussing them, we deem it more becoming not to enter at present, but content ourselves with transcribing from the Charge the Bishop's "one word as to the future :"—

"This is a widowed Diocese. The whole flock is without its pastor. The clergy without their guide, counsellor, friend. The Church without its ruler. What are our present common responsibilities? The duty of my office compels me, *sede vacante*, to take charge of this Diocese. I have come among you for the express purpose of doing so. During the vacancy, the clergy will look to me for instructions as to all points of duty. They will hold themselves responsible to me. It is my earnest desire, my reverend brethren, to render you every assistance in my power, to share your anxieties and labours, to counsel you, and, so far as in me lies, to strengthen your hands in the discharge of the duties of our common ministry.

It will not be long, I trust, before another shall be appointed in the room of him who has fallen from the Faith, to fill his vacant seat, and witness for Christ and for the Faith in this land. 'His Bishopric shall another take,' is the Spirit's rule for the Church in every age.

But should there be delay, as, in circumstances which are, happily, of so novel a character, and in which so many, and such complicated interests are concerned, may possibly be the case, I shall hold myself in readiness to visit you again, if my other duties will admit of my doing so.

Meantime, until another Bishop shall have been consecrated, I have appointed the Very Reverend the Dean to act as Vicar-General. And I may add, that I have asked J. W. Turnbull, Esq., Barrister-at-Law, to act as Registrar; and have placed in his hands the formal withdrawal of the power of attorney under which the late Bishop administered the property of this Church vested in the See of Cape Town."

On the heretical character of Dr. Colenso's opinions it might seem superfluous to dwell, after their formal condemnation by the Provincial Synod of Capetown, and their informal condemnation by the Episcopate of the Mother-Church. Nevertheless, to avoid the possible inference that the stain of heresy attaches only to those portions of his writings which were selected in support of the charge preferred against him before the Metropolitan of Capetown, Dr. Gray has deemed it incumbent on him, especially with reference to the Diocese of Natal, to take a more general survey of the errors involved in the theory of his late Bishop. For his observations on this head we must refer our readers to the Visitation Charge itself. There are, however, some of his remarks which, considering the attempts occasionally made to

evade the difficulties which beset the question of inspiration by damaging compromises, it may be useful to transcribe, on account of the unambiguous manner in which they expose the dangerous character of Dr. Colenso's views, and bear testimony to the importance of maintaining the ancient foundations of the Faith unimpaired :—

"The Christian Faith is derived wholly from Christ,—rests altogether upon Him. He is the source of it. If it proceeds from a fallible being—from one so liable to error as to be corrected by Dr. Colenso, upon so grave a point as whether the earlier part of the Revealed Word, which is bound up with all the rest, came from God, or did not,—what is it worth? What claims has it to our devout and reverent acceptance? If our Lord was incompetent, mistaken, in error, all that derives its authority in any way from Him may be equally mistaken and unworthy of credit. If He were not infallible, how can the Scriptures of the New Testament be the certain repository of Divine Truth? If the Church was not in its earliest days the pillar and ground of the truth, how could it ever be? Of what value, if the Saviour's words are not to be trusted, is His promise that He would, when He ascended up on high, send down upon it the Spirit of Truth, to guide it into all truth? or that He Himself would be with it always, even unto the end of the world? If we may neither look to our Incarnate God, nor to His written Word, nor to the Church, guided, inhabited, by the Spirit,—to what can we look? Is all dreamy uncertainty—are we still at sea without a compass, as to matters of deepest moment to us?

You have heard the answer, and to what it leads. Man's spirit is the ultimate judge before whose bar all that claims to be Revelation must be brought. He is to be a guide,—a Revelation to himself. One man may believe that the letter of the Bible is the 'revealed word of God;' another's conscience may bind him to the 'dicta of the Church.' Both are wrong. 'Having the Spirit ourselves, an unction from the Holy One that we may know all things, having the promise that we shall be guided into all truth, we are to 'judge for ourselves whether this or that portion of the Bible has a message to our souls or not,' 'though a thousand texts of Scripture should be against us.' (Comm. 187—8.)

Your late Bishop's theories, my brethren, are destructive of all Revelation,—of Christianity itself; and they have not been put forward with that modesty and reverence which a good man should have felt in dealing with a book which, for thousands of years, Jew and Gentile have alike believed to be the Word of God,—but with that reckless arrogance which marked the infidels of the preceding century. There has been no careful balancing of opposing arguments,—no fair appreciation of the weight of external testimony against his speculations; scarce a word of reply to those who have exposed his many errors, but one strain of self-complacent triumph over the success of his performances,—the vigour of his assaults upon the Faith of Christendom. But upon these points I will not dwell, further than to observe that while all would have felt sympathy for a mind oppressed with difficulties which it could not surmount, and seeking earnestly to know the truth, they cannot but be repelled by the language of the boaster and

the scorner. It is for the publication of works subversive of the Christian religion that he has been tried and condemned, and you will, I am sure, feel with me that no other course was open to the Church but to depose him from an office which ought long since to have been freely surrendered by himself.

How far he may yet go I know not. One who regards his own dim perceptions as 'the light of the Divine Word, as the voice of his Lord,'—may follow wherever his distempered imagination may lead him. Already, though he seems scarce conscious of it, his religious standing ground appears to be that of pure Deism; and whether he will rest there none can say, for he has thrown from him all objective truth, derived from an external infallible Revelation,—and is, as we have seen, really his own revelation,—a law unto himself. There is a downward tendency in each successive publication. How one who still believed in Christ at all could have written the closing paragraph of his second part on the Pentateuch, is to me incomprehensible. He there expresses a hope, not that 'the Hebrew race,' 'shaking off the superstitious belief of ages,' shall believe in Christ, and embrace Him whom they have too long disowned, for their Lord and Saviour, not this, but 'yield to the demands of modern science, and give up the story of the Pentateuch;' and then, manifestly without embracing the faith of Christ, 'may missionaries of their race go forth, as well as ours, far and wide, as *heralds of Salvation*, proclaiming with free utterance the name of the living God,' (not the faith which is in Christ Jesus also,—not that 'we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.' This forms no part of the message of the mission. It is wholly unnecessary, if not untrue)—but only 'the name of the living God, whom their fathers knew and worshipped, telling the nations of His grace, His truth, His righteousness.'

Could one who had not really, if unconsciously, abandoned Christianity have written thus? What! a Christian Bishop invites the Jew—not to believe that the Scriptures of the New Testament, and the Saviour whom they reveal, are worthy of all acceptance—but to cast off his belief in the Old Testament as a superstition, and then go forth with him—the man who regards the Christ as an impostor and deceiver, with the man who believes Him to be his Incarnate God, the Saviour of the World, and has bound himself by the most solemn oaths to witness to the world of Him—as joint heralds of salvation; proclaiming in the ears of a listening world, not the Gospel, but a re-publication of natural religion; the being, unity, love, majesty of God,—not the incarnation of the Son of God, which the Jew abhors still, and denounces as a lie—not the Love of the Atonement, upon which he pours contempt—but that only which the Jew, who has rejected Christianity, has believed all along and believes to this hour.

The world has never seen a sadder sight than this. A Christian Bishop, not building up and seeking to enlarge the faith of the Jew,—not leading him on through the study of his own Scriptures, to Christ, of whom they are full; but seeking to destroy his faith in those Scriptures through which alone, humanly speaking, he can be led to discern the Christ. Alas! that Jews and even Mahomedans should have had occasion to vindicate, as they

we done, the authenticity and inspiration of the Word of God against the unbelieving assaults of a Bishop of the Church of Christ."

After this masterly sketch of the purport and tendency of Dr. Colenso's theories, a justification of the proceedings against him, and of the sentence passed upon him, could hardly have been necessary. The Bishop of Capetown, however, is not unnaturally anxious to show that in dealing with the case he has not only steered clear of all collision with the legitimate authority of temporal courts, but that he has been guided by the highest dictates of moral justice, and by the principles laid down in Holy Scripture. To make this evident, he traces the line of action pursued towards Dr. Colenso from the commencement, and as his narrative brings to light several facts hitherto not generally known, we shall conclude our present notice of the subject by transferring it to our pages :—

"Amongst yourselves, brethren, there are those who have privately pleaded with your Bishop, and sought to convince him. Upon the appearance of his first work, assailing the faith through his commentary, I wrote a letter, earnestly entreating him not to publish; and when too late to hinder publication, sought to point out to him wherein he had taught amiss. When unable to convince him, I referred the book, and our correspondence, to the Fathers of the Church at home, who met, at the call of the late Archbishop, now with God, to consider it. Before I could receive their answer, the death of the beloved Bishop Mackenzie compelled me to proceed to England. I there received the concurrence of the Bishops generally in the course which I had pursued; and on the arrival of your Bishop shortly after me in England, I communicated their views to him. At the same time I entreated him to meet three of the most eminent Bishops of our Church, who had expressed their willingness to confer with him on his arrival, and discuss his difficulties with him, hoping that he might thereby be induced to suppress his book so full of error. He however declined. He would not meet more than one, and then not as if he were in any error, but only as a common seeker after truth. At that time he had not published his open assault upon the Word of God; but hearing that he had printed, for private circulation in the colony, a work reputed to be sceptical in its tendency, I besought him not to put it forth in England until he had met and discussed his views with the Bishops. But this also he declined, and the work was published.

Then came the appeal to him from the Bishops, resolved upon at an assembly of all the English, Irish, and Colonial Bishops, summoned by the Archbishop of Canterbury, calling upon him to resign a post which he could no longer with honour fill. Then, upon his refusal to resign, their prohibition of him. And last of all, the charges brought against him by the Clergy of this Province, the trial, and the condemnation.

Time was allowed for the Bishop to consider his position, and to withdraw, if he saw fit, the teaching which, I may truly say, not I alone, but the whole Church, has condemned.

All, however, has been in vain. He perseveres in maintaining and propagating heresies, greater and more numerous than have ever been imputed to a Bishop before; and he has publicly declared that he will treat all spiritual sentences of the Church as a nullity, and attempt to resume the exercise of sacred functions and government over the Church of God, without renouncing his errors, and without being restored, either by the Metropolitan or the Archbishop of Canterbury.

Should he carry this threat into execution, not only will the clergy and the faithful laity stand aloof from him, and hold no communion with him; but all other methods having failed, it will be the duty of the Church to fulfil her Lord's command, and separate, by solemn and open sentence, from the communion of the faithful, one who in spirit and belief has already separated himself from them."

Looking at this history of the endeavours made to bring Dr. Colenso to a better mind, no one can charge the Metropolitan of Capetown with persecution or precipitancy, if, for the protection of the Church committed to his charge, he finally proceeds to pronounce and publicly to promulgate the sentence of excommunication, in obedience to the Apostolic command, "A man that is an heretic, after the first and second admonition reject."

Correspondence, Documents, &c.

CONTRIBUTIONS TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN THE DIOCESE OF LINCOLN.

(FROM A CORRESPONDENT.)

To bear in mind the ecclesiastical divisions of our country when thinking of Missionary effort is surely wise, and tends to promote that love of brethren which is the characteristic and duty of all who love the Gospel and enter into its spirit. Christian charity is not narrowed, rather contrary, by our sometimes localising the object of its attention, considering what is being done by a particular province, diocese, dean or parish.

Some time ago, a few remarks were admitted into the pages of *Chronicle*, on the contributions of the diocese of Lichfield to the income of the *Society for the Propagation of the Gospel*. Perhaps the work of the Society may be assisted in some small degree by a short notice of similar work of the adjoining diocese of Lincoln, during 1863, as made known by the official "Contribution List" put forth by the Society.

The diocese of Lincoln embraces the two counties of Lincoln and Nottingham. Nottingham has its populous towns of Newark and Nottingham, its swarming collieries in the north, and its factories in the south. Lincolnshire, the second in area of the counties of England, has, notwith

inding its wold and fen districts, several towns of considerable population ; like its newly-discovered large tracts of iron are only waiting to be worked. To help the Bishop in the oversight of this large diocese, there are three Archdeacons, with jurisdiction over districts of very unequal extent. There are now about fifty-nine deaneries, the number of these continually increasing by their subdivision. The number of "churches" is set down in the Society's list as 896, and the number of benefices in Parker's "Church Calendar" is stated to be 796, or about one hundred less; a difference arising from the frequency in this diocese of consolidated livings.

The Society's statement informs us that during 1863 the diocese of Lincoln contributed the sum of 2,343*l.* to its funds. This is an increase of nearly 500*l.* over the previous year, and of 250*l.* over the year before that, when the depressing influence of the Lancashire distress had not made itself felt in the country generally. The average annual contribution of each inhabitant is a little over *three farthings*, and every thousand persons, on the average, send 3*l.* 6*s.* 4½*d.* Any one may easily think of some neighbour whose entire neglect to contribute even a penny *pulls down the average*; and a parochial clergyman may judge whether the remittance from his own parish be above or below the average. *Verbum sat.*

The annual increase in the total diocesan remittance to the Society is the more encouraging when we consider that it appears to be owing not to any spasmodic and special effort, but rather to the quiet working of those better principles respecting Missionary effort, which it is hoped are making way in the Church of England. The friends of Mission work in their own sphere, whether that sphere be a parish, a deanery, or a family, seem, in many cases, to bestir themselves more actively, and this without putting themselves at all out of their place: a happy result, due in great measure to an improved and improving organization. And let us hope that new organizing secretaries, permitted to enter into the labours of predecessors who had to contend with much apathy and suspiciousness towards the work, will not only make a good start, but, as far as in them lies, continue the gradual improvement, year by year, until Lincoln distances even Oxford.

One encouraging feature is the increase in the number of *remitting churches*, though that number is still too low, being 44½ per cent. of the whole number. The increase, too, is fairly and generally distributed; the small archdeaconry of Stow, though stationary this year, has increased four from the year 1861, and each of the other archdeaconries is likewise increased, though only one of them gradually from year to year. As might be expected, some of the deaneries have increased in this respect, and some decreased; but, on the whole, the comparison is encouraging, especially as in some deaneries, though there is a decline in the number of remitting churches, there is an increase in the sum remitted, and only seven deaneries have altogether declined in the total remittance. The deanery of Walscroft is a good example of this; three very small agricultural parishes have failed, and two additional names occur in the list, while three of the older parishes have sent smaller, and four have sent

larger remittances ; the result of all this being that the whole amount sent is 45*l.* as against 28*l.* the year before.¹ It may be interesting to know that the increase is largely owing to one parish which had a good "collection," and sixteen fresh auxiliaries—surely valuable irrespective of mere money results—in sixteen children, who obtained 16*s.* 2*d.* May there not be a connexion between the labours of the children and the better collection?

The increase of collections by Missionary Boxes, and of other small amounts obtained by means scarcely thought of, or cared about, a few years ago, is another favourable and hopeful sign in this as in other dioceses. Herein, perhaps, we may have learnt wisdom from other associations claiming to have a Missionary aim. Thus, in one parish which has been well worked (by comparison) for some years, there has been, from boxes and sums under four shillings, an increase of 12*l.*, within 8*d.* In another (a country) parish, the vicar put forth "a special appeal," which produced the sum of 2*l.* while the increase of the year in the amount raised by that parish was just over 3*l.* Is not this an example which many parochial clergymen may imitate, to the advantage of the Society's income, and to the strengthening of happy relations between pastor and people? There is also an entry of 12*s.* 10*d.* for interest. This suggests the recommendation to treasurers of associations of this Society to make use of Post Office Savings' Banks, if they live near to such ; especially if they have small sums on hand for other societies also, as small balances of all being deposited over 1*l.* might be obtained so as to bear interest which should of course be fairly apportioned. Perhaps, if collectors in town-parish would each bring the amount of their collections about the 29th of each month, it might be at once put in the bank, and bring interest from the first day of the calendar month following. Nor ought any one to despise the amounts because very small, who remembers what Scripture says of giving two mites and one cup of cold water.

As specimens of what may be obtained by small sums, several entries may be quoted—such as thirteen subscriptions, 6*s.* 2*d.* ; in another parish, fifty-seven donations, 19*s.* 11*d.* Is not this better than a 1*l.* donation sent to the office, which will be less than 19*s.* 11*d.* net, as postage of acknowledgment, paper, and secretary's or clerk's time has to be deducted? And besides, the one donation may altogether cease at any time, from the death or even caprice of the donor : this is much less likely to be the case with the whole of the fifty-seven. But without calculating contingent values, how happy it is for the Church of England that she has clergy in the sequestered country haunts, who can enlist her peasant children into practical interest in her service. Another case is that of a town-parish, in which the amount collected in the year rises from 17*l.* 12*s.* 7*d.* to 62*l.* 10*s.* while the number of guinea subscribers is *exactly the same each year*, and only one of the additional subscribers gives more than ten shillings. The venerable incumbent of a country parish, whose death is just announced at the advanced age of seventy-nine years, though a member of a rich and old family of noble rank, was not ashamed of the work of Missions.

¹ It ought to be mentioned that 5*l.* remitted in 1863 was collected the year before, so that the amounts really stand 40*l.* against 33*l.*

is parish, besides his own and other lay subscriptions, he remitted subscriptions of half a crown each, two of 1s. 6d., fourteen of 1s., subscriptions of 6d. each—the aggregate of these thirty-one small tions being 2l. 2s. 6d. From another parish, which appears to be resident gentry, and where the rector's is the only large subscription, 2l. 12s. is obtained from fourteen subscriptions and one donation of 1s. each; twelve subscriptions and two donations of 1s. each; and a subscriber of 6d. These agricultural parishes contrast strongly with the corporate market town, well known to the writer, having only one subscriber, who gives the usual guinea!

The per-centage of remitting churches has been already stated as 44½ per cent. This is slightly below the average of England. One cause of the low average is the marked neglect of some of the rural deaneries, but the results of the whole, however excellent others may be, are not low. A map of the diocese, each deanery coloured according to its position in this good work, would fix attention on such disparities, and at the same time please children; it would show every variety of colour, from the bright red, displaying the deanery whose remitting churches are 100 per cent., to the gloomy shade covering its laggard neighbour, whose rate is 10 per cent.

Looking at the archdeaconries separately, that of Lincoln is a good first, with just over 50½ per cent.; and perhaps in a few years, when one or two backward deaneries are looked up, the whole archdeaconry may be, or several deaneries are already, on the brighter side of 75 per cent. The second, with 41½, and in the rear is the compact archdeaconry (county) of Nottingham, with 30½ per cent., not one of its large deaneries containing 35, and two actually under 30 per cent. remitting churches. It will be observed that Lincoln archdeaconry, which is quite enough to be a diocese, is over the average of England generally. Contiguous deaneries stand respectively 100, 86, 85 per cent., and eight of its twenty-four deaneries stand over 60. In some of these, however (it is to be borne in mind), the clergyman is the only contributor to the remitting "church." Nottingham appears to be the heart of the diocese; none of the officers of the Society there are known to the writer, who would greatly regret to say this to cause them pain. Perhaps they could say whose fault it is; certainly he dares not make the statement, it is not wholly theirs. There is, whoever be to blame, too great a number of defaulting churches in the whole diocese. The Bishop of such a huge diocese has time to think of the matter, he cannot be grieved to reflect that if he visited it in a certain order, he would find one, and indeed frequently both, of every two parishes he came to; nothing for a Society, whose principles and practice entitle it to the support of all sound-minded Church-people. Alas! in the Lincoln diocese even rural deans are to be found who discourage it. How different is the conduct from that of their Bishop, who will not know the party spirit, and are successfully tempted to carry with them in their work for

Next year more care has been taken with this year's report of subscriptions, &c. than with the last, which contained many inaccuracies
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through not distinguishing parishes and deaneries. Even this year there are some inconsistencies, as in one case, the number of churches sending remittances is given as nine, while particulars are elsewhere given of remittances from ten parishes in that deanery. It might be well hereafter to try and give the new deaneries in each diocese when that can be done, and also *the date* of sermon or meeting in all cases. In the "Summary," might not the "Totals" be put directly under the columns they represent, and the four columns thus obtained be used to express the numbers or amounts of the previous year? The figures thus standing alongside each other would often "speak volumes."

But the best improvement will be figures expressing largely increased numbers in every column, except that of expenses, especially if with this there is good hope further of an increase of praying friends of the Society, who, though glad to be able to give, and, in some cases, to largely give, do not forget that the work in which they are thankfully helping is one concerning which those words of Scripture may be quoted, "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."

K. T.

THE ANGLICAN CHURCH IN THE EAST.

THE Rev. Ernest Hawkins has addressed a letter to the *Times*, with reference to the recent arbitrary proceedings of the Turkish police against the English Church Missions, showing that they were not provoked by any rashness or imprudence.

He says :—" My special object in writing is to vindicate the character of an absent friend, the Rev. C. G. Curtis, who for the last eight years has occupied the very difficult position of senior Missionary of the *Society for the Propagation of the Gospel* in the Turkish capital. Among other high qualifications for his office, Mr. Curtis possessed in an eminent degree the gifts of prudence and caution. The Bishop of Gibraltar, writing from Constantinople at the end of May, says :—" It is impossible to speak too highly in praise of Mr. Curtis. I have rarely seen any one who has more impressed me with a conviction of his regular, quiet, unpretending, uninterrupted attention to duty, and everything connected with his school and ministration is thoroughly satisfactory." Such a man is not likely to preach a crusade against the Prophet in the streets or khans of Stamboul. Mr. Curtis, however, was arrested, though soon afterwards discharged, his meeting-rooms closed, and sentinels posted at the doors.

He had, however, shortly afterwards the satisfaction of receiving from the Ambassador, Sir H. L. Bulwer (who seems to have exerted himself most energetically on the occasion), a note to the effect that the 'police authorities had found nothing to which they could object among the books and papers found in his room.'

Mr. Curtis, in writing to the *Levant Herald* to vindicate the Missionaries and converts under his own superintendence from certain imputations

'fanatical zeal, says that in no case 'have they entered upon, still less invited,' far less "provoked" controversy; but, on the contrary, have systematically avoided needless discussion. The substance of their addresses during a long period may be read by any competent inquirer. Then, as to our school, I may say that it has been frequented by several Mohammedans, adult and young; but it has been my rule to bid children of every age to get the permission of their parents or guardians before coming regular or even temporary pupils; and to request of lads under authority, such as students of military or naval colleges, an assurance of the consent of their superior officers. If you can name any day during a year I shall most probably be able to furnish you with some account of what was said and done on that day, and to give you the number of persons, adult or young, who were present, either in the meeting-room or the school-room.' The above simple and candid statement must surely convince every reader that the Mission of the *Society for the Propagation of the Gospel* at Constantinople has been conducted with very remarkable moderation and circumspection; and I have no reason to doubt that the missions of other Societies may prove themselves equally undeserving of the charges and suspicions to which they have been subjected."

The steps taken by the British Embassy have resulted in the liberation of but four out of the six Missionaries known to have been put in custody at Constantinople. These two, the Turkish Government affirms, would be in danger if released, but it offers to do so if the British Embassy would undertake the responsibility—a strange proposition, equivalent to a refusal to set them free. The statement of some journals that these confessors were to be sent as a compromise to a British consular station to remain there awhile under Consular protection, appears premature. The *Times* correspondent himself regrets that in this disagreeable affair "the Turks have put themselves in the wrong," and "taken action without consulting with or warning the representatives of the Powers interested in the question." "As it is, they have been obliged, to a certain extent, to disown their own proceedings, they have given pretext for agitation, and instead of disposing of the question in a manner favourable to themselves, they leave it in a position which may again involve them in difficulty."

In our article of last month on "The English Church in the East," we took notice of the request made to the Bishop of Gibraltar, at Constantinople, that he would ordain an Armenian minister. We are reminded in the contemporary that the ordination of an Armenian is not an unprecedented thing. "Dr. Tomlinson, the first Bishop of Gibraltar, admitted an Armenian to the orders of deacon and priest, the Rev. Antonio Tien; and the present Bishop of Gibraltar has paid that gentleman the compliment of appointing him one of his chaplains. He is one of the most useful of the Malta clergy; and now, in Valetta, he is constantly seeking opportunities to discourse upon sacred subjects with the Arabs and other Eastern strangers who visit our harbours in great numbers, and who gladly avail themselves of intercourse with one who can hold edifying converse with them in their own tongues. From his lordship's experience, then, of the value of an Armenian by birth and education, as an English priest, the

Bishop may well be supposed to entertain favourably, as he is said to do the application made to him lately by Armenians at Constantinople, that he should now admit to the grace of ordination another, who is already minister of that body. The present application, however, is not exactly analogous. The person for whom ordination is sought will, for all that appears, remain still an Armenian. In the case of Bishop Trower, an Armenian-born chaplain, the Armenian has become thoroughly incorporated into the Anglican Church."

THE DIOCESAN SYNOD OF NOVA SCOTIA.

THE Diocesan Synod of Nova Scotia was opened in the Bishop's Chapel, Halifax, on the 6th of July last. The number of clergy present was 43; of lay delegates, 32. The Bishop expressed his gratification at meeting such a numerous body of clergy and laity, especially after the opposition encountered since their last session, and he congratulated them on the improvement in their legal position and prospects. He explained the course he had taken with the local Parliament in consenting to the Act it had recently passed for defining the *status* of the Synod; but that Act was only an instalment of what the Church fairly claimed. In the opinion of a Committee of the Synod of Toronto, comprising some distinguished lawyers, very few English Acts affect the Colonies, not even the Act of Uniformity,—14 Car. II. c. 4; and the Privy Council, in Mr. Long's case, has declared that the law is extremely doubtful in its application to the Colonies. A further Act of Legislature was therefore required, in order to relieve the members of the Anglican Church from the difficulties peculiar to their position as an unestablished Branch of an Established Church. "We are in an anomalous position, and really know not what we can do and what we cannot do, and need something for guidance. We want doubts cleared up. The law gives other bodies power to control not only their temporalities, but to alter, if so disposed, their constitutions, and we ask for much less."

His lordship thought that the Council did not intend to wrong the Church; there was no hostility, only they were influenced by the statements of three or four Churchmen in that body, and of the waning party of persons in Halifax who still ignored and opposed the Synod.

His lordship then alluded to the Duke of Newcastle's despatch to the Governor of Capetown, respecting the legal authority of the Synod there. "That has not so much legal authority as we have. It is merely a voluntary Association, but it is to be officially recognised as representing the Anglican Church. The Duke moreover states, by the advice of the Crown lawyers, that a Bishop may make adherence to the Synod a condition of ordination. Thus the whole of the clergy would sooner or later be brought into union with it, and under its control."

"People asked, What benefit is derived from Synods? If no other good is done, at least they bring the clergy and laity together, and tend to increase the life and energy of our parishes." His Lordship then read

from our pages the statement lately made by the Bishop of Melbourne, at a meeting at 79, Pall Mall, of the benefits which had resulted from the legal establishment of a Synod in his diocese.

His lordship continued, "The Act passed implies a great deal more than it states. It does, in some respects, more than the Act applied for would have done. This Act just takes *the body already existing*, and recognises its *status*, giving the powers of a corporate body, and establishing it for ever as the Diocesan Synod of Nova Scotia. The last clause does not restrict us—it was taken from the Roman Catholic Archbishop's Incorporation Act."

Among the matters dealt with by the Synod, were the voting of an address to the Archbishop of Canterbury, and of one to the new Lieutenant-Governor of Nova Scotia, Sir Richard G. MacDonnell, whose conduct in Church matters during his rule of South Australia our readers will doubtless remember. The following is a portion of the latter of these addresses, as presented by the Bishop and Synod:—

"Your Excellency is probably aware that this is the oldest Colonial diocese in Her Majesty's dominions. For more than a quarter of a century before the creation of this see, the Church of England was by law the Established Church of the province, and continued to be so, until the year 1851, although at that date the Establishment was merely nominal, unattended by any substantial advantages.

We have no reason on our own account to regret that this invidious distinction has been cancelled, and we are quite content to occupy the position lately assigned to us by the Committee of the Privy Council, only desiring that since we enjoy no peculiar privileges, we may be relieved from the restrictions by which our freedom of action may be impeded, and from the difficulties to which we may be subject as an unestablished Branch of an Established Church.

A Diocesan Synod is no novelty to your Excellency, and we have learned, with much satisfaction, that at the time when some of the highest English authorities entertained doubts as to the legality of such Synods (now universally recognised), you were able to discover the merits of the case, and from the first countenanced the formation of a Synod in your late Government. We trust that your opinion will here be confirmed, and we desire always to conduct our proceedings in such a spirit, that they may tend to prove the accuracy of your judgment and foresight, and that in accordance with the despatch of the late Secretary of State for the Colonies, your Excellency may be able to 'recognise the Synod officially' and to 'treat it as being what it virtually is,' the representative of the Anglican Church in Nova Scotia."

The *Halifax Church Record* informs us that "His Excellency in answer stated that, while in his official capacity he must regard all denominations alike, as an individual he had no hesitation in declaring his steadfast attachment to the Church of England. Upon the reference in the address to his support of the Synod at its commencement in the Diocese of Adelaide, he stated that he had perceived that in a new country, where it had none of the advantages of an Establishment, the Church of England

could not compete upon equal terms with the denominations surrounding it, without such an organization."

It appears that the receipts of the "Church Endowment Fund" for Nova Scotia have amounted to \$52,000.

Reviews and Notices.

Ten Months in the Fiji Islands. By Mrs. SMYTHE; with an Introduction and Appendix, by Colonel W. J. SMYTHE, R.A.; late H.M. Commissioner to Fiji. Oxford and London: J. H. & J. Parker. 1864.

Fiji, or, as the name is more commonly pronounced by the inhabitants themselves, Viti, possesses so far comparatively less interest for the English Churchman than some of the other islands of the South Pacific, as it forms no recognised portion of our Church's missionary field, and has no immediate political connexion with this country. It was expressly excluded, for all ecclesiastical purposes, from the Melanesian group, by the Bishop of New Zealand, who, on Apostolic principles, preferred "to preach the Gospel in the regions beyond, and not to boast in another man's line of things made ready to his hand." The Fiji islands, it is well known, have been for several years past a favourite Mission-ground of the Wesleyan denomination; and that community may be fairly proud of the amount of success which, with many drawbacks, has attended on the whole the labours of their zealous and devoted Missionaries there. By a statement in their "Missionary Notices" (November 25th, 1862), it appears, "Two Missionaries have charge of twenty-eight islands, on which are about four thousand persons meeting in class, and upwards of eight thousand in the schools. Our system," it is added, "is most admirable for setting to work every one that is able and willing to do anything; so that there are in this Circuit twelve hundred native agents employed as Assistant-missionaries, Teachers, Local Preachers, Exhorters, Catechists, Prayer and Class Leaders." While fully admitting the practical wisdom of this plan of turning to account all available methods of mutual evangelization, we shall have occasion to show presently, by an extract from the volume now before us for review, that such an indiscriminate employment of authorized religious teachers is not, however, without counterbalancing disadvantages of a very serious kind.

Most of our readers, probably, will have a sufficiently accurate knowledge of the geographical character of these islands, and of the ethnological features of the aborigines. These latter fully share the ferocity and cannibalism peculiar to the savage inhabitants of all the islands to the west of the meridian 180° , as distinguished from those to the east. Their big bushy heads, coarse wild countenances, gigantic frames, armed with the terrible club, are as familiar to readers of illustrated "Travels" as the tropical character of the surrounding scenery, the bright lagoons and coral reefs, the luxuriant and umbrella-like foliage, the yams, bananas, bread-fruit, and cocoa-trees, the tremendous hurricanes and thunder-storms. Of all this kind of local detail, there is an ample store of graphic description in the very interesting letters to friends at home which form the bulk of Mrs. Smythe's volume, made still more vivid by "chromo-lithographs and wood-cuts from sketches taken on the spot." Her husband, a Colonel in the Royal Artillery, who adds a valuable introduction and appendices to the letters, was in 1860 deputed, as her Majesty's Commissioner, to visit and report on the commercial and political advantages offered by the Fiji group, in case the sovereignty of the islands, tendered by the native king, should be accepted by her Majesty. Mr. W. T. Pritchard, "a son of the Rev. George Pritchard, of Tahitian fame," had "busily urged the importance of this offer, of which he was the bearer." The Duke of Newcastle, as Secretary for the Colonies, took up the question, and despatched Colonel Smythe to inquire into the circumstances of the case. The volume before us is not the least valuable fruit of his inquiry. For reasons, into the merits of which it is beside our present purpose to enter, the proffered protectorate was eventually declined. But since then, as we are informed by a paragraph which has gone the round of the newspapers, "the sovereignty of the Fiji Islands has been offered by King Thakombau to the French Governor of New Caledonia, who has provisionally accepted it. A private letter says that the matter was arranged on the part of the Fijians by Messrs. Swanston and Brewer, and that it has arisen partly from a feeling of soreness against England, and partly from disgust at the Wesleyan Missionaries, who are believed to have influenced Colonel Smythe in his recommendation that we should reject the proposed protectorate." It is but just to add, that there is nothing whatever in the present volume which leads to the supposition of an undue influence on any part, but that the decision was grounded on unbiassed personal observations; while it is evident, from letters from Missionaries on the spot, published in the accredited Wesleyan organ, that whatever opinions in the matter were evinced by them, must have been in the opposite direction.

The following extracts describe the present condition and method of the Mission :—

“The Missionaries in Fiji belong to the Wesleyan Methodist Society. In the year 1835 they first established themselves at Lakemba, the principal of the small islands which form the eastern, or windward, division of the Group. Three years later they boldly penetrated into the middle of the Group, and formed a station at Rewa, on the south-east coast of the island of Viti-levu. At present there are in the Islands eleven Missionaries, two training masters, and one Mission printer, all either from England or the colonies : and the native staff consists of ten Assistant-missionaries, and several hundred local preachers and school-teachers. Until a chief renounces heathenism, very little, it seems, can be done with his people. It has therefore been the constant practice of the Missionaries to fix their stations near the dwellings of the principal chiefs, however undesirable such localities might be in other respects. We shall probably touch at all the Mission stations in the course of our cruise, when I may have something more to tell you about them. . . .

On the two Sundays that we have spent here we have attended the English Wesleyan service, held in the native house which is used as the schoolroom during the week. About twenty white persons were present, including four of our crew. The Missionary stationed here conducted the service. It consisted of, first, one of Wesley's hymns ; then an extempore prayer ; then another hymn ; followed by a short prayer, and a long sermon. We returned each afternoon to witness a native service. From 150 to 200 Fijians were present, including men, women, and children. They appeared to be very attentive, and when the Lord's Prayer was said they all repeated it in a pleasing chant. The first Sunday, at the conclusion of the native Service, a couple of Fijian converts were married. The figure of the bride raised an involuntary smile. Over a neat-coloured calico dress an immense quantity of *tapa*, or native cloth, was wound round her body until her shape resembled a silkworm's cocoon. We afterwards learned that this *tapa* was the dowry she was bringing to her husband, to whom, doubtless, her ample proportions appeared in no wise ridiculous. Before we left the schoolroom the half-caste children sang ‘God save the Queen’ and some hymns very prettily.”—Pp. 20, 22, 23.

The above is not the only passage which serves to illustrate the natural love of religious musical recitation and ceremonial. For example :—

“Their mode of singing, or, to speak more correctly, of chanting, is very curious. They keep the most exact time with their hands, and often illustrate their songs with suitable action of their bodies.

We saw a very pretty example of this one evening at Kandavu. All the native school-children came up to the Mission-house to give us a *meke*, or concert. They were about sixty in number, and they came bringing for me a little offering of yams, sugar-cane, and cocoa-nuts, which they piled, Fiji fashion, in a small heap on the ground. Forming then into two companies of three rows each, they sat down on the ground facing each

other. The mekes consisted of short songs or chants, either from some Scripture subject, or some event which had recently happened on the island. These they chanted, clapping their hands, bowing their heads, and moving their bodies in all sorts of ways. At one time the whole six rows would put their heads down to the ground, striking it with the palms of their hands, then all rise together, and the chant take some new turn of action. One of the songs represented the meeting of Joseph with his brethren; another, St. Paul raising Tabitha to life again: this one concluded very abruptly by sixty little dark figures sitting bolt upright, and chanting 'Au sa mbula!' (now I'm quite well again!) The Mission horse, the only one the children had ever seen, was the subject of another very lively song: they all got on their knees and imitated the action of the horse with great spirit."—Pp. 55, 56.

Again, especially :—

"The next day was Sunday, and we attended a native Service in the great chapel. It was nearly full, and a strange and pleasing sight it was to see these people all seated on the ground, quietly listening to the reading of the Scriptures in their own language, or to hear them chant a prayer or hymn. When they pray they fall down on their hands and knees; they also make this reverence on first coming into the chapel. On one occasion I saw a woman at prayer in this position with her little child playing on her back."—P. 31.

The "great chapel" itself is described at page 29, with an accompanying illustration :—

"We found ourselves in front of the great chapel which Thakombau, after he became a Christian, had built. It is really a noble work of art, and would shame many a building at home of more pretensions. It is 100 feet long, 46 feet high, and 40 feet wide. The roof is very highly pitched, and the extremities of the ridge-pole which project at each end beyond the gables are thickly encrusted with white cowrie shells. Inside, the ridge-pole is supported on five huge trunks of trees, fixed in the ground at equal intervals; smaller stems form the uprights of the walls and the rafters of the roof, the intervals between being filled in with bamboos and reeds. Perhaps the most curious thing in this building is the ingenious manner in which all its parts are tied together. Sinnet (a very strong cord made of the fibres of the husk of the cocoa-nut) takes the place of nails, and binds fast everything, large or small. These tyings are so artistically made that they are quite ornamental. Many of the tree-stems are further decorated by being entirely fluted with dry reed-stalks, which are bound on with fine sinnet; and in some places different coloured sinnet is used to form handsome patterns over the reeds. All is genuine ornament, no two patterns being exactly alike. The building is lighted by the doorways, which are simple openings closed by mats raised or let down at pleasure. The chapel has thus the advantage of being always open."—P. 29.

We have already alluded to the questionable employment of half-taught natives as authorized and official teachers ; the following extracts serve to illustrate and justify our meaning :—

“ The men often become Teachers and Local Preachers, and on Sundays may be seen dressed in a clean white shirt, black cravat, a few yards of tapa wrapped round the body, a book in the hand, and perhaps under one arm that much prized and useful ornament, an umbrella ! Sometimes a light black alpaca coat is added to the above costume, and happy is the wearer if he can complete his toilet with a pair of spectacles ! Thus equipped, he sets out on his day’s occupation to preach in the neighbouring villages. . . .

Fiji is not without her popular preachers. A few Sundays ago, one of the most eloquent of the local preachers officiated in the native chapel here. The subject he selected for his discourse was the vanity of riches. Of course, in addressing a congregation using and desiring the scantiest of clothing, and scarcely one of whom had ever seen a piece of money, it would have been as little profitable to speak of the worthlessness of gold and silver, as of a store of fine garments. His eloquence, however, was not to be stayed for want of an illustration. To the mind of a Fijian the grandest idea conceivable of wealth and power is represented by a man-of-war (made a native word, as *manawa*). And the preacher in a burst of rhetoric told his hearers that though they should possess *fifty manawas*, without being truly *lotu* it would profit them nothing.

There is often a good deal of simplicity and apparent inconsistency in the conduct of the local preachers and teachers, due no doubt in a great measure to a yet imperfect acquaintance with their new religion. At Lakemba, a lawless white man, an American, named Q——, had shot and carried off a pig belonging to a native. The people being Christians, instead of retaliating, asked their teacher Obadiah to go and remonstrate with Q——. Obadiah put on his black coat, went to Q——’s house, and with much earnestness pointed out to him the great wrong and injustice he had been guilty of ; and concluding by saying, ‘ Just make the case your own : suppose a Fijian had killed and carried off a pig of yours, what would your feelings be ? ’ Q——, who had listened with the most respectful attention to Obadiah’s exhortation, replied that he felt very grateful to him for so kindly coming to speak in the manner he had done, and that he now saw his conduct in quite a new light : ‘ but ’ (he added, after a pause) ‘ the pig is now dead and we cannot bring it to life again, shall we throw it out and let it go to waste ? or, as it is just baked and you have not breakfasted, shall we not sit down, and you will ask a blessing ? ’ (putting on a serious face). Obadiah, taken by surprise by Q——’s penitence and the compliment paid to his own clerical functions, and swayed perhaps a little by the irresistible love of all Fijians for roast pork, bowed his head and reverentially said a long grace, after which the two set heartily to work on the pig. When he had eaten as much as he could, Obadiah went off complacently to report to his Missionary the success of his labours as a reprover of evil, and was as much amazed as confounded when Mr. —— exclaimed, ‘ What ! and so you’ve shared the stolen pig ! ’ ”—Pp. 156—158.

We must conclude with a lengthened, but very interesting and important, "summing up" of the writer's missionary experience :—

"I mentioned in a former letter that the Wesleyan Missionaries had established themselves some five-and-thirty years ago, in the Friendly or Tonga Islands ; whence, a few years later, they boldly made an entrance into the larger Group of Fiji. In both places they have been very successful ; the whole of the inhabitants of Tonga, 20,000 in number, and about 60,000, or one-third of the population of Fiji, being now professing Christians.

The Missionaries in Fiji confine their efforts almost entirely to imparting religious instruction, making little or no attempt to teach the arts of civilized life. They have neither fields, nor gardens properly so called, and their houses formerly were, and the greater number still are, only native dwellings of a better description. It must be remembered that the teaching of the mechanical arts involves a very considerable expense, and if religious and industrial education cannot be combined, the former should undoubtedly have the precedence. It is natural, too, where subscribers to Mission Societies are so expectant of highly-coloured reports, and so clamorous for a yearly tale of converts, that the Missionaries should rather direct their efforts to collect recruits than to train soldiers.

In insisting that all its Missionaries should be married, the Wesleyan Society has, it appears to us, not acted wisely ; for this rule not only occasionally leads to hastily-formed and unsuitable unions, but adds an extra burden of care and anxiety to the sufficiently heavy duties of the Missionary ; to say nothing of the additional expense which is thereby incurred. Doubtless the example of a Christian household is not without a wholesome influence on the minds of the natives ; but why not also leave room for a few devoted men and women who would be willing for a season to forego the pleasures and comforts of home-life, and give themselves entirely to the work of evangelization ? The Missionary's wife cannot, either, take any considerable share in the labours of her husband, as her time is of necessity chiefly spent in household matters, and in the care and training of her children, who, from the time that they begin to understand the native language, (which they do before they can speak English,) durst not be left with the half-reclaimed domestics without imbibing much that is extremely hurtful to their tender minds.

There is a wonderful difference between the outward appearance of the Christian natives and that of their still heathen brethren ; the clothing (little as it is) and the absence of the fantastic and horrible adornments of savage life have probably much to do with this, but there is also a visible improvement in the expression of their countenances, and in particular, you miss the wild rolling eye of the regular heathen. At the same time it appears to us that these converts presume a good deal on their profession of Christianity, and are not a little forward and self-sufficient—defects which seem to be principally due to the introduction among them of the office of local preacher, which tends to foster vanity in ignorant minds ; indeed, we cannot help thinking that the love-feasts, class-meetings, and similar parts of the Wesleyan system, all act in the same direction.

In spite of these drawbacks, we are nevertheless of opinion, that of all the Nonconformist Societies with whose missions we are acquainted, the Wesleyan Methodist Society has done most good. It possesses an excellent code of discipline, great *esprit de corps*, and a general uniformity in the details of its instruction and management. In these respects it contrasts very favourably with the Independents as represented by the London Missionary Society, whose agents not only in the same group, but even on the very same island, may be inculcating different observances.

But while giving all due honour and credit to other religious bodies, the conviction has been deeply impressed on our minds that in nothing more decidedly than in missionary work does the Church of England show her superiority. When we speak of a Church Mission, however, we mean, not a few scattered clergymen doing a little good here and there, under the direction of a committee separated from them by half the globe,—but a mission complete, with a Bishop at its head. The presence of a Bishop, independently of its necessity in a religious point of view, for the administration of the rites peculiar to the office, possesses the greatest advantages in giving unity and direction to the labours of the Missionaries, in providing for their employment according to their several qualifications, and in admitting of the ready introduction of such changes as new circumstances may require. One great cause why people do not subscribe more liberally to missions is, perhaps, to be found in a sort of feeling that the money given is not usefully expended, and that they do not exactly know where it goes. Again, the cost of missions must generally be great, and many expenses which local necessities render absolutely indispensable will appear extravagant in the eyes of subscribers at home. Now all this mistrust is removed by a mission having at its head a man of eminence and tried judgment, who is responsible for its entire management. A further and noticeable advantage in a complete episcopal mission is its stability. A native See, once formed, is for ever in communion and fellowship with the Church of England throughout the world; while the Dissenting Societies may sink as rapidly as they have risen, and then their Missionaries being withdrawn, their converts will either relapse into their former heathenism or become very degenerate Christians.

To the South Sea Islanders the presence of a bishop would be specially acceptable, as they can hardly conceive of any kind of rule without a chief at its head.”—Pp. 172—175.

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1. *The Selection and Training of Missionaries.* A Paper read at the Church Congress, July, 1862. By the Rev. J. E. PHILIPPS.
 2. *The Supply of Ministers for the Colonial and Missionary Church.* Read at the Church Congress, October, 1863, by the Rev. F. HESSEY, D.C.L.
 3. *St. Augustine's College Calendar.* Spring, 1864.
 4. *Fourth Report of the Bath and Wells Missionary Candidates' Association.* 1863.

THAT branch of missionary work which is concerned with the calling out, education, and training of missionary labourers, is, year by year,

assuming greater and more distinct prominence. This is another healthy sign of the growing faithfulness of the English Church in discharging this part of her Lord's great commission.

Too much importance cannot be attached to the movement, now so happily in progress, for calling labourers for the vineyard out of the class of promising young men who would not ordinarily be presented with any providential call to the ministry of the Church at home.

A great test of sincerity is to be found in the fact that it is for the hardships of the missionary work abroad that such are called to enlist; on the other hand, the facilities which are daily multiplying for the economical education and training of such missionary candidates render it far more easy to secure, out of the middle and lower middle classes, godly and able men for the ministry of the Church. A double benefit is thus secured. Not only is the supply of Missionaries and clergy for foreign service largely increased, but a bond of connexion between the ministry of the Church and the great bulk of its members is cemented. Every missionary candidate selected from these classes interests, in a most direct and personal manner, a large circle of relations and friends in the Church's missionary work. The happy result is obtained of a clergy raised, by careful training and discipline, to the high level of missionary work, from out of the lower strata of English society. Even the mitred head may in due time emerge from out of the workshop and the factory, while it will not cease to be raised also in courts and palaces. If the Church of England is to retain her character as the nation's Church, her clergy must be replenished from all ranks and classes of the nation. This result, we conceive, can most safely be attained, with security against lowering the tone of clerical piety and learning, by drawing largely upon the class of religious young men who now seem to furnish the largest number of our missionary candidates, and by their careful education and training in missionary colleges, in preparation for ordination.

The publications which we have prefixed to this article all give pleasing testimony to the progress of this movement, while they prove that it is at present but in its infancy, and that a just reproach yet needs to be wiped off from the Church of this great nation.

Well does Mr. Philipps remark :—

“ Our own Church in Christian England and Wales has about 18,000 pastors, and these are found too few; the missionary clergy of our two great Missionary Societies, sent forth to evangelize well-nigh a world, number only 687! The students in our two home missionary colleges do not amount to 100. St. Augustine's has only 42, Islington not more than 55. Such is the Propaganda of our English Church! I am not unmindful that we have also some few colonial colleges.”

Again :—

“That University men, and men of gentle birth, make the best Missionaries we cannot for one moment doubt; the better the material the better the Missionary. As yet, however, Oxford and Cambridge have not supplied their due quota for the Church’s work abroad. With some most bright exceptions, their sons have not hastened to the help of the Lord against the mighty. The *Society for the Propagation of the Gospel* lately founded four Exhibitions, two at Oxford and two at Cambridge, of the value of 150*l.* per annum, for those graduates who desired to qualify themselves for the work of an evangelist in India. A day of election was fixed and announced, but not one single candidate in either University appeared. . . . We must turn our eyes elsewhere, and beat up recruits in other quarters. We must go to other classes of society, and see what they will give us. Here lies an almost untilled field—supplies as yet hardly drawn upon at all. Dissent has found in the middle class her preachers and emissaries: in the great influential middle class has lain hitherto her strength. Here she has found men of great earnestness and power and vigour; men willing to spend and to be spent for Christ. Here we shall find an almost inexhaustible supply for missionary work. Here is an opening, a vent for young and ardent minds eager to do God’s work. They are ready to work for the Church if the Church will let them. If she won’t, Dissent will. . . . An eminent colonial bishop of our Church well said, ‘The great difficulty of the English Church was to get across the counter.’ Here seems a way of getting them to come across the counter to us.”

Nor is Mr. Philipps one of those who are contented to theorise on such a subject. He established, in the year 1860, a Mission-House in his parish at Warminster, for supplying a most serious want, which at that time was found to exist, of a place of preparation for missionary candidates previous to the age of twenty—before which time it is not desirable that they should enter at St. Augustine’s. Of its results he was enabled, in April, 1863, thus to write :—

“As a separate institution, the Mission House works, I am thankful to say, well; our present pupils are of ages varying from sixteen to twenty-three, and they are of many classes of society. We have the son of a clergyman, of an ironmonger, of a publican, a farmer, a master mariner, a professor of French, and a surgeon. . . . There are at present thirteen. Four have already left us—one for Codrington College, Barbados; two for St. Augustine’s College, Canterbury; and one for the Church Missionary College at Islington.

We have good ground for stating that upwards of twenty devoted clergymen, in various parts of England, have been found to follow the example of the Rev. J. E. Philipps, and of the Rev. C. D. Goldie of Colingbrook, and, at great personal sacrifice and self-denial, to assist in

the training of missionary candidates, by receiving them at their own houses, and giving them the benefit of tuition at a cost so low as to make their effort all but a pure gift.

Dr. HESSEY's paper is a careful and interesting conspectus of all that has been done, both at home and abroad, to supply a ministry, and especially a native ministry, for our colonial and missionary Churches.

It is gratifying to find that 260 clergy have been trained expressly for missionary work, in the College of the *Church Missionary Society*, at Islington, since its foundation in 1827 ; and 100 at St. Augustine's, since 1848. In proportion, also, to the increase of the colonial episcopate has been the increase of natives of the colonies and native Christians, converted from among the heathen, who have been ordained abroad. We believe the diocese of Madras, which now numbers thirty-eight native clergy on its roll of Missionaries, bears the palm in this important respect.

The "Calendar" of St. Augustine's for 1864 presents us with a goodly list of thirty-one English and three native students, now in residence, in addition to the hundred who are now labouring in all parts of the world. It also enumerates no less than seventeen English dioceses, having Missionary Candidates' Associations, which thus become the best feeders of the noble institution at Canterbury, viz.:—Bath and Wells, Chester, Ely, Exeter, Gloucester and Bristol, Hereford, Lichfield, Lincoln, London, Manchester, Norwich, Oxford, Peterborough, Rochester, Salisbury, Worcester, York. Of these, Exeter, Hereford, Lichfield, and Salisbury have nearly as many branch associations as there are archdeaconries. The diocese of Bath and Wells appears to have an association for each deanery, in connexion with a central diocesan committee at Wells.

If we are to judge from the terms of the last report of this association, this subdivision of associations in a diocese seems to work well and to produce a generous rivalry in all parts of the diocese. It is very gratifying to find that within the short space of four years, the Bath and Wells association is able to report that four of its candidates have been ordained, and are now at work abroad ; that it has eight now in training, and three more under application—all Somersetshire men ; and none of whom, in all human probability, would ever have offered themselves for the work of the ministry but for the existence of this association. With such encouragements around us, we hope speedily to see the day when every diocese in England, if not every archdeaconry, will have its own Missionary Candidates' Association, and when not less than one hundred trained Missionaries will be sent from England annually, for the work of Christ abroad.

An Address delivered to the Members of the Church of England: By the BISHOP OF SYDNEY, February 23, 1864, on the occasion of his return to his Diocese after a visit to England. Sydney: Cook.

THIS address has all the interest that belongs to anything which shows us to ourselves as others see us. As in secular matters we are generally interested to see what foreigners think of us, and in looking at a foreign newspaper or periodical often turn first to the notices of England, so we believe that the impressions of an Australian Bishop will be read with considerable interest, showing us the appearance which we bear, in spiritual matters, in the eyes of those who, though not foreigners, are by circumstances strangers to us, and who can observe our growth or our decline with more facility than belongs to us who daily live and move amongst the things which we desire to estimate. We have no reason, in the present instance, to complain of the tone of our visitor's remarks, nor do we observe in this address any lack of due discrimination, which is, perhaps, a still greater compliment.

The Bishop of Sydney was pleased with the progress which the Church had made in London :—

“ In the metropolis I was struck with the increase in the number of able men amongst the clergy. On every side good appointments had been made. The churches which I attended were all full. Whether in the most crowded part of Westminster, where Miss Burdett Coutts has built and endowed a church, or in the suburbs, or in Stepney, or Hampstead, or the Regent's Park, everywhere the same, the churches filled. Westminster Abbey and St. Paul's were overflowing at the evening services. The latter is the most beautiful sight of the kind I ever beheld.”

And here, again, is the impression left upon his lordship's mind by the external appearance of religion throughout England :—

“ This spirit of Church building and of Church restoration pervades the whole country. Cathedrals—Worcester, Hereford, Chichester, Lichfield, Carlisle, St. Patrick's, Dublin, the last by the munificence of one individual, Mr. Guinness; parish churches, in the large country towns, village churches innumerable—give evidence of the liberality and public spirit of individuals or of parishes. I assisted at the laying of a foundation stone for a Church in a densely populated part of Liverpool, of which the site had been presented by one of the members for the county, at a cost of 2,000*l*. My first act in my former parish of Edgehill was of a similar kind; the church was the fifth in a district where, when I first took charge of it, there was only one. In the only three parishes with which in my ministry in England I was connected, the same work has been going on; new or restored churches, new schools, more clergy—evidences of sound, satisfactory progress, and of spiritual good. There

never was a period in the history of the Church in England in which so much was being done for the supply of the ordinances of religion. I am well aware that evils, great evils exist—nay, may connect themselves with this very movement. Church buildings may be undertaken from other motives than from a desire to edify the Church of Christ, but no one can contrast the miserable apathy of the beginning of the present century, with the spirit which now pervades the land, without rejoicing at the change.”

Yet he does not fail to observe the deficiency in the number of candidates for ordination, though this he looks upon, and we trust rightly, as a temporary evil, and one which may easily be set right; he looks boldly in the face the unsettling tendency of much of the popular religious teaching of the day, and he certainly paints in the darkest colours (darker, we venture to believe, than even the dark reality) the wretched condition of our great metropolis in the matter of attendance upon public worship; for we read, “and yet it is a melancholy fact, if, indeed, it be as represented, that when all places of worship—cathedrals, churches, chapels, schoolrooms and even theatres—are filled, not more than three persons in a hundred attend a place of worship at all.” Undoubtedly, if all *were* filled, this would be far from the truth; but, unfortunately, we know too well what the popularity of Bishop Barker’s preaching prevented *him* from perceiving, that existing Houses of God are *very* far from full; and yet, even so, we trust that his lordship’s figures are excessive.

We could easily quote more from the Bishop’s address; there are, as might have been expected, expressions and sentiments in which we cannot concur, though we desire to repeat our satisfaction and gratitude for the tone of the whole. We are glad to see that the Bishop recognises a fact, tardily acknowledged, yet inevitably certain, that the Colonies must look mainly to themselves to supply the living agents who are to minister to their own spiritual wants. And we are happy to observe that there is none of that narrowness of spirit, in dealing with the question of Church Synods, which has disgraced the writings and the speeches of many well-meaning persons at home.

We must conclude with a passage which will, we trust, have the effect of encouraging our readers to maintain their interest in one of the most useful devices of recent years:—

“The Manchester Congress, held in the magnificent Free Trade Hall, was a wonderful sight. One thousand clergymen from every part of the United Kingdom were present. A vast number of spectators, male and female, attended the sittings, which were held three times a day for part of three days. At the evening meetings five thousand persons were present. The proceedings commenced with service in the Cathedral, and

an historical sermon by the Dean of Chichester, Dr. Hook. The Bishop of the diocese presided; the Bishop of Oxford took the chair at certain sectional meetings; papers on subjects connected with the ministry and the church, ecclesiastical law, church synods and open churches, education, church music and architecture, were read by eminent clergymen and laymen; speakers appointed by the Congress committee discussed the subjects, commenting on the papers, and adding the result of their own experience and observation. Missions and the Colonial Church came in for their share in these discussions, and one of the most valuable speeches made there was by my right reverend brother the Bishop of Melbourne on the constitution of church synods, while he also assisted me in the discussion upon the supply of a native clergy. The Congress appears to me to be a more real representation of the Church of England than Convocation. It avoids, indeed, coming to any decision at all upon the questions brought before it. But this I regard as an advantage: since in the mere discussion of principles and in the expression of sentiments, which are not to be embodied in a resolution, men can afford to be more calm and dispassionate than if some important practical question was to be decided by vote. At all events it is good for Churchmen of different sentiments to meet together and to learn by actual observation what manner of men their brethren are. Prejudices are removed, and respect gives place to suspicion and dislike. Collisions may occur, but they will be fewer at each succeeding congress. Men will learn, in the wise language of the Bishop of Melbourne, to reason and not to declaim, and possibly to reserve the expression of their assent or dissent till they have heard all the speakers had to say. It will be seen that I regard the Church Congress as one of the most important of modern institutions. I used any influence I had, to induce my friends to attend, and to give a practical turn to the discussion."

Elemosina e ricchezza; trattato del Sacerdote FILIPPO BARTOLOMEO, e un discorso dell' istesso Autore contro il Protestantismo, che tenta insinuarsi in Messina, ed in altre città d' Italia. Messina, 1864.

THIS is a very remarkable publication. It is the work of a Sicilian priest, who has been known as an author for a quarter of a century. It is divided into two Parts; the former Part is a treatise on almsgiving, the latter is a warning against the encroachments of "Protestantism" in Italy.

In the former portion, the author draws a picture of the present condition of the Church in Italy. In page 74 he thus speaks: "It is an undeniable fact, that in Italy the Episcopal Sees of the Successors of the Apostles are occupied by nonentities. A bishop endowed with moral and intellectual qualities is an exception. The cause of this is to be found in the encroachments of the absolutism of kings on the rights of the clergy and people to elect their own bishops."

The author dilates for several pages on the pernicious consequences of the concordats between sovereigns and popes—consequences displayed in a clear light by the celebrated Abate Rosmini, in his “*Cinque Piaghe della Chiesa*.” The appointment of unlearned bishops in Italy, he shows, has led to a total decay of theological learning (p. 84). The Catholic faith languishes, and Italy is becoming a prey to heterodoxy and unbelief.” “The Episcopate is helpless; it is incompetent to maintain the truth, and to resist the aggressions of Error. Protestantism and infidelity triumph, through the ignorance, feebleness, and worldliness of the Episcopate.”

The wretched condition of the Ecclesiastical seminaries, the moral and intellectual degradation of the clergy, the worldliness, ignorance, and laziness of the monastic orders, have been the natural results of the degeneracy of the Episcopate; concerning which some details, most incredible, are given in pages 88—92, and pages 100—108.

The result of the author's description of the present condition of the Church in Sicily is this: We need a REFORMATION—a Reformation in the teaching of the Church; a Reformation in its worship, a reformation in its polity, a Reformation in its discipline (pp. 109—129). But it must be a Reformation from *within*. And this proposition leads the author to the second Part of his Essay, which is of a polemical character, and is directed against the attempts of “Protestantism to insinuate itself into Messina, and into other cities of Italy.”

We have not room for an analysis of this second part of the author's volume; but the earnestness with which he contends against what he terms Protestantism gives greater value to his avowals of the urgent need of Reformation in the Church of Italy. Few of our readers, we suppose, would dispute his assertion that this Reformation ought to come from *within*.

This volume, therefore, proceeding from a Sicilian priest of intelligence and experience, with its candid and courageous acknowledgments of an urgent need of Reformation of the Italian Church from *within*, and with earnest and indignant protests against obtrusive enforcement of Reformation from without, affords cheering encouragement to those who, by gentle and fraternal intercourse with the clergy and laity of Italy, are endeavouring to promote unity, on the common ground, and in the peaceful atmosphere, of Holy Scripture and primitive Antiquity; “not as having dominion over their faith, but as helpers of their joy.” (2 Cor. i. 24.)

We have received from Messrs. Rivingtons (1) *Lectures on the Prayer-Book*, delivered in Lincoln Cathedral in Lent, by F. C. MASSINGBERD, Chancellor, and Lecturer in Divinity. A little volume eminently worthy of its subject, and conveying the results of profound learning and research in a simple and familiar manner. (2) *A Letter to every one who will know his Bible*, and especially to those entering God's Ministry, by a B.A. Oxon. (6d.) (3) *Sermons on Various Subjects, chiefly practical*, by the late Rev. T. AINGER. A suitable memorial of a good pastor. (4) *Questions on Scripture History*, by JAMES BEAVEN, D.D. formerly Professor of Divinity in King's College, Toronto. Fourth Edition. (5) *Science and Faith*, a poem of considerable merit, by "W. F. H. Chaplain to the Forces." (6) *The Church Builder*, Nos. 8, 9, 10.

Mr. Wright has sent us a valuable manual "for use in schools and churches, at Confirmation lectures, and at home," *The Catechist*, or "Questions to try whether children repeat the Catechism merely by rote;" this well brings out the Church's sense.

Hymns for the Church of England (Longmans) have again undergone revision by their indefatigable corrector.

DEAN GOODWIN, in his two Sermons at Ely, *The Doom of Sin*, and *The Inspiration of the Bible* (Deighton, Bell, and Co.) warns the general, and reminds the mathematical reader that two quantities may be infinite and yet not equal; and while he "deems it wicked to encourage a hope that repentance might be found in the grave, or that the sentence of the Judge would be anything less than final," he yet rejoices that certain persons recently "did not feel compelled to prevent a clergyman from venturing to express the hope that the ultimate pardon of *the wicked* may be somehow found possible for God."

The Clergyman in Social Life, is the title of the new BISHOP OF ELY's Address to his Candidates at Ely on Trinity Sunday (Deighton and Bell).

From Messrs. J. H. and J. Parker (1) *The Past, the Present, and the Future*; a manual for the use of those who are about to be confirmed. By the Rev. W. H. KARSLAKE, M.A. Incumbent of St. Andrew's, Hove, Sussex, late Fellow and Tutor of Merton College, Oxford, Author of "An Exposition of the Lord's Prayer." Eight sound and practical Lectures. (2) *The Saintly Life of Mrs. Margaret Godolphin*, by JOHN J. DANIELL, Curate of St. Peter's, Langley Fitzurse, Chippenham, Wilts. Compiled from "The Life of Mrs. Godolphin," by John Evelyn, edited by Samuel, Bishop of Oxford, and from other sources. Second Edition. (3) *On Modern Scepticism, and some of its Fallacies*, a reply to an Essay entitled "Modern Criticism and the Four Gospels," in *Fraser's Magazine*, January, 1864, by Rev. J. GREGORY SMITH, of Tedstone, Delamere, late Fellow of Brasenose. (4) BISHOP TAYLOR's *Golden Grove*. A new edition, with

rubrics. (5) *Evening Words*, "Brief Meditations on the Introductory Portion of our Lord's last Discourse with His Disciples." (6) *Short Readings for Sundays*, by the Author of "Footprints in the Wilderness." (7) *The 14th Year of St. Mary's House for Penitents at Wantage*, with an Appeal for Assistance towards its completion. By the Chaplain. (8) *Prayers for the use of young persons in Families and Schools*, compiled and arranged by Rev. T. YARD, of Ashwell, Rutland. (9) *University Tests*. The substance of a speech delivered in the House of Commons, July 24, 1863, by the Hon. F. LYGON, M.P. &c.

The following Sermons also we must acknowledge (1) *Pentecostal Fear*, in Cuddesden Parish Church, preached on the College Anniversary, by Rev. JOHN KEBLE. (2) *The Perfected Work of the Spirit, and God the Fashioner of the hearts of His People*, in St. Giles's Church, Oxford, by Rev. P. G. MEDD. (3) *The Use of Forms*, at St. Michael's, Ryde, by Rev. E. N. DUMBLETON. (4) *The Encouragements of Ordination*, in St. Paul's Cathedral, by Very Rev. Dr. STANLEY. (5) *The Sacraments of the Gospel*, in Ripon Cathedral, by the Ven. ARCHDEACON DODGSON, with a correspondence, &c. with Dean Goode. (6) *Witness for Jesus*, by Rev. H. P. LIDDON, at a special Service in St. Paul's. (7) *The Profaneness of Pharaoh*, at All Saints', Margaret Street, by Rev. C. GUTCH. (8) *The Duty of Christian Fearlessness*, at Putney, by Rev. C. C. ALDRIDGE.

From Messrs. Mozley (1) *Sunshine in Sorrow*, by the author of "Sunshine in Sickness." (2) *The Monthly Packet*, Vol. XXVII. (3) *The Monthly Paper of Sunday Teachings*, No. 45 (1d. per month). (4) *Magazine for the Young*, No. 271 (2d. per month). And (5) the following tales:—*William Goodenough ; or, Do not Do as I Have Done. John Faithful ; or, One that stuck to an Old Friend. Helen and Isabel ; or, the Confirmation. The Stone Maggot*, by the late Mrs. H. CANDY. (6) *Events of the Month*, No. 7.

From Mr. Macintosh, *Words of Peace ; or, the Blessings and Trials of Sickness*, with Meditations, Prayers, and Hymns, by Rev. ASHTON OXENDEN.

Colonial, Foreign, and Home News.

SUMMARY.

The Lord Bishop of NEWFOUNDLAND held an Ordination on Trinity Sunday, in St. John's Cathedral; when the Revs. G. H. HOOPER, Missionary of the S. P. G. at La Poile, G. GARDNER, of Heart's Content, and F. C. JAGG were advanced to the Priesthood; and Messrs. J. M. NOEL and W. C. SHEARS, both of the Theological College in St. John's, were ordained Deacons. On May 24th the Bishop consecrated a church at Bread-and-Cheese Cove in Bay of Bulls. "It is the first Church ever built by, or

for, the Protestants of that Bay, though formerly their number was considerably larger ; but, until lately, the visits of their Clergy have been few and far between, and in consequence they have, one after another, joined the Church long established and regularly served in their settlement." It is chiefly due to the zeal of the present Missionary of Ferryland, the Rev. R. Temple, who, "in the short space of two years, has been instrumental in building and furnishing two beautiful Churches for the scattered flocks in his extensive mission."

The Missionary work in the diocese of TORONTO has sustained a great loss by the death of the Rev. Peter JACOBS, missionary at Mahnetwhan-
ing. From the entire neglect in Canada of the languages of the aborigines, it is feared that an Indian-speaking Missionary cannot be found to supply his place.

A "Mission House" has been opened in the Diocese of OHIO, at Gambier. Its first Principal is the Rev. J. G. AUER, for many years a Missionary to West Africa, and himself an *alumnus* of the Basle Mission House.

Bishop BROMBY, the recently consecrated Bishop of TASMANIA, is asking help from home towards the Mission to the islanders in Bass's Straits. The Colonial Government offers 250*l.* per annum towards clergymen, for this neglected population, provided the Church will find the same amount. He also invites contributions to the cathedral which is to be built at Hobarton, according to Mr. Bodley's plans.

SANDWICH ISLANDS.—A letter from Mr. Wyllie, Minister of Foreign Relations to the King of Hawaii, affords a gratifying proof of the earnestness with which the present King identifies himself with the English Mission :—

"Leaving Hanalei in the Royal yacht, the King, foreseeing a long and uneasy passage to Nawiliwili against a trade wind, which was blowing with the force of a gale, and a heavy sea running, ordered the yacht to square away for Waimea, off which his Majesty arrived at 8 A.M. on Sunday, the 29th June. The yacht, being becalmed, did not arrive at the anchorage till half-past 9 A.M. Being Sunday, the King did not land. After seeing the yacht properly anchored, and sending off a boat for the judge of Waimea, he ordered all hands to prepare for worship. It was about twelve when the boat returned with the judge. So soon as the boat's crew were on board, his Majesty ordered all the officers and men, neatly and cleanly dressed, aft for church, had the companion covered with the Hawaiian flag, placed thereon the Liturgy of his brother (Kamehameha IV.) took his station behind the companion, and read the Morning Service himself, excepting only the prayer for the king and royal family, which was read by his aide-de-camp, Colonel Peter Young. During the reading of the Service, and especially of the Litany, the responses were made very correctly and beautifully by four boys and several others of the crew, from memory ; for, besides the Liturgy used by his Majesty, there was only one other copy on board. The whole Service was conducted with as much order and decorum as in a British man-of-war.

SCANDINAVIAN CHURCH AT CHICAGO.—The Rev. Jacob BREDBERG, who, it will be remembered, is in Swedish orders, is now, with the Bishop of Illinois' sanction, sole Rector of St. Ansgar's, Chicago. His vestry lately agreed on the following resolution :—

“That we claim, as our highest and dearest privilege, to express, as our earnest and unutterable wish, that our Church remain a Scandinavian Church, and that the Church Services continue to be conducted in the Scandinavian tongue.”—*North Western Church.*

CALCUTTA CATHEDRAL LECTURES.—The *Times* correspondent lately wrote that the sceptical educated youth of Calcutta affected to sneer at the Lectures in the Cathedral. The *Christian Intelligencer* observes that the delivery of such lectures formed part of Bishop Wilson's original scheme when he founded the Cathedral. They were announced in the following notice :—“It is proposed to give, during the months of June and July, six Lectures, addressed especially to the educated natives of India, on various subjects connected with Christian Theology, in the west vestibule or nave of the Cathedral Church of St. Paul, Calcutta.” The Lectures were to be,—1. The need of a supernatural Revelation. By the Bishop of CALCUTTA. 2. The claims of Christianity in British India. By the Rev. KRISHNA MOHUN BANERJEA, Professor in Bishop's Coll. 3. The Life of Christ treated historically. By the Rev. T. SKELTON, Officiating Principal of Bishop's Coll. 4. Difficulties in a supernatural Revelation, and in the scheme of Christianity. By the Rev. E. C. STUART, Secretary C.M.S. 5. Difficulties arising from the progress of human knowledge. By the Rev. J. H. PRATT, Archdeacon of Calcutta. 6. Difficulties connected with punishment as part of the Divine system of Government. By the Rev. J. WELLAND, Missionary in Kidderpore.

MEXICO.—The *American Spirit of Missions* says that in Mexico there is a decided movement for Church reform, on the part of many of the priests : at least 150 of them are convinced of the corruptions of Popery, and are desirous of a thorough Reformation. But it is too likely that they will escape from Scylla only to fall into Charybdis. The *American Church Review* says :—

“We have in our hands a Treatise in Spanish by a priest formerly holding in Mexico a most important position, but who is now engaged, heart and hand, in what he calls the work of ‘reform.’ He is aiming, he says, to restore to the Mexican Church ‘the doctrines and practices of the Primitive Church, which is the Catholic, as they were in the beginning.’ This is his language. And yet, under the influence of the Baptists, one of the most unprimitive and uncatholic of all sects, he has incorporated into his Treatise many things, on which, as against the Roman Church, he cannot stand a moment. What he and his Mexican friends now need is sympathy, direction, and, in a word, they need the very counsel and support which our Reformed branch of the Church has it in her power to give. Nor is this all: they ask importunately for it. They know something of our Church now, and they wish to know more. We have private letters before us, showing what a door of usefulness is now thrown open to the

Church. Indeed, the whole of Central and South America, with its 1 or 20,000,000 of souls, so long cursed by Romish corruption, is now, by Providence, offering as an improving field to the Church."

Meanwhile, the *American and Foreign Christian Union*, with its annual income of \$60,000, and its band of Missionaries, is zealously endeavouring to meet this great want. Yet, so far from teaching a positive Faith the following, which is a copy from its General Principles, will show how little qualified it is to speak with authority to such doubting and inquiring minds. [These principles appear identical with those of the *London Missionary Society* in England.] Thus this Society, according to its own showing, is labouring to put down, not to build up. The latter it cannot do, for it has no foundation on which its members can agree.

STATISTICS OF THE RUSSIAN CHURCH.—The *Union Chrétienne* gives a late Report of the Holy Synod of the Russian Church, which, according to custom, was presented to the Emperor. The Church, it says, labours willingly and effectually to promote the emancipation of the serfs, expressing its joy in festive services, and mediating in the few cases where dissatisfaction was expressed. Another feature of the year was the canonization of St. Tykhon, of Zadonsk, a Bishop, who died in 1783. In 1844 his body was discovered in a state of perfect preservation, as were also his episcopal robes. After due examination of his character and of the miracles wrought at his tomb, his body was removed on the 12th of August to a cathedral, and was afterwards visited by 250,000 pilgrims, many of whom were cured of diseases of all sorts. There are 477 convents of men numbering 5,648 monks, and 4,789 novices; and 137 convents of women numbering 2,931 nuns, and 7,669 novices. They are generally poor, but enjoy a high character for piety and benevolence. There are 50,164 consecrated buildings for worship, and others are being built. The inauguration of the church at Paris, which is so much admired, is hailed as a sign of increasing vitality. There are 87 Bishops, 37,950 priests, 12,444 deacons, and 63,421 other clerics. With the addition of the ecclesiastics *en retraite*, the number of secular clergy amounts to 126,164. The temporal condition of the country clergy, though far from what it should be, is improving. The Orthodox population, omitting those in the army and navy, is 52,034,650; of those 37,612,978 communicated at Easter are *bons Chrétiens*. The religious condition of the people generally is very hopeful, and a large number of new schools have been founded, very much of the expense of which has fallen upon the clergy. In 1861, 9,600 converts to Russo-Catholicism are claimed; 5,519 Raskolniks, 1,011 Roman Catholics, 40 Armenians, 536 Lutherans, 8 of the Reformed persuasion, 427 Jews, 579 Mahometans, and 1,457 Pagans. Numbers of Bulgarians have returned to their allegiance. Missions in remote places have been set on foot. 8,000 families of Nestorians have petitioned for leave to join; and not a little has been done for suffering Christians in the East, who are grievously oppressed.

Erratum in our last number.—In the Article "Missionary Hopes and Fears in New Zealand," for *Albert Land* (on p. 282, line 10 from top) read *Southland*.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

OCTOBER, 1864.

THE UNITY OF THE CHURCH THE CONDITION OF ITS
PROGRESS, ILLUSTRATED BY THE ACTS OF THE
APOSTLES.

THERE are times, we all know, of declension, and times of revival in the Christian Church ; and to say so is only to repeat a truism. But it is surely far more to be remembered that “from the beginning it was not so.” Life, and not decay, is the law of the Church of God. Life and love is its very being, its one idea, its necessity ; and life and love resting in and going forth from Him who is the One and the Eternal Source of both, the Life of all life, and the “One beloved,” how should they not be in the Body as in the Head of the Body, partakers of one Immortality, of one eternal Power and Godhead ; not of earth, earthy ; not subject to change, to rise and fall, to heat and cold ; but, like Him, calm, strong, enduring ; seen sometimes, it may be, in different forms, yet really ever the same ; moving along a predestined course with unerring step ; now visible to all in the brightness and clearness of faith, now known and felt in the world by acts of tenderest compassion ; one while opening the secrets of men’s hearts by some “demonstration of power,” as by a voice out of the throne of God ; at another breathing spirit into dead bones by burning words and heroic deeds ; and now subduing all, winning all, and blessing all by “the perfect work of patience,” by the precious fragrance of purity and of peace !

And so, doubtless, it has ever been, if the history of the household of God could be really written. Very mixed, very disappointing indeed is

the story of the Church, if we are satisfied with an outward view of it ; but he is strangely blind who cannot trace throughout the silver lining beneath the cloud. The holy seed has never died, scarcely has it ever been hidden. In wild, lawless days of violence and blood it has found its shelter in the monastery and convent, in loneliness and seclusion, as its first great leader of old in Arabia, thence to go forth and subdue a world ; in its more trying days of worldly power and lofty place, it has clung, as with a child's instinct of danger, to its one only Friend and Strength and Stay, and turned away from earthly splendours to gaze upon its own King "in His beauty." Witness in one age the holy Ambrose, in another the calm, the devout, and deeply thoughtful Anselm. Witness in times nearer to ourselves the great luminous saints of God who start up, beyond all hope, as by miracle, in the darkest, saddest, to all seeming most apostate days. Think of our own Ken in that servile age refusing to allow his house to be polluted by the presence of the mistress of his king. Think, above all, of the steady, faithful, long-enduring, ever brighter and brighter pastoral care of Wilson, that father of his people, keeping alive faith and hope and love, throughout that most miserable blight of the long episcopate of Hoadley.

And now, we would ask, by what outward means has this continuity of the faith, of the life of the Church been preserved ? What has been the ruling germinant idea which has worked in men's souls, guided their actions, in a word, sustained and comforted them in the long, long trial of their battle with the world ?

We answer confidently, their one watchword has been this, "There is one Body and one Spirit." We do not of course forget for a moment the other precious truths drawn out with this in the Epistle to the Ephesians ; but all are involved in that which the apostle has put first, "the unity of the Spirit in the bond of peace." The words are very familiar, the topic may appear trite ; we doubt whether many of us at all sufficiently believe it. It is not many men that *can* hold this truth, and endure its consequences. There is one Body and one Spirit ; it is a matter of faith, and not of sight. Sight is against it ; facts seem against it ; nay, Truth and Charity seem to say no ! to it. You cannot point to this one Body where it is ; you cannot, much less, deny the presence and the working of the Holy Spirit, when your human theory seems to exclude His presence and put a limit upon His working. What a faint, feeble likeness, nay, we may almost say, what a caricature of that one living, loving Church of Pentecost that Church of St. Peter and St. John, of St. Paul and St. Barnabas is the Church of Christ anywhere to-day ! The mountain has crumbled

and the rocks lie apart one from the other in fragments. The valley full of bones, of the Prophet of the Captivity, not "the mountain exalted above the hills," of the vision of Isaiah, is the type to which we turn now ; and yet we can see, in the light of heavenly wisdom, the cause of that great fall, and the one only means of restoration. There must be the "shaking" first, and then, afterwards, the Spirit shall descend from above. The second great manifestation of God in that Primitive Church of the Apostles seems to be prophetic of all days of revival. Strongly, and yet gently, the gracious Spirit came down at first ; the mighty breath of a special inspiration, the fire of an unearthly eloquence, a wave of sound from heavenly harmonies passing on in loud repeated echoes even to the ends of the world, a miraculous ingathering, a nation born in a day. Only at the second great descent do we hear of the earthquake,¹ only in the later Prophet do we hear the word, "Thus saith the Lord God, *Come from the four winds*, O breath, and breathe upon these slain."

Is it an unreal interpretation, that before the bond of peace can be restored, there must be everywhere in the dismembered Church an "earthquake," a revolution, in which traditions, prejudices, human inventions, long-cherished customs, local peculiarities, earthly thraldoms must be shattered and destroyed ? Is it a false imagining that not only from heaven, as at first, but even from "the four winds," that is, from the wide world itself, in which the Good Spirit has been dwelling, yea, from those scattered families of God's people themselves taught by long-suffering, by miserable weakness, and bitter isolation, even, as another Prophet of the latter days predicted, to mourn for their separate sins, "all the families that remain, every family apart, and their wives apart," the great deliverance must come at last ; each looking to the one Centre, "Him whom they have pierced ;" each bringing out of his very captivity and dispersion some tribute as of blood-bought experience, some thank-offering of chastened penitence and reviving love ; each giving up wholly its pride of independence, its boast of superiority, its claim of lordship, till all that old narrowness disappear in a blessed comprehension of "the breadth, and length, and depth, and height," of truth and grace, till all the emptiness of the world be lost in the one Living Body, "the fulness of Him that filleth all in all ?"

And yet one question more ; if we have ascertained, and stated as in an outline, briefly, the one idea which binds together and animates the people of God, is there any formal expression of that idea ? any

Acts iv. 31. Cf. xvi. 26, both in the Greek.

visible pattern of it? any unalterable law which sustains it, preserves it pure, hands it down for all time as the charter in which it is written, and to which all must conform?

And here the answer is plain again. The book of the Acts of the Apostles is the law of the Church. If we would learn the mysteries of that Holy Spirit of God, it is there we must read and meditate; it is from thence we must pray. If we would in our generation seek to bring one single stone to build up the shattered temple of the Church, it is there we must discern that One Body, what it is, its powers, its duties, its gifts, its beginnings, and its end; the rule of its warfare and the place of its rest.

Only in our own day, perhaps, are Christians beginning to appreciate the wondrous wisdom, the divine plan, the consummate perfectness of this precious book. It is strange, and startling almost, to hear St. Chrysostom rebuke his own generation for the neglect of this portion of God's Word, upon which, as we well know, he has left us some excellent homilies. It is scarcely surprising to observe in those dark ages of the Church, not so very remote, when men "professing themselves to be wise" in handling holy Scripture, only wrote upon it to illustrate, by a most painful contrast of narrowmindedness, its exceeding depth and riches,—how critics seem utterly puzzled to explain a method, and an order, which surely is light itself if we only place ourselves in the true point to see it. Even now we suspect many readers lose much of the power and meaning of this great testimony of the truth; they miss the direct application of the history to all ages and all climes; they have been fed upon the barren traditions that miracles ceased at some unknown period; that unity is now not intended by God's will; or, that real unity is inward, not outward too. They inquire why the book is called the Acts of the Apostles when they know only, at any length, the Acts of two, and they scarcely find an answer. They are surprised that in such a brief history some things, seemingly of small moment, are mentioned, for instance, the cure of Æneas, and that others are omitted, as the history of St. Peter after his imprisonment, or after the Council of Jerusalem. Most of all, perhaps, they are disappointed that of the beloved disciple there is only just one faint glimmer of light, and that while we know much more of St. Paul, yet his history, too, in this book ends abruptly.

Against all these perplexities we feel a strong conviction that upon no one book of the New Testament is the work of a divine order, of a beautiful completeness, more impressively stamped and graven. It belongs everyway to our subject of the unity of the Church, and its conditions, to endeavour to explain what we mean.

First, as we have said, first and chiefly it is the history on earth of the one Blessed Spirit, of the one Living Body. All true students of it, all deep thinkers have seen, as several have expressed, and, we believe, many independently of each other, that the two truths are so intertwined, that it is indifferent to call the book the Acts of the Holy Apostles, or the Acts of the Holy Spirit. "He dwelleth with you, He shall be in you; He shall witness of Me, and ye witness." These words of our Lord are verified throughout in every discourse and every act of the new creation of Pentecost. Deep inwrought in the whole texture of the faithful record is His divine indissoluble work. The Body, assuredly, is not without the quickening Spirit; but it is as sure, let men gainsay it or not, now that the Spirit is revealed, that He has taken to Himself this Body; He is not found, He is not known, certainly not in His blessed Divinity, in His blessed fulness, *without that Body*.

Observe how, this central idea once grasped, at once the dignity and the humbleness, the importance and the insignificance of the human instruments is seen at a glance. No wonder that even St. Peter's shadow is believed, and not in vain, to be a means of life and health; no wonder that a parallel glory is ascribed to the body of St. Paul; no, nor that even that one of the blessed company the most loved perhaps by all ages, St. John, is hid almost from sight; the very silence about him is the best eloquence, the truest testimony, the very proof of his abiding work and present influence. Surely the Church of Christ, in all ages, is built up to the full as much by the calmness, the heavenly contemplation, the steadfast prayers, the deep, quiet, earnest waiting and tarrying of St. John, as by the impulsive energy of St. Peter, and the large-hearted love and commanding wisdom of St. Paul. Would the history be complete without this seeming incompleteness? Would the mighty power of that manifold Spirit have been fully revealed to us, if we could not discern in this wonder-work of Christ's Church the eternal place of silent adoration, and lowly, humble worship? Surely it is not only once, but always, that the greatest of saints and the best likeness of our Lord is simply seen bowing under the Cross, receiving from above rather than giving forth to men, musing not talking, yearning forwards to the distant future, that he may make it his present stay and comfort; content to seem to the world to do nothing, while He more than all men abides to the end, and is the prophet of all time, and the opener of all mysteries. Few verses, perhaps, of this great book speak more warningly to our own country, and our own Church, yea more, to our Clergy, than this; "Now Peter and John went up together into

the Temple at the hour of prayer, being the ninth hour." Almost the only mention of St. John that we have in this great history is, that he, with his friend, joined in the stated, regular worship of God's house of prayer. So, and so most powerfully the saints build up the Church.

But now for a second line of truth and rule of perpetual working. The two histories of St. Peter and St. Paul, it is clear, divide and sum up the whole history. One the Apostle of the Circumcision, the other of the Gentiles; and so the full scheme of the Church is completed. A multitude of thoughts are suggested by this divine plan: we can only touch upon a few. First, what a protest from the first against human policies, against human ambitions! How as in fable the mighty city of the world has its two founders, so in living truth does the Church of God own for its chief foundation, after her Lord, not St. Peter only, or St. Paul only, but both; both its master-builders, both its strong pillars, both as we are sure its prisoners, its sufferers, its martyrs. Note what cannot be observed without a conviction of its significance, the striking parallel, in a great many points, of the here recorded history of each; note the interlacing and yet the specialty of the work of each, but most of all do not pass over the great principle which the history so vividly teaches. St. Peter is the apostle of the Home Church, so to speak; St. Paul of the Church of the Nations; and so St. Peter must work first, and St. Paul after. St. Peter, "now in the Spirit," his nature changed, is the eternal Preacher of the Unity of the Faith, of its unchangeableness, of its fixed creeds, of its deep, abiding institutions, of its strong tenacity to its one home, to its one Lord. Those great and impressive words at the end of his first Epistle are the key to his life and his work, and they show that that life and work, as described by St. Luke, is of the deepest significance for all time; "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, Himself make you perfect, stablish, strengthen, settle you."¹ Surely the very condition of St. Paul's success in Asia, in Europe, was the ministry of St. Peter in that first home of the Church, the Holy Land. Surely it is no less of Divine wisdom and Divine grace that the unstable Peter is now the Rock, the preacher of unity and steadfastness, by his own deep experience as well as by the Spirit of God, than that St. Paul passes that vast gulf between Jewish zeal and Christian love, and "he who persecuted in times past, now preacheth the faith which once he destroyed."

¹ See the Greek, in which they are much more forcible and vivid than in our translation.

Thus then the relation of the two parts of the never-ending work of the Church is established, and the bond of a great union has been made of God, never, as long as the Church lasts on earth, to be divided. Let the children first be fed, the sheep and the lambs. We know whose charge it was ; we know to whom the charge was given ; and we feel the great influence of this warning, amongst others of like import, in St. Peter's Epistles. "The elders which are among you I exhort, who am also an elder : Feed the flock of God, which is among you." Who does not recognise that this truth of truths was committed to St. Peter, wrought into his being, written out in his life, "Hold fast till I come?" Doubtless, other apostles clung to that truth too. We have intentionally quoted the words from St. John ; doubtless St. Paul held the same great conviction. But it is the life and death work of St. Peter ; it explains his mission ; it accounts for its brief history ; it accounts for that one act of timidity afterwards at Antioch ; it is the root and ground of the healthy propagation of the Truth of God in the world. Doubtless there are to be adaptations, modifications, changes in all that is local and occasional in the work and system of the Church ; doubtless the image of the expanding Church is not an indigenous tree which grows vigorously in one only spot, but the living seed which can be sown in every soil ; but as certainly the unity and the purity of the faith is the condition of its progress, and its real, living, energetic life amongst its own "children" is everywhere the one great pledge of its success with those who are yet afar off and aliens from its bosom. We know that he travelled and toiled elsewhere, but it is still first and last with Jerusalem that we connect St. Peter. What all his brethren teach, and what those of them whom we best know express by life, or word, or both, that St. Peter seems to give us as the one witness of his Lord. "O pray for the peace of *Jerusalem* ! Peace be within thy walls, prosperity within thy palaces. For my *brethren* and *companions*' sakes, I will now say, Peace be within thee."

And now observe, in connexion with all this, how St. Paul's work is at once the expansion, and yet the image of St. Peter's. An Hebrew, and yet a Hellenist, a native of Tarsus, a Roman city, with a great university,¹ and yet himself, as we all know, a disciple of Gamaliel at Jerusalem, the apostle of the Church at Antioch, that mixed and stirring city, yet ever keeping, as often as he could, the great feasts at Jerusalem ; his heart not divided between, but almost equally open and enlarged to his own brethren, and to his fresh-

¹ So Strabo tells us in his description of it.

begotten children in all lands ; yearning ever towards Rome as the one theatre of his great warfare, drawn back as often to Jerusalem as the scene of his great sin and of his shame ; uniting in one with a divine power of mastery the treasures of the old learning and of the new, the mystical knowledge of a master of Israel and the freedom of a Greek philosopher ; to apply his own words in a new sense, "not unclothed" of his national distinctiveness, but "clothed upon" with a larger spirit, even a world-wide sympathy ; but far, far above all, the pattern man of God for all time, the witness of Christ's Resurrection, not so much as the rest by his bodily eye, but by his own wonderful conversion, and transfigured, renewed life ; the "great heart" as St. Chrysostom calls him, of his brethren, St. Paul surely rightly and properly fills his large space in the Book of the Acts. He fills that later half of the book, not merely as St. Peter the earlier, but he fills it in at once the same and another way. Many acts, as we have shown, are parallel ; many discourses are parallel between the two great apostles ; but St. Peter is the Rock, and St. Paul is the Pillar.¹ We see how deep the work of St. Peter is laid ; we see in St. Paul how perfect is the goodly building. The one bears the very name of Christ and of God ; the other is the one certain likeness among men of the yearning love, of the perpetual sufferings, of the Son of Man. Many, perhaps, have wondered, in those late chapters of the Book of the Acts, at the (surely designed) resemblance of the conspiracy against his life, of the trial, and the persecutions by Jew and Gentile, of the Master and the servant ; nor can we doubt that St. Luke was guided to shadow forth, not obscurely, those mysterious words of the apostle himself : "I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, for His Body's sake, which is the Church."

We must forbear to enlarge further, except on one last pattern truth of the Acts of the Apostles. Many, as we said at first, have been at a loss to see any plan in the heavenly work. To us, it seems transparently clear. It is the history not so much of all the Apostles as of the great two, and those two the symbols of one great idea ; it is the history not of many Churches, but of one, in a wonderfully vivid, wonderfully full, yet because of its very scale, wonderfully clear and lucid picture. We have the beginning and the middle and end of the Church's warfare, from Jerusalem even to Rome, from the city of peace to the world-city of human power and earthly wealth, of deep corruption, and utterly godless apostasy of heart and soul and spirit.

¹ As the Church itself is. 1 Tim. iii. 15. Cf. Ep. to Gal. ii. 9.

And thither, to that Rome of Tiberius and Caius and Claudius and Nero in which now, by the help of Tacitus, we can see how tremendous, even to a heathen eye, seemed the yawning ruin, St. Paul carries onward his triumphs in Antioch and Cyprus and Lower Asia and Greece ; not to proclaim the Great Tidings in the Forum ; not to dispute in the school of some friendly teacher of far other lessons ; not to go out to the banks of the Tiber, if haply he might find a few to listen ; but to be a prisoner, for two whole years, in his own hired house with a soldier that kept him ! That ever-uplifted hand chained, that foot “shod with the preparation of the gospel of peace,” unable to stir on its errand of mercy ; that dauntless spirit, ever catching fresh fire as he saw men’s hearts debased before an idol-worship, now thrown backward upon itself, and upon its God ; that voice of thunder, upon which all men would hang, silent, unless to those—surely they were but a few out of the sickening mass—“that came in unto him.” And here the history ends ; at least, we have come to the last verse but one of the great history ; and it ends, men say, abruptly.

But is this so ? is not St. Paul’s work really ended, however we know it continued yet many years ; at least is not the history of Christ’s Church on earth ended, as far as man is in it the fellow-worker with God ? What further *experience* is there for that Church ? what further work than that imperial city of confusion, of apostasy, and of shame ? Antioch and Athens and Corinth and Ephesus have their distinctive features. It is something that we know that a city of many races, and of many-coloured life, was the very home of the Christian name, where it spread abundantly ; it is a great blessedness to be assured that in that wealthy and corrupt Corinth, God had yet much people. Even heathen philosophy yields a scanty tribute, and out of the superstition of Ephesus the “word of God grows mightily and prevails.” But what is to be the harvest from Rome, the city whose philosophy is Epicureanism, whose whole life is unbelief and ungodliness, where we instinctively apply the words of the Apostle, “We wrestle (here) not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places ?” That fearful time included between the eras of the Gracchi and of Nero, of appalling sin, of festering wickedness, of utterly satanic malignity, which we know darkly yet too well, and of which St. Paul himself has written in burning words a sufficient account, what could it yield for portraiture in the book of the Living God, any more than that old Canaan with its abominations for ever hid in oblivion ? And yet here we know is the struggle of struggles, here is the very test of the true Church, here is the crisis

of that heavenly polity, of that habitation of the Spirit ; here is the last meeting-point, for life and for death, of faith and the world. And in this conflict St. Paul is alone, and St. Paul is bound ; and the Jewish remnant which might have come in and been a seed of life, seems to be rejected as Isaiah had foretold, and only a few chance hearers from the heathen come and go, and some perhaps come again.

It is, indeed, a contrast, and a very striking one, to all that has gone before ; the world seems to run riot and to prevail, and the Cross of Christ seems to be hid. We can fancy the desolation of heart in the disciples of Greece and Asia, as they heard of their master's prolonged imprisonment ; as they heard that he was not thought even worth a trial, suffered to teach any who might care to come, suffered to live because he was not of importance enough to be ordered to die. And think we not, too, this indifference of Jew and Gentile must have been a sore trial to St. Paul ? Who but such active minds and such loving hearts know the deep misery, the aching solitude created by such impenetrable worldliness, such dull unconcern ? Has it not been the secret grief of many a faithful pastor in some dark place of our own London ? Much more, is it not the portion, the perpetual portion it may almost seem, of many a Missionary in India or China ? And yet is there not a side of the truth not yet revealed ? Did those two years pass at Rome without a great influence upon St. Paul, or did the majestic march of the one Church pause and falter in the very citadel of the god of this world ?

Surely far otherwise. What if, beside his real oneness of mind with St. Peter, St. Paul by that imprisonment gained a deeper sympathy with the spirit of St. John ? What if the prisoner at Rome is thus linked on to the prisoner of Patmos, and that ardent spirit of divine enthusiasm is at once sublimed and sanctified further into the patience and meekness and tenderness which is the very mind of Christ ? What if the unity of the Church is more illustriously manifested, the unity of its work, the deep, rich, manifold unity of its true ministers, the unity of its beginning and its end, when we see St. Paul, the great representative of all his brethren, the pattern life of all, clinging to the last, with the tenacity of St. Peter's faith, to ancient prophecy, and steadily, boldly applying it, and waiting with absolute resignation and perfect serenity, like St. John, to be called to work or to be laid aside as useless and unnecessary any longer ; and yet, still like himself, receiving all with his perfect courtesy, with his warm affection, with his deep comprehension of all, in that humble hired house ?

Verily the "Word of God is not bound." Verily it is a full and complete history, which declares at its end, in those grand and weighty words, that the Apostle "abode, proclaiming the kingdom of God," not a sentiment, not even a doctrine, not even only a creed, but a visible kingdom in the world, to be the certain downfall in due time of that kingdom of man's power and ungodliness, "and teaching the things concerning the Lord Jesus Christ, with all freedom, all fullness, and all simplicity,¹ and without hindrance."

It is the conclusion of the first great stage of the Christian story, but it is the motto and the rule for the Church's work in all time and in every place. Unity, and perpetual progress; unity, and full and free utterance; unity, and all the world's hindrances fall away and disappear! And so Christ is preached, not the Christ of our human conceptions, but the Christ of God; Christ *with His Kingdom*, Christ *in His Kingdom*; and then, why need we be surprised if the lights of the Church on earth be withdrawn one by one, just when we know them, within the veil; why grieve we if they seem struck down before their time; why, if we have never heard them speak or teach ourselves; why, if they seem few and far between? The good Spirit is in that one Living Church, and He is all in all. Perhaps it is well, perhaps it is best for us all that the mountain of God's house should seem to be built up without hands. Perhaps it is the one miracle which is destined to impress, yea, to force the attention of a world given to idolatry, sunk down as now in bondage to material things. Only let us try to accept heartily the Divine lesson. The restoration of unity in the Church is not a dream, however far it may lie beyond our day in the secrets of the future. Not by sacrificing our true convictions, not by compromise of Divine Truth, not by idle schemes of false comprehension which have ever failed, and will fail again, not by palliating error, not by ingratitude for our own heritage nor yet by controversy, or by eager preachings for our own doctrine or against our neighbour; but by *worship*, by confession of sin, by intercession in love, by single-minded reverent study of God's most holy Word, and by seeking peace with all, we shall prevail at last. And even as we strive onwards and look upwards to Him who knows our sore needs, we shall find that there come again and again upon ourselves at home, and upon our dear brethren abroad, "the seasons of refreshing from the presence of the Lord."²

W.

¹ So we must bring out the sense of one single Greek word in the original. Cf. the effect of his imprisonment at Rome, Ep. to Philippians, i. 12—18.

² We have omitted, from the length to which these remarks have run out, the comment upon the first great fact of the Church's action; the completion of its

THE METROPOLITANATE OF CANADA.

AFTER the deplorable lapse of a chief pastor of the flock in South Africa has shown unmistakably to all men how essential is the office of Metropolitan in the Colonial Churches, the Bishop and a majority of the Synod of Huron have thought fit to pursue a course, which would, if successful, result in Canada in the subversion of the whole Provincial System. We regard this ill-advised action, however, with far more regret than apprehension, and we think that our readers will share our sentiments on reading the statements we proceed to lay before them from the documents which, with a few calm words of his own, make up the Letter on the subject recently published by the Canadian Metropolitan, Bishop Fulford of Montreal.¹

As stated in our August number, a despatch of the Colonial Secretary was forwarded to each of the Canadian Bishops, to be laid before their respective Diocesan Synods. The Bishop of Huron, on receipt of this document, informed the Metropolitan that, having in consequence "felt embarrassed as to the position of the Church in the Colony, and being unable to come to a conclusion whether the proceedings which had taken place in the Provincial Synods were legal and valid, and binding on those who took part in them," he had obtained a legal opinion, from which, said he, "it is evident that all the labour and expense incurred by the Provincial have been in vain, and that it is now necessary to begin *de novo*." Misled by this opinion, the Bishop proceeded to hold the Synod of Huron, a majority of which was prevailed upon to follow his example, notwithstanding the earnest protestations of some of its most experienced members, and to proceed so far as to resolve on presenting a memorial to the Crown, asking for the complete withdrawal of the Letters-Patent of the Metropolitan.

The Metropolitan, on learning this, consulted his Chancellor, and also the Chancellor of the Bishop of Toronto. Their whole statements are amply sufficient to dismiss apprehension as to the results of the erratic action taken by a diocese which—we cannot forget, though not a single hint in the Letter of the Metropolitan reminds us of it—

Apostolic framework, and the most critical event of the Council of Jerusalem; both ought to be studied by every honest inquirer into the history of the Church of Christ. Is not the first the basis of its unity, the last its Divine security against division? We may perhaps examine the points on a future occasion.

¹ A Letter to the Bishops, Clergy, and Laity of the United Church of England and Ireland in the Province of Canada, from Francis Fulford, D.D. Lord Bishop of Montreal, and Metropolitan. Montreal: Printed by John Lovell, St. Nicholas Street. 1864.

has already earned a dubious reputation for its measure of charity and discretion in the controversy so needlessly raised touching Trinity College, Toronto.

From the documents made public by the Metropolitan, it may be useful to give here a brief review of the proceedings of the Diocesan and Provincial Synods, and the steps that have successively been taken both before and since the appointment of the Metropolitan.

A very short time elapsed, after the passing of the Synod Act by the Canadian Legislature, before the various Diocesan Synods were organized ; and all of those Synods, with the exception of the Synod of Huron, petitioned the Queen to appoint a Metropolitan Bishop in Canada, "who might hold and preside over the General Assemblies of the Church in the Province." In accordance with the prayer of these petitions, the first Letters-Patent were issued to Bishop Fulford ; but they professed to confer powers and authorities upon the Metropolitan, which, it was said, could not be enforced by law in Canada, and were liable to conflict with the powers of the Provincial Synod, which could alone confer coercive jurisdiction within the limits which the Synod Act prescribes. At the first Provincial Synod, which was attended by delegates from all the Diocesan Synods, these Letters-Patent were submitted by Bishop Fulford, with a draft of new letters which had been sent out from England, where doubts had arisen as to the validity of the first letters, in order that the views of the Canadian Church authorities might be expressed upon their various clauses ; and an amended draft was agreed to by both houses of the Synod, which was accepted by the law officers of the Crown in England, and on which the Letters-Patent, which the Metropolitan at present holds, were based. These new letters, by an express provision, make all the "powers and authorities" conferred by them on the Metropolitan, subject to the "rules, regulations, and canons" of the Provincial Synod under the Act of the Canadian Legislature, and do not profess to confer any authority or jurisdiction, except in subordination to the Provincial Synod.

When Bishop Fulford convened the first Provincial Synod, all the Diocesan Synods elected, and sent representatives to it. He presided at the opening of the proceedings, and until so much of the Constitution was submitted as created separate houses. The Synod passed an address to her Majesty, thanking her for the appointment of a Metropolitan, and unanimously adopted a form of declaration, in which it is affirmed that the Synod was assembled "under Royal and *constitutional* authority," and in which also expression of gratitude is offered to Almighty God "that it has pleased Him in His Providence to set over

us a Metropolitan." At this first Synod a Constitution was adopted, which provides for the convening of the Synod by the Metropolitan, makes him the President of the House of Bishops, and in various other ways recognises his office and appointment. After the new Letters-Patent reached the Metropolitan, he called the second Provincial Synod, which was attended by delegates from all the Diocesan Synods, and at which an address was unanimously adopted, thanking the Queen "for her gracious compliance with the memorial forwarded from the Provincial Synod at its first meeting," in relation to the amended Letters-Patent, appointing a Metropolitan. A canon was passed constituting a court of appeal from any Diocesan court, to be presided over by the Metropolitan. A committee was struck to consider the question of the succession to the Metropolitan See, of which the Bishop of Huron was a member, and which he and one of his clerical delegates attended; and various other acts were done and resolutions adopted, all recognising the Metropolitan's appointment and office, the validity of which was never questioned by any motion or proceeding at either the first or second Provincial Synod.

Such is a brief recapitulation of what has taken place in these matters in Canada. Now, as it is distinctly stated in the Duke of Newcastle's despatch, the Crown had the right to appoint a Metropolitan by Letters-Patent, and any provisions therein which were *ultra vires*, could not affect those privileges which were within its competency to confer. Whether or not the first Letters granted really conferred, as they professed, a right on the Metropolitan to convene the *first* Provincial Synod, it is clear that since all the Dioceses chose to meet, as they were clearly entitled to by the Act of the Colonial Legislature, and proceeded to business without any objection being made either to the manner, time, or place of their assembly, they thereby formed a properly constituted Synod. Hence its acts are binding on the several dioceses of the Church in Canada under the Synod law; and hence, also, follows the legality of the proceedings of the *second* Provincial Synod.

The validity of Bishop Fulford's appointment as Metropolitan, and the legality of the Provincial Synod's proceedings have been questioned only by the Synod and Bishop of the one diocese of Huron: how far they are in a position to make any such objections, is shown by the Chancellor of Toronto, the Hon. T. H. Cameron, in his reply to the Metropolitan, as follows:—

"It is true that the Synod of Huron did not petition for the appointment of a Metropolitan; but it is equally true that they elected and sent delegates to the first Provincial Synod, that the Bishop of Huron took

his seat in the house of Bishops, that they all took part in the whole of the proceedings, that they assented to the address to the Queen for the amended Letters-Patent, that they concurred in the Declaration and Constitution. It is also true that they attended the second Provincial Synod, agreed in the address of thanks to the Queen for the amended Letters-Patent, that they joined in passing a canon for the Court of Appeal, that they assisted in the motion for the committee on the succession to the Metropolitan see, and that their Bishop, and one of their clerical delegates attended that committee. Surely no stronger evidence could be adduced of their participation in and assent to all these proceedings, which their Bishop now pronounces all 'in vain ;' and the Bishop and other members of the Church within that diocese do certainly, in reference to these proceedings, come within that part of the judgment of the judicial committee in *Long and the Bishop of Capetown*, which has decided that, 'The Church of England, in places where there is no Church established by law, is in the same situation with any other religious body, in no better, but in no worse position ; and the members may adopt, as the members of any other communion may adopt, rules for enforcing discipline within their body, which will be binding on those *who expressly or by implication* have assented to them.' This judgment refers to a case, where the meetings and all the proceedings were purely voluntary ; but in this Province our Synodical action has been taken under the authority of the law, and I have no doubt not only that the proceedings of the Provincial Synod have been legal, but that they are binding on the members of the Church in Huron, who have by their delegates assented to them ; and that having thus brought themselves within the constitution, which they helped to frame, they cannot now evade either its obligations or responsibilities, under the plea that the Letters-Patent are void, or that the meeting at which the Constitution was adopted was improperly convened."

The Metropolitan states that he has received letters from Clergy in the Diocese of Huron, expressing "a fear that the tendency of the course which their Synod has seen proper to pursue, will be to cut off its connexion with the Church in Canada ;" but he adds :—

"I earnestly trust that this is not likely to happen, and that we shall find we can all meet together and work together, as we believe we have done on the two former occasions, under the influences of the good Spirit of grace, advancing the glory of God and the increase of His Kingdom. And that, instead of imagining, that 'all the labour and expense incurred by the Provincial Synods which have taken place, have been in vain, and that it is now necessary to begin *de novo*,' we shall rather see reason to thank God, that amidst so many difficulties and so much uncertainty in these our early struggles for the establishment of our Ecclesiastical polity, we have been 'enabled, as in ancient days, to assemble in one body,' and have been permitted to lay a good foundation according to Catholic usage."

We cannot do better than dismiss the subject we have been noticing with these calm, hopeful, words of Bishop Fulford. But we may take

the opportunity of adding here an expression of regret at another part of the proceedings of the late Huron Synod ; we mean that which had reference to the "Declaration" called forth by the "Essays and Reviews." It seems strange that that form of words was not thought sufficient by the Huron Synod, which had been so carefully drawn up by the original framers and has received such wide approbation, not only from those who subscribed it, but from the vast majority of those who have questioned the propriety of so doing. But besides the appending of the clause concerning "Justification by Faith," we must also take exception to the entertainment of such a matter by such a body ; and, thus far, we must find similar fault with another Diocesan Synod, that of Ontario, one of whose members has sufficiently expressed some of the grounds upon which we base our objection :—

"As a Diocesan Synod we meet to *legislate* for our own Diocese, not to *dogmatize* for the Church in general. The Act by which we are enabled to meet in Synod authorizes us to 'frame constitutions and regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation, or removal of any person bearing office therein and for the convenient and orderly management of the property, affairs, and interests of the Church' *in our own Diocese*. In the Declaration prefixed to our Constitution we profess our determination to confine our deliberations and actions to matters of discipline, to the temporalities of the Church, and to regulations of order. We have nothing to do with points of doctrine in the Synod. We have no right to discuss them in any way, or to pass resolutions on such subjects. Our business is confined to managing the affairs of our own Diocese."

Correspondence, Documents, &c.

MISSIONARY PASTORAL OF THE FOUR ARCHBISHOPS.

The Archbishops of Canterbury, York, Armagh, and Dublin have issued a Pastoral on behalf of themselves and the Vice-Presidents of the Society for the Propagation of the Gospel, addressed "To our beloved brethren in Christ, the Clergy and Laity of the United Church of England and Ireland," in aid of Church work in the colonies and dependencies of the British Crown. The following is their Graces' appeal :—

"We beseech you, brethren, to weigh as in the sight of God the few words we feel called upon to address to you touching the duty of our Church and nation as to the maintenance of Christian missions. We deem the obligation binding us to discharge this duty to be at this time specially imperative. The scattering of our people throughout the world, the large emigration of our own poor, who, unless we plant among them the Church of God, must lapse into heathenism ; the obligations which we contract to the heathen people among whom our emigrants settle, and to

whom they inevitably carry the contagion of our diseases and of our sins ; and the fact that our Crown holds in India a vast empire over Mussulmans and Pagans—all these things force upon us the inevitable alternative of either neglecting daily the plainest obligations or of doing heartily the work of evangelizing the world. The main present hindrance to the discharge of this work is the lack of funds.”

Then follow extracts from appeals for help from the Bishops of Calcutta, Labuan, Capetown, Grahamstown, Honolulu, Ontario, Columbia, and Orange River ; and from the Dean of Maritzburg, Natal. The Pastoral then goes on :—

“ Shall such calls as these remain unanswered ? If they do, must not these rejected multitudes cry unto the Lord against us, and will it not be a sin which shall be laid to the charge of our Church and nation ? We earnestly and affectionately entreat you to make a new and great effort for a large increase of our present missionary funds. Speaking in the name of the Vice-Presidents of the *Society for the Propagation of the Gospel*, we plead specially for that peculiar instrument of service. But we do not limit our sympathies to it. We are convinced that in no other way can the work be done than by every parish, as a part of its separate parochial existence, raising its own contributions for the work ; and we therefore beseech our brethren of the clergy to preach one sermon annually and make a collection for Church of England Missions ; and we pray our brethren of the laity to help them, not only by their contributions to this annual collection, but by becoming regular subscribers, if they are not such at present, or, if they are, by increasing on a new scale of Christian liberality their aid to the funds of the Societies they support, and by forming themselves into associations for the more complete effecting of this great work of God.”

SOUTH AMERICA AND THE FALKLAND ISLANDS.

WE are permitted to publish anonymously the following extract from a private letter :—

“ Personally, I think the time has come for us to avouch boldly that in the present disordered state of the Church, a Bishop should be a Bishop of *souls* rather than merely of *places*. If it is wrong to send a Bishop to South America because there are Bishops there with jurisdiction, it must be wrong to send Presbyters or Deacons there who do not acknowledge, and do interfere with their jurisdiction. But I acknowledge the inexpediency of giving *prominence* to this view, because there are many lax Churchmen who would grievously abuse it, and make it an instrument of confusion hereafter.

“ I believe, therefore, it would be *better* to have a Bishop of the Falklands, or some English settlement, than one who should make his duty of supervising English congregations subservient to a scheme of proselytizing from other Churches. It is, however, an absolute duty laid on the English Church to *follow her sons* wherever they go. The Church of

England ought not merely to go where the Crown of England sways, but *wherever the people of England find a Home.*

“ Let us then raise our cry for a Bishop of the Falklands : and let his duty be defined to oversee the congregations of all the English settled north of him, until he reaches a certain degree of latitude ; north of which the Bishop of Guiana may exercise *provisional* jurisdiction, until better means of governing the sons of our Church in America may be found.

“ Is it not time for the Anglican Communion—England, Scotland, and North America, and the Colonies—to consult together by representation, and girdle the earth with their Episcopate ? Thus *alone* would the light of the Gospel protest against *all* corruption, and darkness be shown in its clearest form, as opposed to all overgrowth, all laxity, and all deficiency. May God hasten this time, and guide us all with His own Spirit of love, for His dear Son's sake.”

BISHOP CLAUGHTON'S PRIMARY VISITATION OF THE DIOCESE OF COLOMBO.

WE condense the following from the *Kandy Missionary Gleaner* :—

“ From no source can Churchmen so readily and easily obtain a complete yet concise account of the state of the Church, as from the Charge of the Diocesan. It is a rule with the English Bishops to hold Visitations triennially ; but there are difficulties in the Colonies which render this rule next to impossible. The wide extent of many of the Colonial Dioceses, the consequent remoteness of some of the Clergy, the obstacles to travelling, and the limited means of many of the Clergymen placed in isolated stations, are among the difficulties in the way of calling together the Clergy as frequently as in England. The predecessor of the present Bishop of Colombo held, during his Episcopate of fifteen years, only one Visitation, and delivered but one Charge, viz. his Primary Charge, in 1847. Our present Bishop has not yet been two full years in the colony, but the activity he has exercised in visiting every place where Clergymen are stationed has enabled him to form a fair estimate of the condition of the Church in Ceylon ; and he has consequently convoked his Clergy, and held his Primary Visitation. This was done at St. Paul's Church, Kandy, on June 22d ; and at the Cathedral in Colombo, on June 24th. On the latter occasion, the Clergy, to the number of twenty-four, assembled a little before ten o'clock, and walked to the Cathedral in procession ; the choristers leading, the Deacons and Priests following, and the Bishop, attended by his Chaplain and the Registrar, bringing up the rear. The Morning Service was then said by the Rev. W. Ellis ; the lessons being read by Canons Dias and Thurstan. The Litany was taken by Canon Bailey ; and the Communion Service by the Rev. G. Bennett, assisted by Archdeacon Mooyart. After the Prayer for the Church Militant, the Bishop, seated in his chair near the chancel rail, proceeded to deliver his Charge. There was a large congregation on the occasion, who remained during the

Service, and the reading of the Charge, and included many Churchwardens and Trustees, who were present at the special invitation of the Bishop. The Charge being ended, the Bishop, kneeling, offered up prayers for 'unity,' and then pronounced the Benediction.

At two, a cold collation was served in the dining-hall of St. Thomas' College. The toasts given were, 'Church and Queen,' 'The health of the Lord Bishop,' and 'Success to St. Thomas' College. The Bishop, in proposing the toast 'Church and Queen,' observed that while the Clergy gave the title 'Head of the Church' to none but one Head, Christ Himself, they owned the Sovereign as supreme in all ecclesiastical and civil affairs. After the company had adjourned to the College Library, the proceedings were opened by the Bishop explaining that he designed this conference of Clergy and laity to be a preparation for a more formal gathering in Synod. He hoped to hold his visitation every three years; but synodal assemblings of the Clergy and laity might with advantage be held at shorter intervals. Several subjects were then discussed, as in a similar conference at Kandy on the Wednesday previous; the chief being those of a provision for the Clergy under the Diocesan Fund, and of a provision for the widows and orphans of Clergy.

In his Charge, Bishop Claughton, after explaining the causes of the long interval between the resignation of Bishop Chapman and his own arrival, stated that errors had been committed both in reference to his predecessor and himself, through inexperience as to Episcopal jurisdiction in the Colonies. In a colony, distinction must be made between the *spiritual* authority and the jurisdiction or *legal powers* exercised by a Bishop. The *former* entirely depends upon his consecration, and is derived from the Church in which he ministers, being, in fact, the mode in which he is ordained for men in things pertaining to God.' The *latter* is his authority to exercise his commission in a particular locality, and determines on some points the manner of its exercise within that locality. This distinction it is most important to maintain, inasmuch as the suppression or non-recognition of the spiritual authority would verify the worst taunts of the Church's enemies, and subject Divine things to human law; while, on the other hand, the absence of any limitation of that authority would subject us to a spiritual despotism, which we, no more than our fathers, should be willing or able to bear.

His Lordship also spoke of the position of the Clergy, as ministering in a country where the Church is not established by the local law. To the *dictum* that the Act of Uniformity does not govern the Colonial Churches, he entirely demurred. Passing by the undoubted right of the Imperial Parliament to limit the powers of any Colonial Government, and the question of its having, whether knowingly or not, so limited them in this respect, the single circumstance of every Bishop being bound by that Act, and only empowered to ordain on the strict conditions of binding his Clergy to its provisions, establishes that Act '*in foro conscientiae*' as binding on all those Clergy. What, then, he had been required by the Imperial Government to observe himself, and to impose on them, it would be an absurdity to allow an inferior Government to alter or forbid. When, therefore, any Clergyman declared his acceptance of the three Articles of

the thirty-sixth Canon, he distinctly bound himself to the English Prayer-book and its Rubrics. This was his meaning in maintaining that the Act of Uniformity was binding on them. The Clergy could not in honesty go back from that declaration; the Colonial Government could not absolve them from its conditions, their conscience would demand obedience to them, even were the Civil Power to forbid their observance. Take the case, for example, of marriage with a deceased wife's sister. In this colony, such a marriage is said to be legal; yet to the Clergy it would be an illegal act, being forbidden by the Church of England. He was glad that by one of the provisions of the new Marriage Ordinance, his Clergy were set free from the necessity of choosing between their ordination vows and obedience to a law at variance with them."

It is stated in the above account, that Bishop Claughton has visited every Clergyman stationed in Ceylon. The following extract from his diary of a recent journey will serve as a sample of the way in which he has performed that work:—

"Saturday, May 21st.—I left Kandy by the Colombo coach. At Kaigalle, I was met by Mr. Shaw, and went to breakfast at his house. Afterwards, I addressed a large body of Tamil road-coolies, who had been collected by Mr. Burleigh (the officer of the division), when they came off work. They were attentive, and I had a good interpreter, both in Mr. B. himself, and his clerk. I afterwards visited Mr. B.'s *hut*, where he lives with his mother. It was the simplest structure possible—merely bamboo-poles and talipot-leaves, fastened with jungle rope, and could all be removed in half an hour. I went to the Government-agent's house in the afternoon, where, in Mr. Saunders' absence, Mr. Shaw was my host. I held a meeting of the Church Committee in the Cutcherry, to discuss their prospect of building. We afterwards went to view the proposed site of the church, with which I was quite satisfied.

Sunday, May 22d.—I had fixed to have Singhalese Service at nine, and accordingly went to the Court-house at that hour; but owing to some mistake in the notice, it was not understood, and the congregation did not appear. At eleven, I held an English Service, fairly attended; and at half-past four, I had an excellent congregation. My visit to the station was made with very short notice, and many of the residents were absent. But I saw quite sufficient to show the good feeling that prevails here; and I have promised them to come again, if I can, before many months are over.

Monday, May 23d.—Mr. Shaw very kindly drove me to Ambepusse, where I had sent my horse. I found Mr. Herat waiting for me, and he and I rode together to Madetruwutte, his native village, in which there are Christians (his own family included), who have been such from the time of the Dutch. I was expected, I perceived; for there were the usual native decorations at his father's house to welcome me, and a crowd of people who remained during the whole of my visit. After breakfast, I spoke to the people, both Christians and heathens. The Buddhist priest of the neighbouring temple came to see me while thus employed. He and I had some friendly conversation, and soon were sitting side by side (a sight I

sh some of our English friends could have witnessed) with the crowd of villagers before us. I continued my address to them, turning to him now and then with some explanatory remark. It was impossible not to admire the kindly spirit which he displayed; for although I naturally forbore to speak severely or harshly, I was, *in fact*, teaching his flock a new doctrine, in his presence. But I have always taken the opportunity, when I could, making my first approach to the priest, to show them both that I would teach openly, and that I would not teach in an unfriendly spirit, or one of contempt, for their religion. I left my kind host in a short time, and was accompanied nearly a mile on my way by several of the villagers; there, after a friendly parting with them, Mr. Herat and I rode back to Ambessee. Mr. Shaw drove me back to Kaigalle for the night."

TINNEVELLY MISSIONS.

The following paper, being a general view of the Missionary work in Tinnevelly as it presented itself to a recent observer, is taken from the *Cutta Christian Intelligencer*:—

1. On visiting in rapid succession the several stations in South Tinnevelly, the most obvious aspect of the external work is its *sameness*. There is a homogeneity in these missions, of material, of system, and of result, which contrasts in a marked manner with what one observes in North India, or even what one may see on crossing the Western Ghâts into the neighbouring province of Travancore. With a trifling exception, the converts have been of low caste: the bulk of them are Shanars engaged in the same occupation, deriving their subsistence from a scanty agriculture sustained out by the various productions of the palmyra. In religion they are all votaries of the debased superstitions of devil-worship, which in every part of India we find amongst the lowest castes of the Hindoo population, a fetish worship mingled with some fragments of Brahminical mythology, forming in the lowest deep of Hindooism a lower still. From Mahomedanism there have been no converts in Tinnevelly. Owing to this sameness of the original material the congregations have little of that opposite character which pervades the native churches in North India. There is not that confusion of tongues which is a natural barrier between the Hindoo and the Mahomedan convert at Agra or Delhi. They all have one language—their own copious and not inharmonious Tamil. The missionaries throughout North India beyond Bengal will appreciate this advantage. Uniform however as the Christians appear to an outside observer in race and social position, and regarded as alike degraded by the lower classes of Hindoos, yet among themselves they have caste distinctions to which they cling with tenacity. The observances of caste which have disgraced the native church in Tanjore and Tranquebar have never been tolerated in Tinnevelly; yet still there remains a deeply-entrenched caste feeling. It shews itself in the fact that the Shanars, Palliars, and Pariahs, into which the converts may be divided, never intermarry. A similar distinction obtains to this day in Kishnaghur, where the descendants of Hindoo converts do not marry those of Mahomedan origin,

not even now in the third generation of their Christianity. However, these differences have no appreciable influence in determining the light in which the entire community is regarded by those who are without. They are a community of low caste or outcaste men, and the conversion of the whole body of them would not affect one jot the Hindoos who have any pretension to the social position which the magic of *caste* confers. Even before their conversion to Christianity the Shanars and their Pariah confreres were a people dwelling alone, and though they are united in a common faith which is gradually drawing them into one community, the gulf betwixt them and the rest of the population remains impassable. The few converts from higher castes have mostly been the fruit of education in English schools. These remarks apply only to South Tinnevelly; in the Northern part of the Province we are told the converts have been of all castes; but hitherto the number has been comparatively few. We have dwelt upon this peculiarity of the Tinnevelly Missions, because it explains what otherwise might seem inexplicable, the slow progress which Christianity makes among the heathen of the Province. We read of converts reckoned by many tens of thousands: and then we are told that the Christians are a mere fraction, not a twentieth of the population. Indeed a very short sojourn in the district suffices to force on one's notice a rampant heathenism in every direction. Its signs and marks are to be seen in every corner of the road, and on almost every forehead of the passers by. The traveller is fortunate if the inopportune occurrence of some Hindoo festival, suspending all business and plunging the mass of the people into riot and uproar, does not delay him on his journey. He then sees that the crowded churches of orderly Christian worshippers bear but an insignificant proportion to the heathen population, and that this numerical disproportion is still further enhanced by the peculiar social position of the Christians, which so completely segregated them even while they were heathens from the bulk of the people.

2. The fact that the great body of the converts are of one social class, and that of the lowest, unfavourable though it is to the diffusive influence of the Gospel-leaven through the Hindoo community of the Province, is yet attended with some obvious advantages in carrying on the pastoral work which necessarily absorbs so large a portion of the Missionaries' time. On it depends in a great measure another marked characteristic of the Missions, namely, the *thorough drill* in which they are kept. It would probably have been impossible to maintain such a system of strict order and discipline in any community originally embracing individuals of various social positions. A facile and homogeneous mass has readily received like plastic clay the moulding impression. Any one who has had experience of the disorderly hubbub which seems the normal state of Hindoos in a crowd, will not fail to recognize in the decorum which pervades the Christian congregations and assemblages of Tinnevelly, the result of much careful drill of a system which, first laying hold of the child in the methodical exercises of the Infant school, never withdraws its controlling influence. The Missionary's word is still law; and though this law is, happily, a schoolmaster to bring them to Christ, yet the people are, for the most part, still children, and are treated as such. We who are

accustomed to a somewhat freer development in the North, where indeed the newly found liberty in Christ not seldom borders on licence and disorder, would be struck with the appearance of a Tinnevelly congregation. Very unlike the scenes to be witnessed in our Churches, where chairs and benches give a semi-Anglicized attitude to the worshippers, the orderly rows of the people, male and female, are seated on the bare ground—usually a pavement of tiles or tessellated granite—they rise simultaneously to sing, they kneel or prostrate themselves in one solid mass to pray. When the blessing is pronounced, all remain in a devout attitude of silent prayer before they disperse, and in like manner every individual on entering Church reverently bends the knee in solitary devotion. The heartiness of the responses is a feature of the native Church which happily is not strange to us in North India, though from the vast number assembling in the Tinnevelly Churches it is more striking. But the peculiar method resorted to for ensuring attention and enforcing the points of the preacher's discourse bespeaks the systematic drill which has become natural alike to the people and their instructors. It therefore excites no surprise when the Missionary suddenly arrests himself in his delivery to ask one or another of his audience to finish the sentence for him, or calls for a recapitulation of the heads of his discourse from a full chorus of school children. Certainly the readiness and intelligence of the replies thus elicited cannot but surprise the stranger, and reconcile him to a custom which at first sight carries in it something too dictatorial for the pulpit. One may observe as indicative of the submissive character of the people, contrasting again with the forwardness, or independence, with which we are familiar in the North, that the only persons who sit on chairs are the native pastors and their wives. And even the surpliced native minister reverently divests himself of his shoes as well as of his turban before he enters the Church. We confess we should in this instance rather see adopted the practice of the neighbouring Syrian Churches in which the officiating priest puts on sandals as part of the prescribed dress in which he ministers,—a custom allusive probably to the usage at the Paschal Feast, as well as to the apostolic injunction to have the feet shod with the preparation of the Gospel of peace, itself an allusion to the prophetic apostrophe, "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace."

Besides the assembling in Church on Sundays and Festivals, there is the daily gathering in the village Prayer-house in the early morning. The service consists of reading the Scriptures, and prayers selected from the Liturgy or extemporaneous. The catechists conduct these services, which are well attended. The village system, which is so distinctive a feature of Hindoo life, is preserved to some extent in the Missions. In every village there are headmen or "elders," who meet and decide cases of dispute between the Christians. A solemnity is given to their proceedings by their court being held in the Church Porch. In the numerous villages where the Christians and Heathen are dwelling together, the former have their own headmen, who are recognised as such by the Government officials, certain duties connected with Revenue and Police devolving upon these village Patriarchs.

The Bible classes for men and women are an interesting adjunct to the Sunday congregations, and are means of maintaining something of the discipline of the school amongst quondam pupils. In most of the congregations it is customary for the adult members to unite in such classes under the direction of the catechists, the women's classes and the men's being held at different hours, before and after service. These classes are very beneficial in keeping up the scriptural knowledge obtained in school, and it is a most interesting sight to see the facility and aptness with which texts are quoted and found in the Tamil Bibles which all bring with them. In the class of young mothers, as we watched the one hand dexterously turning over the leaves of a well-used Bible, while the other was engaged in stilling the restlessness of the little semi-nude babe jealous of its mother's attention being directed otherwise than to itself, we could not but feel sanguine of the future of these little ones in the fear and nurture of the Lord, when their parents were thus eagerly desirous of the sincere milk of the Word, that they may grow thereby.

3. The almsgiving of the Tinnevelly Christians is on the same systematic plan as the rest of their Church-life, and the result in the amount of money collected is a testimony to the reality of their Christian principle, as well as to the judicious management which evokes their liberality and gives it a right direction. In one of the oldest stations the Church Fund (apart from various other Funds for benevolent and religious objects) remits this year to the Parent Society some Rs. 800, being half the amount expended in the year by the Society in the salaries of the native agents of that particular district. In another the Native Missionary Association has subscribed the same amount during the year for the maintenance of ten native evangelists to the heathen villages around. In some instances the *Dhurma Sangam*, or religious association, has accumulated considerable property, the income from which is of the nature of a fixed endowment. And such endowments, it is needless to say, will be of paramount importance in securing permanence in the Native Pastorate. The number of objects which claim the liberality of the Native Church strikes one as rather unnecessary in such an inartificial state of society. It is a penalty which we in England have to pay for our extremely developed individuality, that there seems an indefinite multiplication of religious societies and charitable associations, each appealing to some particular party, or representing the favourite hobby of a few. But surely the Native Church in India might, as yet, unite *simplicity* with its liberality. In a Return required from the Missionaries of the *Church Missionary Society* in Tinnevelly, we observe no fewer than *seven* distinct funds to which the Native Christians generally subscribe, and besides these there is an eighth column in the Return, headed 'Miscellaneous.' If instead of this variety of collections for specific objects, the Christians were encouraged to set apart on each Lord's day and offer in the Church some portion of their substance as God hath prospered them, and the aggregate were afterwards divided by some central board in which the Native congregations should be sufficiently represented, the practice would not be unsupported by Apostolical precedent, and the effect would be more impressive, and tend more to unite the congregations into one organic whole as a self-regulating Church of Tinnevelly than the

present system, according to which, as far as we could gather, the individual English Missionaries are the responsible managers and trustees of the various funds, and account for them to the Society under which they act. This, however, is a matter of detail, on which an outsider can be scarcely qualified to give an opinion. It was certainly pleasing to observe that over and beyond the contributions as expected or required from the people, private liberality would sometimes show itself in what may be termed free-will and thank-offerings. One such by its thoroughly native character particularly interested us. A wealthy headman had beautified his parish church by the offering of a great brazen candlestick, or rather lamp-sconce, wrought in polished brass, at a cost of Rs. 150. It had seven branches, and seemed to have been designed after the pattern of the candlestick represented on Titus' Arch. The generous donor presented along with it certain land and palmyra trees, yielding a yearly profit of Rs. 25, to defray the expense of the light which is nightly burned for the evening service.

4. The educational work of the Missions is kept up to a high state of efficiency throughout the district. In other parts of India the opinions of Missionaries have been divided, and their practical efforts somewhat weakened by discussions on the relative importance which education ought to hold as a department of Missionary work. But the education about which they have sometimes differed in opinion has been the instruction of heathen children with a view to their conversion, or as a preparation for the future preaching of the Gospel with augmented effect. None have ever doubted the obligation to educate the children of converts, and this, happily, is the educational work which in Tinnevelly is sufficient to occupy almost exclusively the attention of the Missionaries in this department. They have accordingly devoted time, money, and labour to it, without any misgivings, or weak withholding of hearty efforts: and the result may well reward them. The schools are thoroughly well taught, and the appearance of the children is most gratifying, and full of hope for the future progress of the Churches of which they will one day form the staple and substance. There are three grades of schools, in which the Christian youth of the district receive an education which is thoroughly religious, as well as fitted to make them useful members of the society in which they are to move. The lowest, or rudimentary germ, is the village day-school. In this boys and girls together get an elementary education, being taught, besides their Bible lessons, the three indispensable R's. In connexion with this there is in some stations a night-school, in which opportunity for further instruction is afforded to those who have left school to engage in out-door labour. Next in order come the boarding schools for boys and girls, which are to be found flourishing under the fostering care of all the English Missionaries. The native ordained brethren are relieved from this responsibility, which, as regards the children in their districts, is transferred to the nearest Missionary. Boarding schools in the Mission compound are an institution not unknown to us in North India, and in many stations they are so admirably conducted in their discipline and their studies that the Tinnevelly schools could not surpass them; and in outward aspect and immediate effect they may be said to pursue the same system, and to attain the same

successful result. But when we look deeper into the working of the system in the North and the South, we shall find an original difference in their starting point which cannot but eventuate in a widely divergent issue. In Northern India our Mission boarding schools have been mainly replenished with orphan children, the bereft or outcast offspring of heathen parents. These children are baptized and educated as Christians; but they, alas, have no home ties. No responsibilities of helping or providing for mother or sisters devolve on the boys to be a check to natural selfishness; no relatives jealous for their family honour form a safeguard to the virtue of the girls. Is it then to be wondered at that, under the fair exterior of our orphan schools, there often are developed the seeds of moral evil, and that the most anxious and watchful care of the Missionary and his wife are sometimes ineffectual to check its growth? But in Tinnevelly, the case is different. The children are only withdrawn for a time from their homes. They return to them in their holidays, and instead of being originally poor outcasts, physically and mentally brutalised and degraded, they are the most promising children of the district selected on account of their superiority in the elementary day schools. In this last respect the Tinnevelly boarding schools differ materially from those which, a few years ago, used to offer such a pleasing spectacle to the visitor of the Kishnaghur district. The Kishnaghur schools were intended to bring under instruction all the Christian children of an age to attend school; and, to overcome the reluctance or indifference of the parents, the inducement of temporal support to the children while at school was held out in addition to a free education. The principle of selection from the day schools of the most deserving scholars was not applied to winnow and sift the material for the boarding schools, so that these came to be viewed as the natural and equitable provision for the general education of the community. Thus there sprang up a system of eleemosynary education which, relieving the parents of their natural obligations to support their children, sapped the foundations of family life, and fostered a spirit of dependence on the Missionary in temporal things. These disastrous tendencies outweighed in the estimation of the Kishnaghur Missionaries the immediate results, pleasing though they were, of well-filled and orderly schools. They felt that there was an unreality in an education which needed to be thus forced, and they have wisely returned to the healthier plan of day schools for affording such an education to the Christian children as is suitable to their station in life. Knowing something of the insidious evils which grow out of such a system as has now been abandoned in Kishnaghur, we could not share the regret which some of the Tinnevelly Missionaries expressed at the reduction recently made under orders from Home in the number of the boys who are to receive gratuitous education and support in the boarding schools. We think it a wise restriction which would limit the number by the probable requirements of the Training and Preparandi Institutions for a due supply of agents to be trained for employment in the Missions.

This leads us to the last of the three grades of schools—the Training Institutions. These are indeed the crown and glory of the Tinnevelly educational system; and as they reflect the highest praise on the well-sustained labours of past years which have achieved such results, so likewise are they

full of promise for the future when these well-trained and thoroughly disciplined teachers will have overspread the whole Province. For young men there are two institutions in connexion with the *Christian Missionary Society*, both at Palamcottah, and one at Sawyerapuram for the students of the *Society for the Propagation of the Gospel*. There is also a head seminary belonging to the latter Society in Madras which draws its students partly from Sawyerapuram; and a Training Institution of the *Church Missionary Society* for female teachers at Palamcottah. All are in vigorous working order, with their full complement of students, for whom, as the Tinnevelly congregations are rapidly increasing and extending, there is no fear of lack of employment, so that the institutions should be turning out more trained agents than the Missions demand—a contingency which has more than once brought to a premature close similar schools in North India. The chief difference between the Sawyerapuram and the Palamcottah Training Institutions is that English is taught in the former and not in the latter. Till recently some slight knowledge of our language was imparted to *élèves* at Palamcottah, but at present the Vernacularists have it all their own way. Whereas at the seminary of the other Society the boys are thoroughly grounded in English, and in the first class are carried on to the standard of the Entrance Examination at the Madras University. The extent to which English ought to be introduced into the course of education, especially for Mission agents, is one of the few practical questions on which the Missionaries appear to differ. We fancy that here, as elsewhere, facts will prove stronger than theories, and that both parties will be brought to acquiesce, at least as regards the training of agents; and that while the Anglicists recognise as indispensable for future usefulness a thorough mastery of Tamil composition, and acquaintance with its classical works (for such, we are assured, it does possess) so that the students may take a pride in their own vernacular and consecrate it to the creation of a Christian literature, the Vernacularists on the other hand will find that national sympathies and simplicity of character have other safeguards than merely ignorance of the foreigner's language, and that fewer men better educated and better paid will be a more efficient and not more expensive agency than a crowd of inferior teachers. We cannot leave the subject of the educational work of the Mission without noticing the eminently successful English school for Hindoos at Palamcottah. Besides its important influence for good amongst the caste people of the town, it has contributed to the Mission agency some of the best qualified and most devoted of the Pastors; while the converts of the higher castes in this district have with few exceptions been from this school.

5. The probable future of the Tinnevelly Missions is a speculation in which one cannot but feel much interest when witnessing the present hopeful beginning. The questions are eagerly entertained, What prospect is there of the Mission becoming a self-sustaining Church? What hope of Christianity propagating itself from Tinnevelly to other regions of the Tamil-speaking millions? To the latter question we have already in our remarks on the predominance of the low caste element supplied a partial answer. In view of the strength of Hindoo caste-prejudice, we think it would be unreasonable to expect that the leaven will work to any great

extent from the Shanars to the rest of the Hindoo community. No doubt, individual cases will occur of naturally-gifted Shanars, who as well-educated preachers to the heathen may become influential, and be the means of gaining converts higher in the social scale than themselves. But these will remain exceptional instances. The measures of meal to be leavened, be they many or few, must be in the same vessel. But caste distinctions amount almost to a physical separation. The spheres of the Brahmin or Vellala and of the Shanar or Palliar do not intersect in any one point. While the diffusive action of the Gospel is thus checked by all but impassable barriers, there is still much to be hoped for of an indirect help to the Christian cause throughout India from the growth and consolidation of a vigorous Shanar Church in the South. The Gospel has the promise of this life, as well as of that which is to come ; and through its elevating influence, there is every reason to expect that the Shanars will press hard on the steps of the higher castes in the race of material and social improvement : and so becoming a real power in the nation will serve to recommend the Faith through which in all its regenerating efficacy they have obtained new life. Is the leaven then working throughout the Shanar and other kindred castes ? To this question we believe the Missionaries will reply decidedly in the affirmative. True, there is not now the wholesale conversion of villages which marked a former stage of the movement. Instances of a village community placing itself under Christian instruction and discipline are now comparatively rare, and the Missionaries have become cautious in receiving such as do offer. But in a less ostensible and surer method the truth is spreading. Especially through the natural operation of family relationships it extends its fibres of influence. One or two good Christians of a family will be the means of gradually bringing into the fold others of their relations. And these generally come in groups. Individual converts are somewhat mistrusted. There is often reason to suspect something wrong at home when a single member of the family comes forward as an inquirer ; and even if he is sincere, the subsequent temptations are frequently too much for his feeble character. But it is otherwise when two or three of a family offer themselves for baptism. Such cases generally prove satisfactory : and though no very deep spiritual motive may have in the first instance prompted them, their circumstances are favourable for the development, under careful instruction, of the substantial virtues of the Christian life, which has its firmest natural support in that institution of the family so expressly blest of God.

We must not omit to mention in our estimate of the diffusive energy of Tinnevelly Christianity, the Missionary work which the Churches of the South sustain in the Northern part of the Province, as well as their more distant enterprize amongst the Tamil immigrants of Ceylon and Mauritius. All these fields draw a supply of Catechists from Tinnevelly, who are partly supported by the Churches of their native province.

The other question which we adverted to is of more difficult solution. One cannot doubt the inherent energy of the Gospel to take root in every land, and to vindicate its high and unabated claim to be the power of God unto salvation to every one which receives it. And as the association of those that believe into a separate community or Church, with its appro-

priate ordinances and ministry, is as essentially a matter of Divine ordination, it might appear, under one aspect of the question, almost superfluous to inquire whether these thousands of Tinnevelly Christians can form a self-sustaining Church. If any doubt remained of the capacity of Hindoos to become a self-reliant Christian community, that doubt may be at once and decisively removed by a glance at the neighbouring Church of the Syrians, which, undoubtedly, comprising only a very small foreign element, and for centuries recruited by proselytes from amongst the heathen, has in spite of persecution, and unshielded by political prestige, subsisted to this day as a duly organized and self-supporting Church. Nay, in Tinnevelly itself, we discover by a letter of Mr. Hough, given in Bishop Middleton's Life (Vol. II. p. 125), that so far back as 1819 two native clergymen were zealously and successfully maintaining and extending the work commenced twenty years before by the apostolic Swartz; and this with very slender and uncertain pecuniary help from the Danish Mission. Their statistics of that year exhibit an increase to the Church of fifty-two adults and 117 children. Whence then the serious misgivings with which Missionaries in India and Committees at home ask the question, When or how is the Tinnevelly Mission to become a self-sustaining Church? We think the solution of the discrepancy between the theoretical expectation and the actualities of the case is to be found in two facts, and in these two taken together. The first is the fact, which has never been concealed or disguised, that the mass of the converts were at their first admittance within the pale merely Christians in name. They placed themselves under the guidance of the Missionary, and giving up many heathen customs and adopting Christian ones, they were brought under Christian instruction, and regarded by their heathen neighbours as Christians even before they were baptized. To this day there are many such Catechumens, and even where baptism was not withheld, the admission to the Church was bestowed rather in generous hope for the future than on the test of present attainments. The Church was regarded as an hospital for the sick rather than as a sanatorium for convalescents. The Missionaries did not reject imperfect motives, so long as they were not manifestly corrupt, nor demand as a qualification for admittance within the pale that exhibition of a quickened and enlightened conscience which is ordinarily developed only under the teaching of the Church and within the *perichoresis* of the Spirit. But this fact of the origin of the Tinnevelly Churches, in the operation of very mixed motives on the part of the converts, would not of itself account for the present dependant condition of the Church on foreign aid. It must be combined with the second fact, that the Missionaries have aimed, and wisely aimed, at a high ideal. The Christianity they have introduced and sought to naturalize has been of a highly cultivated type. Had they been content with the nominal Christianity of the early shoals of adherents (and here is the cardinal difference between them and the adjoining Missions of the Romish Church) they could have easily overrun the province with a half-pagan form of Christianity, with ignorant votaries supporting from superstitious fears an indigenous priesthood almost as ignorant as the people themselves. But our Missionaries chose a more excellent way. The Christianity they have

brought has been of the high standard of reformed, enlightened, and educated England; a Church system resting on the allegiance of an instructed people, and carried out in all the activities of Christian benevolence by an educated ministry. To raise such a mass of nominal adherents, unexpectedly thrown on their hands by Providential events, to the standard of a well-instructed and religious Christian community, was, so to speak, a *dead-lift* in the efforts of Christian philanthropy, which taken in all its circumstances has been an honour to Missionary enterprise, and been attended with remarkable success. The work, however, is not finished, the ponderous block which has been thus far laboriously raised from the quarry-pit has not yet been fixed in its place, and till then the scaffolding cannot be safely removed. But steps are being wisely and cautiously taken towards its removal. And this especially, in the gradual advancement of native ministers to spheres of responsible and all but independent action. Already one Shanar pastor holds independent charge of a district, and the work prospers in his hands.

This paper has already so far exceeded, we fear, the patience of our readers that we cannot at the end of it write of the native pastorate in any measure adequate to the prime importance of the subject. We would only say that we view the establishing of the Tinnevelly Church by means of an endowment for its native ministers as a question of pressing importance which ought to be no longer delayed. We should strongly urge a special movement being made in England as well as India for this object. The people are willing to the limit of their present ability, and if they are assisted to such an extent as to secure to them well-educated pastors, there is every hope that, with that Divine blessing which has hitherto rested on their Churches, they will gather strength as they grow, and soon be independent of further foreign aid. The contemplation of this *euthanasia* of the Tinnevelly Missions in their attainment to the status of a self-supporting Church, leads to the question on which we cannot enter now, of a Bishop for Tinnevelly. Suffice it to say that a very slight acquaintance with the actual condition of the Missions was enough to convince us that the question is one upon which men have decided "with equal rashness contrary ways." No cut and dry theory of ecclesiastical polity can be safely applied here. The peculiar relation between the European Missionary and the native Church with its pastors involves points of *government* in the Church, which it were impossible to ignore in the introduction of episcopal authority. And we see no other safe solution of the many questions of jurisdiction which would inevitably arise, than such a developement of the Native Pastorate as would render practicable the withdrawal of the European agency simultaneously with the installation of the Bishop. Not, perhaps, the immediate withdrawal of all English Missionaries. The Bishop, even if himself one of the experienced labourers in the field, would require his archdeacons, men of experience like himself. But the Missionaries ought then to resign all their functions as pastors. Whether that day is still to be remote or will be accelerated depends mainly on these two practical points, the training of an educated ministry, and the securing for them an adequate maintenance by an endowment for the native clergy. When it does come the

present Missionaries, or their successors, in laying down the pastoral staff, will have abundant cause to thank God for having wrought through their instrumentality as thorough a work as any, we believe, which adorns the annals of the Church of Christ.

ON BISHOP COLENZO'S LETTER TO THE LAITY OF NATAL.

From the Georgetown "MONTHLY CHURCH NEWS."

BISHOP COLENZO'S "Letter to the Laity of the Diocese of Natal," dated London, 20th April, 1864, is interesting as a deliberate sketch of the line of resistance which he intends to adopt, if he should have the opportunity; and as presenting in a condensed form the advice which he has gradually obtained since the results of his trial were made known to him about the end of January last. It may be presumed to be a *précis* of the best that he can say for himself, said in his best manner.

First, he denies the legality of the trial, partly on account of the alleged incompetence of Bishop Twells, "who" he says, "has no closer relation to the Diocese of Natal than the Bishop of Jerusalem, or the Bishop of Honolulu." Bishop Colenso must know better than this. The Bishop of the Free State, it is true, neither holds the Queen's Letters-Patent, nor is his Diocese within the limits of the Queen's dominions. But he was consecrated under the Royal Licence; and at the same time, although the consecrating Bishop was the Archbishop of Canterbury, he took the oaths of canonical obedience to the Bishop of Capetown. To the fullest extent, then, that the nature of the case allowed, the Crown co-operated to establish Bishop Twells as a Suffragan of the province. It is a principle sufficiently recognised by canonists, that every duly ordained Bishop is a Bishop of the Church Universal; that the restriction to a particular diocese or province is purely a matter of positive law (*jus positivum*); and that occasion *may* arise which would justify any Bishop in overleaping the territorial limits by which the ordinary exercise of his office has been hedged in, and exerting *pro et vice* an authority as truly world-wide as appertained to the Apostles themselves. If, then, the Bishop of Capetown had been able to gather to his assistance, as additional assessors on the trial, the Bishops of Honolulu, Colombo, and Mauritius, and even half a dozen American Bishops, it would have been a grave question for him, whether, in justice to the accused Bishop, as well as in the interests of Christendom, he was not *bound* to do so;—bound by maxims flowing directly out of the nature of Episcopacy, and antecedent to all Canon Law whatsoever.¹ Nor are we aware of anything in the Bishop of Natal's Letters-Patent at variance with these principles:—saving always the indispensableness of the Metropolitan's presence as presiding Judge, provided he were able to be present. *A fortiori* the presence of Bishop Twells, who was consecrated by Royal Licence to be a suffragan of the

¹ See Bingham's *Antiquities*, book ii. c. 5. Also Van Espen (*De Curâ Episcopali*), vol. i. pp. 125—135, folio edit. Louvain, 1753.

province of Capetown, cannot have been an irregularity invalidating the trial of a comprovincial Bishop. In accordance with a resolution (No. II.) adopted in a conference of the South African Bishops, 26th December, 1860, and signed by him as Bishop of Natal, Bishop Colenso, 1st January, 1861, heard Archdeacon Mackenzie make the following declaration: "In the name of God, Amen. I, Charles Frederick Mackenzie, chosen Bishop of the Mission to the tribes dwelling in the neighbourhood of the Lake Nyassa and River Shire, do profess and promise all due reverence and obedience to the Metropolitan Bishop and Metropolitan Church of Capetown, and to their successors. So help me God, through Jesus Christ." Bishop Colenso then joined in the laying on of hands. In the same conference of 26th December, Bishop Colenso, as then Bishop of Natal, also subscribed the two following resolutions:—I. "That the time seems to have arrived for sending forth a bishop to promote the advancement of Christ's Kingdom in the regions lying beyond the Orange River. II. That the bishop to be appointed should have for his spiritual field those countries beyond the Orange River originally included in the Diocese of Capetown." —(*Colonial Church Chronicle*, April, 1861). It is worse than unfair, in the face of these records, coupled with the circumstances of the consecration of Bishop Twells, to insinuate, as this pamphlet (p. 17) does insinuate, that the Bishopric of the Free State was arbitrarily created by the Bishop of Capetown, as part of a wider and yet unfinished plan, to serve sinister ends of his own; to contrast such Bishops with the "*lawful* Bishops" [the italics are Bishop Colenso's] of the province; and to throw dust in the eyes of the laity of Natal by telling them that the Diocese of Natal has no more concern with Bishop Twells than with the Bishops of Jerusalem and Honolulu.

We cannot pursue Bishop Colenso at this length throughout his pamphlet: but to two or three points we must briefly advert. The writer says (p. 4), "I deny altogether the right of the Bishop of Capetown to sit in judgment upon me in this matter, or to exercise any kind of jurisdiction over me." If the Bishop of Capetown has not jurisdiction in the first instance over the Bishop of Natal, who has? Certainly not the Archbishop of Canterbury; nor the Queen in person; nor the Privy Council; nor the Colonial Civil Courts. The Privy Council in Mr. Long's case do indeed rebuke the Bishop of Capetown as though he had offended against the first principles of justice in not leaving it to others, "men of legal knowledge and habits," "to frame the decision which he would afterwards pronounce." But that they have the shadow of a legal ground for thus requiring the Colonial Bishops to devolve their inherent judicial functions upon Civil lawyers, and to be themselves dumb on the very judgment-seat where Christ, as we believe, has placed them, the Privy Council have nowhere ventured to imply. Nor do they anywhere say that the proceedings before the Bishop which ended in Mr. Long's deprivation were nugatory or unlawful. The whole tenour of the Judgment plainly assumes the contrary. With respect to the appeal to the Archbishop, Bishop Colenso intimates that, having a clear right to that appeal, he could not use it, because the Bishop of Capetown professed to concede it to him as a favour. Would he really have us believe this? Either it was his right, or it was not. If

it was not, it was generally conceded. If it was, the pretended concession was a form of words not worth a straw. Anyhow it is the fact that the Bishop of Capetown, after delivering judgment, declared not merely his willingness, but almost his wish, that the case should be brought under the revision of the Archbishop of Canterbury, by such process and with the aid of such assessors as His Grace might be advised would best subserve the ends of truth and justice, only limiting the time, according to all precedent, within which the appeal might be lodged. All that was then wanted was the appellant. Bishop Colenso, in not appealing, has acted of course under legal advice, and, we feel sure, consistently with his whole position, which is perhaps the strangest in which a bishop ever stood. But to attempt to excite men's passions against the three "Ecclesiastics" (pp. 2—4) before whom the cause was heard, as if it had been part of their plan that the Bishop of Capetown's sentence should be final, is to commit a gratuitous and foolish injustice, which will do Bishop Colenso no good with fair-minded people.

But Bishop Colenso's grand card against the Bishop of Capetown is the Synod at Bishop's Court of 15th December, 1863. In the second of its "Minutes," that Synod affirms (*Colonial Church Chronicle*, May, 1864, p. 183) that "Inasmuch as" the English Church in this Colony "is not, as the Church in England, *by law established*, and inasmuch as the laws of England have by treaty no force in this Colony, those laws which have been enacted by Statute for the English Church as an establishment, do not apply to and are not binding upon the Church in South Africa." The Synod, "proceeding on the grounds stated in the previous resolution," in the next place "considers that the final court of Appeal constituted by Act of Parliament for the established Church of England is not a Court of Appeal in Ecclesiastical Causes for the unestablished Church in this Colony." And, by its ninth Minute, the Synod further resolves, That, in accordance with the recommendation of the Convocation of the Province of Canterbury, the "full and proper," and, so to say, *official* title of the Church of this Province should be "*The Church of South Africa in union and full communion with the United Church of England and Ireland* ; subject to any decision that may be come to by the united action of the English and Colonial Churches." On these resolutions Bishop Colenso bases a charge against the Bishop of Capetown of designing, and of having long since designed, to throw off the doctrines and discipline of the English Church ; and an implicit claim in his own favour, to be recognised as the one loyal son of the National Church out of all the Bishops in South Africa. The main point at issue is one not of opinion, but of fact. The Bishop of Capetown, along with others, has always insisted that we English Churchmen in this country, with or without the Letters Patent, are not in any strict and legal sense the *Church of England*, and that it is a mistake so to designate ourselves ; that, properly speaking, there is no Church of England out of England ; and that as we certainly have not brought with us into South Africa the Church of England's peculiar political rights, or a title to a share in her endowments or to a voice in the enactment of her laws, so neither have we brought with us her peculiar civil disabilities. This

doctrine, particularly that part of it which relates to our disabilities, has from various and opposite motives been vehemently combated ; and it would have been combated still, if the Judicial Committee of Privy Council had not at last been in a manner forced into settling it. What was before the chief subject of dispute has now been removed beyond the reach of controversy by the express declaration of the Privy Council that "The Church of England, in places where there is no Church established by law, is in the same situation with any other religious body, in no better but in no worse position, and the members may adopt, as the members of any other communion may adopt, rules for enforcing discipline within their body which will be binding on those who expressly or by implication have assented to them." The South African Bishops have taken the Privy Council at their word. Let the term *National Church*, or *Church of England*, be retained in common parlance by all means. But be it remembered after all that these terms in this country are at best inexact ; that South Africa knows no national Church ; that the Queen's Letters Patent have neither created one, nor have been competent to create one ; that, in short, between the legal positions of the Church of England in England and the English Church in South Africa there is a gulf fixed which any member of the Imperial Parliament who pleases may measure for Bishop Colenso's satisfaction by introducing a bill to bridge it ; but which all but habitual sceptics know to be impassable. Such being the facts, the South African Bishops have inferred that the modern statute which bestowed on the Privy Council its present ill-omened supremacy over the doctrines of the Home-Church is a dead letter at the Cape of Good Hope. And the better to give permanent expression to these facts, they have accepted, subject to the revision of a still higher authority, the joint recommendation of both Houses of the Convocation of Canterbury, that the Church over which they preside should henceforth be officially designated by a title significant of its actual position, instead of one which has already been fruitful of confusions, is founded on fiction, will never be allowed by statesmen to work us any good, but is singularly open to be interpreted at any moment to our harm. So far Bishop Colenso's accusation has a certain relation to facts. Beyond this point it has nothing to do with facts ; it is wholly untrue ; and it is hard to see how Bishop Colenso can help knowing that it is so. He can scarcely help being conscious that the Bishop of Capetown has ever been as scrupulously, steadily, and heartily loyal to the Prayer-book, Liturgy, Articles, and Canons, as he himself has been restlessly disloyal to them ; and that if there is a Bishop now alive into whose heart, probably, the desire never entered that a doctrine of the Prayer-book or Articles should be altered ;—whose every energy is given to the task of teaching and leading men to love and obey the Church of England as she is, in her integrity ;—that Bishop is the present Metropolitan of South Africa.

We have already far exceeded our limits, having left some inviting points untouched. We have only a parting word to add. Bishop Colenso, addressing the world at large, and the Privy Council in particular, at least as much as the laity at Natal, has interwoven with his argument such indirect assurances as he supposes will benefit his cause ;—"he will be

staunch to the civil power, if the civil power will be staunch to him; the Bishop of Capetown," he tells us, "is an innovator, and a rebel;—for himself, he has always been a true man, and is prepared to be so to the end." But to what end? He is devoted to the "*Christ that is to be.*"¹ This is true. The Christ whom Paul preached, Bishop Colenso has renounced. In the nineteenth century of the Christian era, he is in search of an Unknown Saviour. He charges the Bishop of Capetown with defection from the English Church, in the same breath with which he invites the laity of Natal to choose the "more excellent way" of forsaking that Christ in whom Apostles, and Martyrs, and the holy men of every age have hitherto believed, and plunging with himself into the dark!

THE MISSION TO THE SANDWICH ISLANDS.

THE Queen of Hawaii is intending to visit England, with the hope of exciting an interest in the fate of her people, and of obtaining a more efficient support to the Anglican Mission among them. This support is the more necessary at present, as the Church in the United States of America is still compelled by the continuance of the Civil War to postpone giving the Mission the aid, both of Missionaries and money, which was originally intended. The Rev. E. L. Cutts, the Bishop of Honolulu's Commissary, writes thus:—

"The present King declares that he looks upon the infant national Church as 'a sacred legacy bequeathed to him by his brother;' and it is also evident from his acts that he is as fully impressed as his predecessors with the importance of the policy of giving every aid to the English Mission to establish itself as the national Church of the Islands.

The most formidable opposition which the Mission encounters is from the French Roman Catholic Mission, which has already a large number of converts, and aims at winning the whole of the Pacific Islands to the See of Rome. The success of the English Mission has roused the supporters of the Roman Mission to redoubled exertions, and the last mail brings the news that in addition to the former staff of six priests and ten sisters, six more priests and ten more sisters of the Sacred Heart have arrived, supplied with ample funds, and are straining every nerve to win the people into their pale.

In truth, the two Missions stand in an attitude of inevitable rivalry, and their efforts assume the character of a trial between the two communions, which Church possesses the most earnest missionary spirit. It will be a great disgrace to us if, with a purer faith, and with the material advantages of the support of the King and the chiefs, and the good-will of a large proportion of the people, we find our Mission paralysed at the outset of its labours, for no other reason than the difficulty of obtaining for it the

¹ This expression is originally Tennyson's;—not a wise one, with every allowance for poetic licence. But what it means when Dr. Colenso adopts it, is to be learned only from Dr. Colenso's writings, which teach and mean, if they teach and mean anything, that the whole Bible is built upon a pious fraud.

pecuniary support of the Church of England, which sent it forth under the auspices of the Queen and the Primate.

The Mission has shown indomitable zeal and energy under many discouragements, and has accomplished a large amount of good sound work with very small means. With only a bishop, three clergy, and one school-master, it has established three flourishing mission stations in three different islands of the group. Frequent services, with crowded congregations, numerous well-prepared candidates for baptism and confirmation, a good proportion of communicants, a flourishing District Visiting Society, two lay preachers, and an offertory of more than 200*l.* a-year, are among the tangible fruits. In default of the ladies whom the Bishop long since asked for from England, the wives of the clergy and the Bishop's English governess and nurse have been turned into school-mistresses and deaconesses, and with their help 200 children are being educated in the various schools. Had the Mission had the means to enlarge its staff, and to erect some temporary chapel-schools where it has been invited to do so, it would already have reaped a larger harvest.

The present position of the Mission is critical. 3,000*l.* were raised in England for the establishment, and put into the hands of a committee consisting of the clergy and the most influential laymen in Honolulu. 2,000*l.* have already been expended in the expensive passage out, in temporary churches and schools, in a house for the Bishop, and in other necessary expenses, out of which the Bishop himself has only received 300*l.* by way of stipend. The balance of 1,000*l.* will soon be exhausted in the necessary cost in maintaining the present work."

We are ashamed to state that, in answer to the Bishop of Oxford's "Urgent Appeal" for a list of 100 subscribers of 10*l.* each for four years, only 300*l.* have yet been subscribed; of most of this sum, therefore, the Mission is at present debarred from making use. To the much-needed church at Honolulu, there is not 200*l.* subscribed.

But there are a few generous souls among us. A clergyman, whose name we are asked to withhold, has offered to give 100*l.* for three years, on condition that another 100*l.* can be raised, to send out an additional clergyman to take one of the unoccupied stations indicated by Bishop Staley as presenting every prospect of success. Surely the committee will not long call for help to avail themselves of this offer. We believe also that the Bishop of Ely has given leave to one of his clergy to leave his rectory for two or three years to help in the establishment of the new church, and gain experience for himself, a thing which the Bishop of Oxford is disposed to like and recommend. It is yet more agreeable to add, that three ladies, well qualified and trained for the work, have offered their services to the Mission. Under the peculiar circumstances of the female population of the island, the securing of such aid is of no less importance than the strengthening of the clerical element of the missionary staff. But the money is wanted to send these self-denying women out.

Let it be remembered that although hitherto no efforts have succeeded in arresting the numerical decline of the native race in these islands, their gross population is increasing, and as it increases becomes more

English in language and in blood. The Bishop of Oxford has, therefore, great reasons for the pregnant utterance in his appeal, that a timely support of the Mission is, apparently, all that is needed to make these islands *a living centre of the new life of our Church*.

INDIRECT RESULTS OF MISSIONS.

THE *Philadelphia Ledger* gives the following illustration of the indirect influence of Christian missions upon pagan nations :—

“About twenty years ago, a Mr. John H. Chandler went from the United States to Siam as a scientific mechanic, employed by a missionary society to found type for them to print the Bible in Siamese. He was a thorough Yankee in the universality of his power of adapting all his knowledge to practical uses. The King of Siam sent for Mr. Chandler, who soon established a machine shop for the king, and sent for encyclopedias, and made models and plates, and gave instructions in the arts. A young nobleman of Siam, who is now the king's factotum in all of these matters, used to come to Mr. Chandler by night, and get him to illustrate and demonstrate. The son, as the Prime Minister of Siam, has also largely enjoyed the instructions of Mr. Chandler, more especially in connexion with steam power and its machinery, and is now doing much for his country in introducing the use of steam. Such have been the labours of one good man, not a minister but a scientific mechanic. Now as to the results.

There is a large iron steamer plying between Siam and Singapore, owned entirely by natives, between Siam and China. A little time since the king sailed with quite a fleet of steamers on an excursion. He contributed two hundred and forty dollars to build a Missionary seminary, and sent a present of a thousand dollars to the widow of a missionary who had taught him English. He now employs a lady at a thousand dollars a year to teach his children English, and has established a mint, steam saw-mills, and has gilding in gold and silver performed in European style.”

Colonial, Foreign, and Home News.

SUMMARY.

THE “DECLARATION” still goes on successfully making the circuit of the Anglican Communion. In Canada, the Bishop of Quebec, after remarking that his clergymen have almost to a man signed, says :—“The wording of that document may be open to objection. It might perhaps have been drawn more happily. But I do not know. Pledges of united action must very often be wanting in pedantic precision ; and for my own part, when I can substantially agree to a man's meaning, I have long ceased

to split his words. I should not perhaps have written the Declaration myself, but I am very willing to sign it, indeed, am very glad to sign it, since these are times when we should wear our colours."

THE Bishop of COLUMBIA has appointed Archdeacon of Vancouver the Ven. S. Gilson, of Gratwick, Staffordshire, formerly Archdeacon of Montreal. He sailed for Vancouver on Sept. 8th. Bishop Hills has also secured the services of the following English clergymen:—the Revs. R. A. Doolan, P. Jenns, W. Hooson, T. Postlethwaite; and several candidates are about to proceed to his diocese for ordination. The first step has been taken towards a division of this diocese, at a meeting of the Colonial Bishops' Council on July 15th, when it was resolved, "That the Council record their conviction of the importance of separating the island of Vancouver from the Diocese of Columbia, and erecting it into a separate Bishopric, as soon as the necessary funds for its endowment can be provided." We should like to hear soon of the same venerable body taking a first step towards supplying a yet more pressing want; namely, that of a Bishop for the myriads of our countrymen in the cities and ports of South America.

THERE are now five retired Colonial Bishops, viz.:—Dr. Spencer, late of Madras, Chancellor of St. Paul's; Dr. Chapman, late of Colombo, Rector of Wootton Waven and Fellow of Eton; Dr. Russell Nixon, late of Tasmania, Rector of Bolton Percy; Dr. Anderson, late of Rupertland, Incumbent of Clifton; Dr. Aubrey Spencer, of Jamaica, who retains his see but nominally.

THE *Guardian* says:—"A scheme is said to have been submitted to the Secretary of State for India in Council for the subdivision of the existing Indian dioceses. The plan comprises the erection of three new Sees—one at Agra for the North-West Provinces; one at Lahore, for the Punjaub; and one at Palamcottah for the missionary province of Tinnevely."

AT Calcutta, Bishop COTTON gave a lecture to the *Bethune Society*, in April, upon "The *Clouds* of Aristophanes, with sketches of the social and literary state of Athens in the fifth century B.C." A suppressed parallel was obvious throughout the lecture between Athens and Bengal, the old Brahminical party being represented by Aristophanes and his friends, "young Bengal" by Alcibiades and the liberals of the day, and the Brahmo Samaj by Socrates and his disciples, whose failure to bridge over the chasm between the old and the new was attributed to the absence of a divine Revelation. Some complained that this parallel was only hinted, not distinctly stated. Yet the conclusion was plain enough, in which the lecturer reminded his audience that the Desire of all Nations had come to satisfy the aspirations of all who were seeking after truth and righteousness. A very large number of educated natives attended.—*Christian Intelligencer*.

IN consequence of the sudden death of Captain Speke, the proposed Ethiopian Mission has to be abandoned for the present; and the aid which

might have been rendered it from Sweden will be tendered either to Bishop Gobat in the interior, or to Bishop Tozer, who, with his party, has quitted the Zambesi region for the coast at Zanzibar.

NATAL.—The following memorial “To the Most Rev. the Metropolitan and the Right Rev. the Bishops of the Church in South Africa,” has been extensively signed by the clergy throughout the Province:—

“We, the undersigned clergy ministering in the Church in South Africa, have understood that there is a probability that Bishop Colenso will return to Natal and attempt to resume the exercise of Episcopal functions in that diocese, notwithstanding his deposition from his office by the Metropolitan, acting in concurrence with the suffragans of the province—time also having been allowed for appeal to the See of Canterbury—do hereby enter our protest against any such attempt on the part of Bishop Colenso, and we do declare that we cannot recognise him as a Bishop of this Church, or hold communion with him should he return.”

The following letter is from the only priest of the Diocese of Natal, who purposely absented himself from the late Visitation of the Metropolitan. The writer is by nation a Scandinavian:—

“In a letter to the *Natal Mercury*, dated May 7th, I made some remarks in regard to Bishop Colenso’s case and the supposed appeal, &c. It now appears that I wrote that letter under a misapprehension, and I therefore consider it due to the Metropolitan and to the clergy, to express my regret for the course which I then adopted.—A. TONNESSEN.”

The Metropolitan of South Africa writes:—“Nothing can well be more deplorable than the condition of the diocese of Natal. It greatly needs more clergy; I want at this moment six. I have ordained one, and promised to ordain three more. If you hear of any, will you name them to Mr. Bullock, at 79, Pall-Mall. My visit to the diocese has, I trust, been of service. Both clergy and laity are, I trust, strengthened. They have met and taken counsel together, and feel that they have a head. I trust that if I can supply their spiritual wants soon, nearly all will stand by me and the truth.”

At the meeting of the Synod of ONTARIO, in June last, the Bishop stated in his Charge that since the beginning of his Episcopate, about two years ago, eighteen clergymen had been added to the diocese, making the whole number 73. The Mission Board, with its system of missionary deputations, had been eminently successful; \$11,000 had been entrusted to it. The Bishop stated that there were but four self-supporting parishes in the diocese. There were 97 churches, four of which had recently been enlarged; eighteen more were in process of erection. This would make in all 115. The rite of Confirmation had been recently administered to 3,125 persons, a large number of whom were converts from the sects. 2,410 of these had received the Holy Communion on the occasion of their confirmation. Bishop Lewis described the recent Judgment in the case of the “*Essays and Reviews*” as most calamitous. A clergyman presented to a living in England might now insist upon induction from the Bishop of his diocese, while at the same time he openly declared his disbelief in

the Bible as the Word of God, and in the eternity of future punishment. "Never since the Reformation," said his lordship, "has the Royal Supremacy been presented in so offensive a shape." The only effective remedy was in the addition of one or more Articles to the XXXIX., making clear, beyond peradventure, the belief of the Church. In order to the procuring of this, a National Synod, representing the whole Anglican Church, was necessary.—The session of the Synod lasted for three days. The principal question of general interest discussed was that relating to schools.

UNITED STATES:—The 27th annual Convocation of the Diocese of Western New York assembled at Utica on August 17. Besides the Diocesan Dr. De Lancey, Bishop H. Potter of New York was also present. The clergy attending were in number 91; and there were lay deputies from 80 parishes.

The Bishop in his opening address referred to the Conscription Law as affecting the clergy, and the necessity of a fund for the support of the widows and orphans of deceased clergy. He also asked for the election of an Assistant Bishop, on account of his own failing health. It was afterwards synodically resolved to request the President of the United States "not to insist on any of the drafted clergy entering into the military service as actual bearers of arms, but that such clergy may be assigned to special duties as chaplains, &c., seeing that they are bound in conscience and by their ordination vows to abstain from engaging in the military service as armed combatants." It was also arranged that the Diocesan should issue a Pastoral Letter recommending the raising of a general fund for the provision of substitutes for clergymen so drafted. (The present law of the land admits of no exemption of the clergy as such, but there remains an unrepealed provision from a former statute, made to meet the case of the Quakers, which it is contended by the Church, applies to the relief of her own grievance.) On the third day of the session, the Convention chose the Rev. Dr. A. Cleveland Coxe for Assistant Bishop. He received in the first ballot, 53 out of the 89 votes cast by the clergy, and 52 out of the 67 by the laity; his election was then declared unanimous on the proposition of Dr. Beach, and *Gloria in Excelsis* was solemnly sung. The annual stipend of the new suffragan is to be \$3,500, raised by quarterly collections in the parishes throughout the Diocese. The Convention deliberated and broke up in excellent spirit.

The Bishop of Missouri states in his annual address that "during the past year the number of places visited by him has not been as large as usual, while the confirmations have been much larger wherever there are clergy at work. But most of the country parishes are closed, the demands of the war causing loss of men and means and making some of them too feeble to act; and many of them will, it is feared, long continue helpless." The accounts from the other northern Dioceses are generally to a like effect. A letter says:—"Our Church is quietly weathering the war-storms. The death of Bishop Polk has settled one of our most painful and irritating questions."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

NOVEMBER, 1864.

THE PASTORAL LETTER OF THE ARCHBISHOPS AND THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

It is not without a deep feeling of humiliation that we receive this appeal from our Archbishops. That the Anglican Church should at this day still need such a warning; that terrible chastisements of Divine Providence and countless mercies to our nation should still have such a scant return of devotion and of reverence for God's holy Name and Work; that our poor destitute emigrants should still be so neglected; and that India and Africa, and the islands of the sea, should plead again and again in vain—these are thoughts full of shame and self-reproach to those of us who have not totally forgotten our duty; but to our Church surely they should come as a piercing call to rise up in earnest, at this late, who knows whether it be not this last hour of our visitation?

We shall not insult our readers by any defence of the "Letter" of the Archbishops. Perhaps the best tribute to it is that attack which was made upon it immediately in a well-known quarter, from which not only religious enterprise and zeal usually meet with a sneer, but many an admirable work, even of secular improvement, has from time to time been assailed, at first in the mere wantonness of intellectual pride, and with the heartlessness which is the doom of those who stand outside the Church of Christ, eager to denounce its shortcomings, while they never co-operate with it in one act of mercy. Enough for us that such a letter has been written, and by such authority. We grieve, as we have said, for the occasion which required it, but we

take courage in the omen that four such honoured names are attached to it.

It is a remarkable felicity of our present ecclesiastical state that Churchmen are called to work under leaders such as those who now occupy our Primatial Sees in England and Ireland. Never, perhaps, has there been a happier combination in them of tried experience, of youthful vigour, and of ripe learning. We confess to new hopes of the future, when the Diocese of York is committed to the care of one, who like his immediate predecessor, will, we feel sure, labour hard and earnestly in that much-neglected part of our most important Province. Who of us does not feel his heart full of thankfulness, that the late Dean of Westminster has been chosen to that hardest of all hard posts—yet the most honourable, because the hardest—of the Archbishopric of Dublin, where, from the high standing-point of Christian charity and devotion, and with that rare union of the zealous student and the earnest, affectionate pastor, he is destined, we humbly trust, to bring about, with the help of God, a great revival of truth and peace. Scarcely less may we rejoice that in our days of anxious controversy, and of rash words and deeds, our own Primacy is in the keeping of one whose praise it is to have reared at once a new Diocese of England into energetic, yet steady and well-ordered activity ; while in Ireland, it is another sign to cheer us on, that one presides over the Church who bears the name and claims close kindred with that princely Beresford, whose noble life's service had its great and unparalleled reward, when the chiefs of the Roman Catholic and Presbyterian bodies joined, at his grave, his own clergy and people, to mourn for him who had shown them, in that land of division, how to be faithful to his own trust, and gentle, and kind, and loving, and true to parted and estranged brethren.

But we must not imagine for a moment that it is a light work, or an easy task, on which we are called to enter, or that the reconstruction of our organization in support of Missions (for no less is necessary), or the thorough awakening of our people, almost of all classes, to their great responsibility, will cost less than very strenuous and untiring labour, and real self-denial, and that of many kinds.

We shall confine the remarks which we offer to our readers now, as the Letter of the Archbishops directs itself (specially, though not exclusively), to the interests of the *Society for the Propagation of the Gospel in Foreign Parts*, but we cannot overlook, in the briefest survey of our present machinery in this behalf, the great disadvantage of two distinct Societies, such as we have at present, charged, each of them, with practically the same work.

Of course, we do not suppose that the one will give way to the other, and be fused into it, at any early period ; and we are well aware that, by the blessing of God, there is a great practical agreement, and often, we trust, as there is bound to be, a perfect agreement in principles between the missionaries of the two Societies when at work abroad ; but still, the fact of two such distinct Societies in England has been, we all know, the occasion for much misunderstanding in past years, and it has a constant tendency to beget party action. We do not hesitate, for our own part, to lament that the excellent men who, in 1800, founded the *Church Missionary Society* "for Africa and the East," did not build upon the tried foundation of the work of the elder Society, which had faithfully laboured then a hundred years to roll away our great reproach. It is a solemn duty of all Churchmen to strive and pray for entire unity, and complete concord, on the one basis of our Mother Church, in this work of Missions. Even the appearance in this case (we hope the reality is beginning to pass away) of different, not to speak of divided, counsels, is a wrong to this most holy cause, and, more or less, a hindrance to the work.

To take the case, then, of the *Society for the Propagation of the Gospel*, the exact representative, in its constitution, of the Church of England, it is nothing less than a grievous scandal to us that its income does not even yet amount to 100,000*l.* a year ; and it is, perhaps, a greater still, that what is raised should require such incessant appeals, such laborious effort, such complicated machinery. We shall not trouble our readers with elaborate statistics ; we shall not contrast the returns of the income-tax, or the expenses of our familiar luxuries, with our niggard doles to this work of our Lord and His Church. It seems better to follow the suggestion of the "Pastoral Letter," and to carry that out by showing, under a few heads, what is the present scale of our contributions.

The Archbishops urge upon us the necessity "of every parish raising its own contributions for the work, as a part of its separate parochial existence." They exhort the Clergy "to preach one sermon annually, and to make a collection for Church of England Missions." "Secondly," the letter goes on, "we pray our brethren of the laity to help them, not only by their contributions to this annual collection, but by becoming regular subscribers, if they are not such at present, or, if they are, by increasing on a new scale of Christian liberality their aid to the funds of the Societies they support, and by forming themselves into associations for the more complete effecting of this great work of God."

Let us see what is done at present in the way of parochial contri-

butions to the *Society for the Propagation of the Gospel*. We omit the Dioceses of Manchester and Chester; the former certainly, and, perhaps, the latter, it would not be fair to cite, when the pressure of the cotton famine still absorbed the main supplies of local charity; but it is a painful fact that the whole northern Province is still extremely backward in behalf of this Society, though there are Dioceses in the Province of Canterbury which hardly make a better appearance. Some of the returns which we proceed to quote from the last Report of the Society, for 1863, we have observed with astonishment.¹

The following table represents the facts :—

| DIocese. | PARISHES. | CHURCHES REMITTING TO S. P. G. |
|----------------------------------|-----------|--------------------------------------|
| Canterbury | 425 | 203 |
| London | 473 | 190 |
| Winchester | 680 | 308 |
| Bath and Wells | 548 | 299 |
| Chichester | 360 | 164 |
| Ely | 588 | 225 |
| Exeter | 807 | 374 |
| Gloucester and Bristol | 524 | 224 |
| Hereford | 424 | 151 |
| Lichfield | 681 | 261 |
| Lincoln | 896 | 397 |
| Norwich | 1046 | 544 |
| Oxford | 701 | 344 |
| Peterborough | 644 | 321 |
| Rochester | 631 | 368 |
| Salisbury | 570 | 350 |
| Worcester | 503 | 263 |
| York | 672 | 262 |
| Durham | 311 | 140 |
| Carlisle | 275 | 71 |
| Ripon | 450 | 187 |

We refrain from exhibiting the facts in the case of three of the Welsh Dioceses; we know how energetically the Bishop of Llandaff has addressed himself to the pressing local wants of his most important diocese; and every one interested in the progress of our Church is aware how much has been done there of late years in the restoration, in every sense, of the cathedral, and in other ways. Of course, too, in Wales there are peculiar difficulties, but we hope we are guilty of

¹ Of course we are aware that in many instances dioceses and towns which give very feeble response to the appeals of one of our Missionary Societies are zealous, in a degree, in behalf of the other.

unfairness in contrasting the two Dioceses of Bangor and St. Asaph ; butless they have their differences, which in this case may give it advantage to St. Asaph ; still the disparity is very great.

In each of these two Dioceses the parishes would appear, from the return before us, to be of exactly the same number—195. Out of one, Bangor supplies contributions from 54 parishes ; St. Asaph, from 54, the very highest proportion, we believe, of any diocese in England or Wales, a result due, we cannot doubt, in no slight measure to the faithful and long-continued exertions of its excellent Bishop, who has always been a strenuous supporter of the Society.

It would not be fair to leave this statement without some additional remarks. Greatly as the Dioceses of England need to attend to the carrying on of this Pastoral as to parochial organization, there is no doubt that many of them have made considerable progress of late years in this respect ; and there is as little that some others send in miserably unworthy contributions to this work of the Church. We will specify a few instances on either side.

The Diocese of Oxford has the distinction of being the greatest contributor to the Society ;¹ of the larger and richer Dioceses, we believe we are correct in saying Durham must bear the reproach of being the least in the scale ; it is lowest of all, except Llandaff, St. David's, Bangor, Hereford, and Carlisle.

We think it not out of place to present the following contrasts of the Dioceses :—

| | | £ | s. | d. |
|--|---------------|------|----|----|
| York | contributes . | 1524 | 2 | 11 |
| Salisbury | „ . | 2622 | 11 | 10 |
| London | „ . | 4133 | 16 | 6 |
| Oxford | „ . | 4128 | 4 | 5 |
| Bath and Wells | „ . | 1972 | 2 | 7 |
| Ripon | „ . | 1766 | 7 | 8 |
| Chichester, i.e. Sussex | „ . | 1605 | 12 | 1 |
| Peterborough, i.e. North- ampton, Leicester, } Rutland | | 1865 | 14 | 3 |
| Durham | contributes . | 909 | 5 | 0 |
| St. Asaph | „ . | 923 | 17 | 9 |

¹ In this statement we take the gross receipts 4,243*l.* 0*s.* 7*d.* The net return, which we have quoted in every case but this, is below the net return of the Diocese of London by the sum of 5*l.* 12*s.* 1*d.*

It will hardly be unfair to compare Wales and Ireland :—

| | | | | | |
|------------------------|------------|---|-----|---|---|
| Bangor and St. David's | contribute | . | 368 | 3 | 8 |
| Armagh and Clogher | . | „ | 458 | 6 | 1 |

We leave these facts to speak for themselves.

Under this head we desire to call particular attention to the contributions of our large towns, the centres of commerce and of wealth. We omit again Manchester, Liverpool, and the northern towns generally, for the reason given above ; but we must confess that, bad and discreditable as we knew the case to be, we were not ourselves prepared for the facts we now mention. The following sums were paid in to the *Society for the Propagation of the Gospel* last year from some of our largest and wealthiest towns :—

| | £ | s. | d. | | £ | s. | d. |
|-------------------|-----|----|----|------------------------------|----|----|----|
| Bristol | 120 | 12 | 2 | Hull | 22 | 9 | 5 |
| Birmingham . . . | 89 | 17 | 8 | Cardiff | 3 | 13 | 0 |
| Leicester | 63 | 3 | 4 | Clifton | 76 | 12 | 3 |
| Nottingham . . . | 35 | 4 | 11 | Leamington . . . | 54 | 17 | 3 |
| Northampton . . | 26 | 12 | 4 | Scarborough ¹ . . | 1 | 1 | 0 |

Here, too, comment is quite unnecessary.

The Archbishops, in the second place, call upon individual churchmen to subscribe to our Church societies for Foreign Missions, or, if they are subscribers at present, to increase their subscriptions.

We have, of course, no intention of making any comments, which would not only be offensive and invidious, but must of necessity be unfair in this branch of the subject. No one can doubt that we have amongst us in these days large-hearted men in every class and profession, who only need to be told of a just claim, and who return ever a liberal reply to it. But having made it our business to examine the “Office Lists” of the *Society for the Propagation of the Gospel*, which contain very mainly subscriptions of persons resident in London, and of the wealthier classes, we can only say we were here again quite startled at the scale of contributions. There are a few, and only a few, splendid exceptions either of clergy or laity ; mostly we have the miserable guinea and two guineas subscription, paid by man after man, with, to say the least, an utterly unthinking uniformity.

And now, without wasting time upon the ungrateful task of fault-finding, we will venture to make a few suggestions, some of which we have before urged in these pages ; for we do not doubt that our

¹ So it is reported ; but we conclude there must be some explanation of this.

readers agree with us that the case is one of the greatest urgency, involving at once the credit of the Church of England, and the efficient maintenance and further extension of our missionary work ; and even more than either of these two objects, the healthy action of our Christian life at home.

Over and above then the advice of the "Pastoral Letter," which was, perhaps unavoidably, very general, we venture to suggest as follows :—

First, then, let us associate more and more our advocacy of our foreign Missions with those great seasons of the Christian year which make a far more powerful appeal to us in this behalf than can be supplied by any other means.

At Epiphany and Advent, but, most of all, at Whitsuntide, let us try throughout England and Wales and Ireland to unite, as far as we can, our cathedral churches, our large town parishes, and our country villages, in hearty co-operation in this good work. Let us try to do away with the poor excitements of our own devising, the famous preacher from a distance, or the great patron of the neighbourhood, and instead of these to trust, under the blessing of God, to the power of our Church services on such seasons of gladness, and the familiar voice of our own appointed pastors, using no other stimulus than that of the Word which passeth not away, the intercession of our Lord before His Passion, and the bright example of the first Pentecost.

Next, let us urgently press upon all Churchmen who contribute to our foreign Missions, to read the simple, most touching stories which come before us from time to time in those despised Reports of the Society, and in the Journals of the Colonial Bishops and Clergy. It is high time for Christians to separate themselves in thought, and opinion, and action from those contemptuous intellectualists who, beginning with ridicule of these "annals of the poor" of Christ's flock, are on their way to discover, in their wisdom, that the Gospel itself is dull, and that Christianity is a worn-out system. We do not envy either the head or the heart which cannot find interest, aye, the deepest interest, in those true, honest, thoughtful words in which so many of our brethren, the very noblest and the most self-denying of Christ's servants, tell—not for their own sake, but for ours—what they may tell, of their heroic work.

And, lastly, whether we be clergy or laymen, let us urge our brethren to make "the coming of the kingdom of our Lord." a subject of constant intercession in their family, and their private prayers, and upon at least one day in the week to give such supplication a very special place in their devotions.

All of us need the warning. Clouds are gathering, and there are many signs of a convulsion, which may shake the best and the most faithful. In the sharp trial of a perplexed intellect, in the deep searchings of the anxious spirit, there may be a refuge for the weary in the sight of simpler and less world-entangled races than ourselves, feeding, to their heart's comfort, upon the words of that Lord whom they have found at last ; there may be a strength and assurance of hope, which any of us may need, in the knowledge that in new climes, and in humbler homes, our own brethren in the flesh are still toiling, and suffering, and dying for Christ, and that the Cross, which we put aside, is still the Shelter and the Stay of "peoples that shall be born."

W.

THE PERSECUTION AT CONSTANTINOPLE.

A MEMORIAL has been presented by the *Church Missionary Society* to Earl Russell as Foreign Secretary, upon the persecution of Missionaries at Constantinople. A letter has also been addressed by the British Ambassador at the Porte to the Missionary body, of the most unsatisfactory character. His Excellency disapproves of "hiring people to go among the Turks to convert them," or of "distributing books with the object of showing the absurdity and falsehood of the Koran and its prophet." Though he has failed in procuring the release of our brethren, he affirms that "the Ottoman Government does all we can claim from it." The Missionaries have replied that if our ambassador's "views are carried out, they will inevitably put a stop to all Missionary efforts in this land, and prove a *de facto* abolition of the important principle of religious liberty." Meanwhile the Turkish Government circulates the *Shams-ul-Hagigat* (Sun of Truth), a work printed at the Government press, full of abuse and misrepresentations of Christianity; such as the following:—

"That the Apostle Paul professed himself a Christian only that he might have the opportunity of inflicting on Christianity, which he hated to the end, a more deadly injury ; and that our Blessed Lord was not crucified, but some other person of like appearance."

The only British official at Constantinople who protested against the persecution, seems to have been Sir Edmund Hornby, Supreme Judge of our Consular Court ; but to his demand for explanation he obtained no reply.

The correspondent of the *New York Tribune* says :—

“Under the powerful protection of France, the Jesuit Propaganda enjoys the fullest liberty in every respect, and is more bold and aggressive than any Protestant mission has ever been ; and Mr. Bore, head of the Jesuit Mission, has actually offered to protect some of the Turkish Protestants in his own house, against Sir Henry and the Turkish police.”

It really seems as though political atheism was now the only “foreign policy” of the British Government, whether in the Baltic or the Levant. Compare our official and officious protection of what is rather called the “Eastern Antichrist” with the following clause of the treaty by which France has exacted from Cochin China, as a punishment for the persecution of Roman Catholics, the establishment of a French “Protectorate” in six provinces :—

“*Entire liberty* is granted to *French* missionaries to *propagate the Christian religion* throughout the whole Anamite kingdom.”

In the view of many recent events, foreigners might well ask, “Are you a Christian or a Mahomedan power ? or, if not a Mahomedan, are you not, however, an infidel power ?” It is a grievous undeniable fact that, with millions in the countries of the Mediterranean, the terms, “English,” “Protestant,” and “Infidel,” are popularly taken as *exactly convertible*.

Pera, 21st September, 1864.

SIR,—Permit me to say a word with reference to certain statements which appeared in the article, “The Anglican Church in the East,” of your September number.

The Rev. Antonio Tien, my former colleague, whom I am happy to see so highly appreciated by “A Contemporary,” never, to my knowledge, was an Armenian before he became an Anglican ; he was a Maronite, and, of course, of Syria.

The writer of the article says, moreover :—“The steps taken by the British Embassy have resulted in the liberation of four out of the six Missionaries known to have been put in custody at Constantinople.”

The September number of the *Evangelical Christendom* mentions, on the other hand, *the fact*, that instead of being Missionaries, “no one” of them “has ever been a preacher, or even a colporteur, and only *one*” of them “is in any way in the pay of any Missionary Society.” I may add that that Society is not either of our English Church Societies.

I should state further that of these six, two were *not even baptized converts*, and two are now at Smyrna, where they are to remain for six months.

Although the *Times* correspondent informed the British public that, by the 8th of August last, our ambassador had succeeded in obtaining the release of the four, I beg now to inform you that to-day, 21st September, two of these four *are still in prison*—inquiry was made *this morning*.

The 21st September happens to be six weeks and a half later than the 8th August, when the *Times* assured the public thus :—"It will be satisfactory to those who take an interest in the matter to know that the steps taken by the Embassy have resulted in the re-opening of the British stores in Stamboul, and the liberation of four out of the six of the persons in custody."

You will judge the testimony of the same writer as to other facts, so that it may be superfluous to say, regarding the charges against the Missions made in the *Times*, and in other papers, that they are *purely untrue*.

It is said, further, that the Turkish authorities express their astonishment at what has been asserted about their giving no warning before they took action, as they maintain that they *gave notice several days beforehand*. At any rate, the notice did not reach us in time.

I am, Sir, yours obediently,

CHARLES GEORGE CURTIS,
Missionary S.P.G.

Correspondence, Documents, &c.

THE AMERICAN CHRISTIAN UNITY SOCIETY.

THE *Christian Unity Society's* "Address to their Brethren in Christ" is a document which we should like, if we could, to transfer bodily these pages. What extracts we can find room for ought to make many of our readers procure it for themselves.¹ It begins by striking the right key-note—Peace, but not peace at any price :—

"Christian unity is not to be spoken of, in our opinion, as a religious luxury—a thing much to be desired, but not essential to the work of Christ, in the world. We earnestly believe that till Christians are united as of old, in all essential matters, the work of the Gospel will make little progress. We fear that till 'we are all one,' as the Master enjoins, the world will refuse to 'believe that the Father sent the Son.'"

¹ It is a pamphlet, of thirty pages, having on the title-page only "New York published by the Society," but we suppose it could easily be obtained.

“The difficulties which are to be encountered at the outset are indeed formidable, and we can hardly state them without seeming to censure harshly some who profess and call themselves Christians. We confess that we trace the primary confusions of Christendom to worldly ambition and arrogance among those set in trust with the Gospel. The attempt to reduce all Christendom to a dead level of uniformity and obedience to a central See culminated in the Council of Trent and in the triumph of the Papal school known as Ultramontanists. We cannot but regard the Papacy, with the propagators of such views and principles, as the greatest enemies of Christianity at the present day.

“At the same time, we earnestly believe that the aggressions of Romanism would be comparatively impotent, were it not that what is called ‘Protestantism’ has no organization. Its countless divisions and internal dissensions are made the auxiliary of Romanism and Infidelity, contributing to their growth and influence more than anything else.”

After a glance at the sad state of “Protestantism” in most parts of the European continent, the Address asks, with a confidence capable alas ! of too abundant justification not only in the Republican States but in our own provinces, whether the dangers threatening American Protestantism are not similar. “Already the divisions of Reformed Christendom have favoured Romanism in grasping at political power.”

“A delusive idea of union has long preoccupied the minds of pious men, as a substitute for the unity which the Gospel enjoins. It is maintained that every one has a right to say, ‘I am of Paul, and I of Cephas, and I of Apollos’—if only they can ‘agree to differ.’ And while an immense waste of men, of means, and of wealth, is perpetually incurred, simply to sustain such divisions, it is imagined that the occasional union of these divided Christians in a few favourite schemes of benevolence is enough to satisfy the Law of Christ, in all the length and breadth of its searching precepts, that there should be ‘no divisions among us,’ and that with ‘one heart and one mind we should all strive together for the faith of the Gospel.’

“In view of such evils we cannot keep silence, though we only speak for ourselves, as so many private Christians. What the Gospel seems to us to require is not mere union, but unity : and we are associated to urge upon our fellow-Christians, in all charity, the great truth, that *Organic Unity* is attainable, and ought never to be despaired of ; that it is fidelity to Christ to insist upon it, and to labour for it ; and that even should it never be realized in our times, it is blessed to live and die bearing our testimony to the doctrine of Christ, ‘that there should be no schism in the body.’

“By Organic Unity, we mean a common confession maintained in communion with one another and with the Church of the primitive ages, under pastors having a common origin and commission.”

In the communion to which we belong, the Address reminds us that though our efforts for the removal of divisions have not been proportionate to the prayers read by us for centuries, our Church has at various times

made some attempt which may not be overlooked, as by Wake, in his correspondence with the Gallicans, and by the Nonjurors with the Russo-Greeks. With respect to divisions in England itself, we are glad to find quoted with approbation an utterance of the Confessor Sancroft, to which we commend the attention of some exaggerators who talk of "the Protestant heresy." In 1688, Sancroft enjoined the Bishops and clergy thus:—

"To have a very tender regard to our brethren the Protestant dissenters . . . persuading them, if it may be, to a full compliance with our Church; or, at least, that whereto we have already attained, we may all walk by the same rule, and mind the same thing. . . . And warmly and most affectionately to exhort them to join with us in daily fervent prayer to the God of peace for an universal blessed union of all Reformed Churches, both at home and abroad, against our common enemies, and that all they who do confess the holy name of our dear Lord, and do agree in the truth of His holy Word, may also meet in one holy communion, and live in perfect unity and godly love."

The following passage tells what has been doing by our Transatlantic friends:—

"Our American Church has begun to move aright in this matter; but we cannot but remember with regret what might have been done, had the spirit which is now aroused among us been so thoroughly awake in the days when prominent Methodists applied for readmission to our Communion. We have now a Commission of Church Unity, consisting of Bishops; and God grant they may yet receive such proposals as Dr. Coke addressed to Bishop White in 1791. We have also a Joint Committee of both Houses on Scandinavian affairs; and another on the subject of communion with the Russo-Greeks. For such signs of the times, who can fail to give thanks to that Holy Spirit from whom all good works proceed?"

The reason given by this Society for its formation applies also to the formation and maintenance of the *Anglo-Continental Society* among ourselves:—

"But some say that all such matters should be left to the Church, in her corporate form; that it is unwise to establish a mere Society to do what she can more effectually do herself. This objection, however, is a begging of the question; for it is precisely because much may be done by a Society which it is not possible for the Church itself to undertake, that our Society exists as a handmaid to the Church. The Church is a 'Christian Unity Society,' it is true, and the time may come when she will be able to act so such, vigorously and effectually; but much preparatory work is to be done beforehand, which it is impossible to impose upon the Church herself, and which her great Synod, assembled only once in three years, cannot effectually take in hand. The Church is a missionary society, but for more than a century the venerable *Society for the Propagation of the Gospel* was almost the only evidence of the fact in the Church of England; and so our own Church is a Bible Society, and a Prayer-book Society, and a Society for all good works, but nobody thinks her the less so because she has these voluntary Societies, working within her and for her, in these relations. The Church acts through her members as individuals, and as

associated for works of benevolence and charity, and very often her power is exerted most beneficially, when she works through her children, without taking formally into her own hands what they are able to do by themselves.

“The objection has no force, then, unless we are undertaking to do what the Church is ready and able to do formally by her own legislative bodies; or unless we are undertaking to do what ought not to be done. Whether either of these conditions is applicable to the case, we must leave it to others to decide, after further stating our designs and purposes.

“The great questions which are opening before the Church, and which will eventually call for her action, are such as require study on the part of some and close attention on the part of all. Before they can be discussed with that wisdom and learning and judgment which ought to characterise the debates of our great Legislature, there is much to be explained, considered, and, we must add, discovered. Great principles and wise practical views must be ascertained and defined. The Church wants light, information, and a clear view of the bearings of every several case which may come before her, in any practical way. Nothing, it seems to us, is more likely to promote mature and healthful opinion upon all these matters than the amicable debates which must arise from a Christian Unity Society. We exist for the purpose of collecting and diffusing information upon the whole subject of Christian Unity. Our very mistakes, if we should unfortunately make them, will be of advantage to the Church, by forestalling similar errors when she comes to act in her corporate capacity. We shall be gathering experience in such a way as commits the Church in no wise; and yet the Church herself will have all the benefit of our experience, and all the advantage of facts at which we shall have arrived, when the time comes for her to deal with results and with matters ripe for her action. It is all-important, in our opinion, that preliminary and experimental efforts should be made by such a Society and not by the Church, nor by the Episcopate as such.

“It is felt by many that the Church is already committed to quite as much as she is prepared for, by her existing Committees and Commissions, in the matter of Christian Unity. She holds the dignified and truly apostolic position of a mother and a sister in Christendom; and what she has done is becoming and worthy of these relations. But shall our Church, as such, subject herself to any charge of intermeddling on the one hand, or on the other of forgetting what is due to herself, as asking no favours and needing no external aid? We think her position is a noble one; but we are earnest in the belief that while it justifies awakened zeal and zealous effort on the part of her children, there is yet very little which she can do immediately, as a Church, in furthering the great matters to which she has directed our attention. We hope that our Society may bring about such an improved state of intelligence and information on these matters as may clear the way for her more effectual interposition, by God’s blessing, by-and-by.”

The path of action purposed is thus further stated:—

“Our Church has lately recognised, by her Canons, the importance of

certain foreign congregations of our own communion, such as those in Rome and Paris, where able and zealous clergymen are working among our own countrymen in foreign parts. These congregations may be considered as important outposts and centres of influence, through which much information may be gathered and imparted. Our Society is needed as an auxiliary of our brethren of these congregations. Through them, inquiries are constantly made as to the character and practical work of our Church; and we desire to furnish them with tracts and well-directed publications for diffusion among the Christians of Europe, as well Romanists as Reformed. In view of the existing condition of religious affairs in Europe, how large a field is there opened to our enterprise!

“In South America there are important movements towards Reform, and the same is true of Mexico. As yet, our Board of Missions has been unable to establish any considerable work in these parts; but much may be done to awaken a right spirit, and to keep the spirit already awakened from degenerating into aimless and lifeless, if not merely political Protestantism, by the dissemination of the Scriptures, of Prayer-books, and other works, and by making known, in every practicable way, the principles of that happy Reformation, which has made the Church of England a blessing to the world. . . . There remains what in the eyes of many of our Society is the more hopeful work of promoting Christian unity in our beloved country. While no one can doubt that an improved state of feeling exists among our Christian brethren of various denominations, and that many who never gave the subject a thought heretofore, are opening their eyes to the enormous evils that spring from a divided Christianity, we have been unable to recognise as yet any definite view, on their part, of the only effectual remedy which can be suggested for the terrible disease. In short, what we have endeavoured to point out as Scriptural unity seems to have been lost sight of by long familiarity with a different state of things. . . . As individuals and as a Church, we still claim the right to say to our fellow-Christians that our Church does offer something for their consideration which is precious. Her great gift is that organic life of which we speak, and a conscientious regard for it. She stands on a basis common to Christendom in its best days, and to which we believe that Christendom must recur. She represents, in short, the principle of organic unity; and it is important to observe that all her divines and intelligent laity agree that the *completeness* or *perfection* of Church organisation is found in close adhesion to the old organic law.

“Here it is that our position is mistaken by some of our Christian brethren. They suppose we can offer them no terms of unity except those of absolute absorption and conversion into identity with us. They imagine that we have nothing to propose but conformity and uniformity in all things, from the first to the last rubric, and from the first to the last canon.

“But here we hope to meet them (speaking, be it remembered, for ourselves only), and to show that identity is not what we mean by *organic unity*. We think, too, that the history of the Church, in all ages, sustains our position. For example, the Moravians are by no means identical with us, yet they have been recognised by our most learned divines as retaining

all that is essential to unity with us, on the basis of the ancient organic law. They recognise and profess the historic creeds of Christendom, and they provide for the perpetuation of the historic ministry, if not as an essential thing, still as precious and practically useful. Now it is on these two principles that we wish, first of all, to confer with our brethren, leaving all questions concerning minor matters, which have inflamed so many controversies, to be considered or not, when it is settled whether these primary things are capable of any satisfactory adjustment.

“For ourselves, personally, we hold our own views on all these points in accordance with our standards, and with all the liberty and freedom which has ever been enjoyed in our Communion. But, be these views what they may, we are one in desiring to hold and ‘speak the truth in love.’ We sincerely cherish as brethren ‘all those who love the Lord Jesus Christ in sincerity,’ and we are animated by the belief, that if others will consent to meet us as we would meet them, to confer together and to study the case, with a single view to God’s glory and the salvation of souls, the common ground would be found, by the blessing of our common Lord and Saviour.

“For first, as touching a common creed, or confession: the Nicene Creed, we have reason to believe, is already virtually, if not formally, recognised by a vast majority of the intelligent Christians of our country. If we be not mistaken in this encouraging thought, the great corner-stone of organic unity is found in Christ confessed with one mouth and glorified with one heart, as of old ‘in all the Churches of the saints.’

“Then, secondly, as to the historic ministry: it is to be considered that few, very few, in our day, are disposed to pronounce the polity of the Nicene age unlawful or unchristian. In form, the Methodists, who are so numerous a portion of American Christians, have adopted it; and it is also formally preserved by many here of the Augustan confession. Calvin and the Reformers generally admitted its lawfulness. Popery was the first departure from it, and it seems to have been the first desire of the Reformers simply to restore the ancient discipline. Now we think we can show that had the Reformers been able to foresee the result of a departure from the organic law, as it has been developed in the course of three centuries, they would never have permitted the first innovation in this respect. After three centuries their work is incomplete. The Papacy still domineers in Europe, and has spread its power over a great part of America. Nothing has so neutralised their work and tended to produce the state of things now existing in France, in Holland, and in Germany, as the fatal divisions that were the consequence of what seemed harmless liberties or safe modifications at first. And now, how is the evil to be remedied, save by a recurrence to the old organic law?—a law which all admit to be consistent with the Gospel; which the Anglican Communion retains with the Orientals; which is historical, and hence an element of strength; and the restoration of which deprives the Papist of that plea, which has been his most formidable weapon against the Reformed, and which will always be used with success wherever it is felt to be in any degree true, namely: “That Protestantism is a modern invention, having no organized life and no connexion with primitive Christianity; a mere aggregate of discordant sects, mutually confounding and annihilating one another.”

“ When we reflect how greatly it would simplify our relations with Greeks and Orientals, and how strong it would make us in Romish countries, such as Italy, who can doubt the desirableness of unity, on any basis that is at once lawful and ancient ? How desirable that the Reformed should go to them, as one man, saying : ‘ We make no war on the truly Catholic system, such as it was in the centuries from which we receive the canon of Scripture ; we ourselves have fully returned to it, and we merely ask of you to join us in what is truly ancient, casting away only the corruptions and innovations of the middle ages and of the Council of Trent, and so uniting with us in the faith once delivered to the saints.

“ As to means and instrumentalities, we would first of all cherish that spirit among ourselves and others which was so beautifully set forth in the language we have quoted from Archbishop Sancroft, and of which we have a touching illustration in the life and writings of the heavenly-minded Leighton. We propose to ask our Christian brethren to correspond with us ; to confer with us ; to correct any mistakes we may have made ; to communicate to us of their good, and to investigate the facts, and to see whether we have anything to communicate to them. We propose to publish and distribute works of a fresh and conciliatory character, suited to the present state of things, without reviving past controversies. We hope to convince our brethren, that even where they are disposed to censure us, we are moved only by the one fear of dividing the body of Christ, and of still further weakening the sacred cause of the Truth, as it is dear to us in common. Were it otherwise, we should naturally foment rather than allay the discords which, by dividing others, tend to strengthen us. Such is the policy of the Papacy, because it recognises no brotherhood except in the Communion of the one See of Rome, and in the adoption of its most corrupt prescriptions, even those of yesterday. But we love our brethren in Christ, and sincerely respect that which the Holy Ghost hath wrought in them. We seek the common good, and desire to extend the common salvation. . . . It is time to try once more what may be done by conferences instead of controversies. In 1541, the Conference of Ratisbon brought Contarini and Pole to a good accord with Bucer and Melancthon, as to justification by faith, and it is impossible to say what reforms might not have been the result, had not the agreement to which many leading theologians were disposed to advance been violently overruled. In 1682, the Gallican Bishops were led to propose to the Protestants of France similar conferences, ‘ touching Scripture and ancient authors, avoiding controversy such as engenders interminable disputes.’ Some features of their appeal, had it been sincere (as subsequent events force us to doubt), would have been admirable indeed. ‘ You are our brothers,’ they say, ‘ honoured, heretofore, by our common Father in heaven by His title of adoption, and reared by the same Mother, the Church, in the hope of possessing, in time to come, the inheritance prepared for her true children.’ With a genuine spirit of love to the brethren, we desire to show a zeal not inferior, toward all the Christians of our country, and to let nothing be wanting on our part in any conferences they may be disposed to meet us, touching the ‘ fellowship of the Holy Ghost, the communion of saints.’

“ Should it be feared that this Society is likely in any way to counte-

nance disorderly or uncanonical practices, it can only be said that nothing is more hostile to the views and purposes of its founders. We retain in the Society all the individual freedom of opinion and independence of action which we have as members of the Church under her rubrics and canons ; and just as in the legislature of the Church itself men will exhibit their personal views, so it must be in our Society. We are committed, by our Constitution, to the principles of the Anglican Reformation ; and further, we can give no other guarantee for our wisdom and prudence, than such as is given by other societies, in the character and known principles of those to whom are entrusted the practical management and direction of our work."

With the " Constitution " our readers have already been presented, and the " Official List " appended to the above " Address " will further tend to increase confidence, in giving as it does the names of eight of the American Bishops for patrons, to which must now be added that of Dr. Cleveland Coxe, he having been raised to the Episcopate since he undertook to act as this Society's Secretary for Foreign Correspondence. May that new prelate find it still possible, amid his augmented duties, to give his valuable aid to the cause of unity and intercommunion.

THE ANNUAL DIOCESAN CONVENTION OF NEW YORK.

THE Diocesan Convention met at New York on September the 28th. The following extracts from Bishop De Lancey's address, as given in the *Church Journal*, will be read with interest :—

" In these ten years about 27,140 persons have been confirmed, *i.e.* on an average, upwards of 2,700 each year ; 186 candidates have been admitted to the Diaconate ; 112 deacons have been advanced to the Priesthood ; 72 churches have been consecrated ; the clergy of the diocese have increased from 304 to about 390 ; the churches and chapels from 255 to 308. Upwards of 2,300 services have been attended by the Bishop in his official capacity, and upwards of 1,600 sermons have been preached. Between 50 and 60 Convocations of the Clergy have been attended in different parts of the diocese ; and the aggregate of the distances travelled in the course of the ten years of Episcopal duty is between 70,000 and 80,000 miles.

In very many parishes in this city and the country the scale of activity and comprehensiveness in Church work is far different from what it was 25 years ago. Within 10 years the efforts made to provide ministrations for the poor, who cannot be brought into our ordinary parish churches, have become much more extensive, and much more efficient than ever before. Christian work in the Public Institutions (now carried on under the auspices of the *City Mission Society*) is better systematized and more regularly conducted than in former years. Much yet remains to be done ; but a spirit has been aroused, that, with the blessing of God, will not slumber ; and such encouragement has been afforded to certain lines of action, that we may reasonably hope to make great advances in the

next few years. We need not expect, as some have thought, to make our agencies overpass all ecclesiastical barriers; but we may 'let our light so shine before men that they may see our good works,' and be insensibly engaged to respect our loving self-devotion, and to glorify our Father which is in heaven. Again, within the last ten years various institutions of the Church—as St. Luke's Hospital, The New York Orphan Asylum of the Protestant Episcopal Church, St. Luke's Home for Aged and Infirm Women, The Church Charity Foundation of Brooklyn, The House of Mercy of the Protestant Episcopal Church—have been thoroughly established, as we trust, on secure foundations, and in admirable buildings newly erected or newly provided for them; and are conducted in a manner highly satisfactory and gratifying to the Church. To these must be added St. Stephen's Training College at Annandale, Dutchess County, designed for the preliminary care and training of young men who are looking forward to the sacred ministry. This institution is entirely a new creation within the last ten years. It is already provided with an admirable College building and beautiful chapel. Some of its students are already in the ministry, and its halls are crowded with students.

The inmates of the House of Mercy are now under the supervision of several of those Christian women who formerly were so well known and so much esteemed for their good works in St. Luke's Hospital. The influence, gentle and winning, but strict and elevating, which they have brought into the institution, is just the blessing which is needed to make it a heavenly refuge from the most deadly snares of sin, a school of piety and virtue worthy of the confidence and love of all Christian people. The perfect order and neatness, the marks of taste, the little touches of sacred beauty that lend a charm to the place, the serene and peaceful air appearing everywhere, save in those troubled bosoms that have just begun to recognise and love the truth as it is in Jesus, make it one of the most touching homes that Christian goodness ever created.

The care of providing for its material support, as well as of conducting its labours of love within, is now in the hands of those few devoted Sisters, under the supervision of the Bishop, and aided by the counsels of an experienced Presbyterian (acting as chaplain), the rector of one of our city parishes; and also of another Presbyterian, a rector of one of our city parishes, exercising a general advisory influence. But the care and responsibility rest mainly upon these Christian women.

Of all the interesting confirmations of the past year, and there have been many of them, I am free to say, that the one that interested and touched me most deeply was the confirmation administered to twelve weeping penitents in the hallowed little chapel in that House of Mercy. I know how easily the mere sensitive nature is moved under such circumstances, and how little can be inferred often from mere outward signs of emotion. But in that case the final dedication had been preceded by so much careful instruction, by such a persuasive religious influence, and the demeanour of the candidates had been marked by so many tokens of deep sincerity, that the coldest heart would have been unwilling to refuse the blessing so earnestly coveted. God help the fallen in their struggles to arise and conquer! God most merciful cheer the hearts of the faithful

Christian women, who have dedicated themselves to this sad ministry of love, and raise up friends to stand by them and sustain them in their brave undertaking! Let the Church remember them in her prayers and in her alms-deeds. We are much to blame! We have attempted too little for these miserable, outcast, perishing souls.

One word in regard to a very different subject:—During the last summer a ‘DECLARATION’ touching the Holy Scriptures and a Future State was sent to the Bishops for their signatures, and was afterwards presented, for the same purpose, to the clergy generally. But for a question addressed to me by two or three of the clergy, as to whether I was anxious that they should sign it, I do not think that I should depart from that line of reserve to which, on all occasions where I can, I prefer to adhere. When I first read the Declaration my instincts at once rose up against it, not because I doubted the propositions, of course, but for other very obvious reasons. . . . Of all that has been written on the subject I have read nothing—not even the words of the Bishop of Maryland. I speak with the greatest respect of those Bishops who put it forth and who signed it, but I do not hesitate to give my opinion most emphatically *against* the issuing of such a Declaration: against the *expediency* and against the *necessity*. Had it been introduced into the House of Bishops, I do not believe that it could have endured the ordeal of debate for an hour. I do not think that it would have been sanctioned as a declaration to be issued by the House of Bishops or by the General Convention; much less could it be approved as a paper sent out by one or two Bishops and passed round to be signed by others.

However it may be in England, we need no such declaration in this country. The truth is abundantly established. In our formularies, and in all our antecedents, it is so incorporated, that no human power can obscure or change it. And happily, our ecclesiastical law is in such a state, that a minister of our branch of the Church, who should venture to publish what has been published in high places in England, would be deposed and degraded from the ministry he had abused in less than six months.”

THE BISHOP OF GRAHAMSTOWN'S CHARGE.

THE RIGHT REV. DR. COTTERILL, Bishop of Grahamstown, delivered a Charge, at his Visitation, in his Cathedral Church, on June 29. We subjoin a summary of its contents, from the Port Elizabeth *Telegraph*, for the complete correctness of which we can vouch, as we have before us the Charge itself, extending to eighteen closely printed pages of small type:—

“On the organization and healthy action of that branch of Christ's Church to which we belong depends the preservation of pure and undefiled religion amongst us. Of these questions, one respecting which it was necessary to form some conclusion, and on which late events had thrown new light, is the relation of our Church in this land to the Church of England. That we are, as individuals—both clergy and laity—mem-

bers of that Church in the fullest sense, is true. Even this, however, was accidental, since there was nothing to hinder the clergy, for instance, of the Scottish or American Church from ministering here. But it must not be concluded that, because we are members of the Established Church, therefore the society in which we are here associated is in the same sense a branch of that Church. In order that this may be the case, the mutual relations between its members must be formed by the same authority which is supreme in the Church of England. To that Church, as a spiritual body, ours is indeed perfectly united in the bonds of the same faith and the same discipline. But the United Church of England and Ireland is also a national institution, united with the State by law, in which the Sovereign is supreme Governor. In it all rules made for its internal economy are laws which have the authority of the Sovereign, and all trials of ecclesiastical questions are causes determined in Ecclesiastical Courts of the Sovereign. This royal supremacy in the Established Church, as distinguished from the supremacy of law in all communities in temporal matters, is a part of that which is called the prerogative of the Sovereign, which is however limited by law, and to stretch that prerogative beyond the limits which law admits is to do violence to the first principles of constitutional liberty. The question is, whether the conditions of our communion here are determined by this authority, as in the Established Church of England, or whether our mutual relations are formed by mutual consent and agreement. The question cannot be decided, as some imagine, by the 37th Article, or by other declarations made by the clergy to the effect that the Sovereign is supreme governor over all estates, and in all causes ; because this means so far and in such manner as the law admits and recognises such supremacy. The same principle is affirmed, for instance, by the Episcopal Church of Scotland, in which this actual exercise of the Royal supremacy is prohibited by law. If, indeed, the Letters Patent of the Colonial Bishops really conferred jurisdiction, there might be some reason to suppose our Colonial Churches to be branches of the Established Church. This, however, had been long doubted, and in a judgment in the Queen's Bench in 1857, it had been expressly denied, it being then affirmed that no Bishopric created by the prerogative of the Crown in any colony, without an Act of Parliament, could have any legal jurisdiction assigned to it. This conclusion, so far as regarded this colony, had been confirmed by a late judgment of the Judicial Committee of the Privy Council. The Letters Patent of the Sovereign were decided not to have the force of uniting the Bishops and clergy of these Churches into one body, or of making the Bishop appointed by the Crown the Bishop of all the clergy of the Established Church within the diocese. The relation between them must be formed, not by the authority of the Sovereign, which could not lawfully be extended here for that purpose, but by mutual consent. The Bishop quoted passages from this judgment of the Privy Council to show that the members of the Church of England here have the same liberty as the members of any other communion have, to make rules for enforcing discipline within their body ; that is, that the legislative supremacy of the Sovereign in the Church does not extend here. Again, that tribunals for determining whether these rules are

violated, are not courts of the Sovereign ; that is, that the judicial supremacy of the Sovereign is not exercised here. But this judgment left some questions unsettled which would demand the serious consideration of Churchmen. It had been assumed that in the absence of any special rules made for the Church of this Colony, the compact between a Bishop and a clergyman must be governed by the law of the Church of England, though only so far as might be applicable here. The uncertainty of this standard would leave the door open for much disagreement. A law applied so far as it seems to a judge to be applicable is not law, but equity, which (in the words of Blackstone) makes every judge a legislator. English courts and Colonial courts would probably, as in the late case, take a different view as to what is suitable for a Colonial Church. The solution of this difficulty was indeed indicated by the judgment, for it is only when rules made for the Colonial Church are not accepted as the terms of the contract that we are thrown back on this uncertain standard. But a question of considerable difficulty still remained, viz. how far the laws of the Church of England, to which all clergymen of that Church are bound, might impose limits to the rules which we could make for ourselves in the colony. For instance, these clergy are bound by certain pledges to use only the Book of Common Prayer in public worship. But some changes are absolutely necessary in a colony, and it might be questioned how far such modifications could be admitted into any contract by which a clergyman of the Church of England could be legally bound. It was evident that the authority of the Sovereign could not be exercised so as to solve this difficulty. But the legal difficulty of the question did not appear serious. The departure from the principle of the English Church must be very flagrant, for any court of law to decide that a contract made here is invalid because it contains conditions that a clergyman could not be bound to fulfil. At the same time the moral obligation on us all to adhere to the spirit of our engagements with the English Church is as strong as ever. All modifications, whether of the liturgy or of discipline, must be *bonâ fide* adaptations of the laws of the Church of England. The members of that Church who come here from their native land ought to find in the colony substantially the same Church as they left at home. To preserve this harmony of action between the Colonial Churches and the Church of England the only constitutional method seemed to be a national Synod, in which all Churches of the Anglican communion should be represented.

The next question on which the Bishop touched was that of the Synodical action of the Colonial Churches, the legality of which was established by the late judgment, which also marked the proper sphere of action for such assemblies. Extracts were given from an important despatch from the Secretary of State for the Colonies, in which the opinion of the law officers of the Crown was given. The Governor of this colony was directed to recognise the Synod, so long as its action is confined within the limits allowed by law, as being, what it virtually is, the representative of the Anglican Church, and to place at its disposal the funds which might be granted by the Legislature.

All these questions were, however, most important, from their bearing

on that which concerned the very existence of the Church, viz. the maintenance of the truth. It was impossible to conceal the unwelcome fact that the royal supremacy in the Church of England was, through the peculiar nature of its exercise in the present day, threatening to enfeeble the testimony borne by that Church to the faith of Christ. Whilst it rendered it practically impossible to obtain any additional safeguard against errors, the result of the judicial supremacy of the Crown was, that every charge of false doctrine against a clergyman was treated as a criminal proceeding, in which the standards of the Church were construed as penal statutes, and every possible advantage was given to the accused, and every technical obstacle thrown in the way of obtaining a conviction. Thus the temporal interests of the accused received all protection, whilst the interests and the faith of the Church, which were far more precious, received none. This was clearly proved by the language of the Lord Chancellor himself, in the judgment lately delivered on two such cases, which had come before the Privy Council. It was, no doubt, necessary that the rights of persons should be jealously guarded. But to treat them as mere criminal cases, was to forget that there was another party, the Church, which was injured much more by the acquittal of a false teacher than society is by the acquittal of a criminal. Even as regards the temporalities, it was rather a case of a contract than a criminal case. But it was the connexion of the spiritualities with the temporalities which made this so oppressive for the Church of England. That one who, by his false teaching, caused many to offend, which was the very case supposed by the Lord Chancellor, should still be by law recognised as an accredited minister of the Church, teaching errors subversive of the faith under her authority, was a result which must compel the Church to take extraordinary measures to vindicate herself. This painful result, probably, has been produced by many causes, and not merely by the substitution of lay for spiritual judges in the Court of Appeal. This, however, is certainly a departure from the principle recognised in the great Statute of Appeals, by which the supremacy of the Sovereign in the Church of England is defined. Many, indeed, suppose this change to be beneficial, and that theologians cannot be impartial and duly qualified as judges. However, theology is necessary in order to qualify any one to interpret accurately the standards of the Church, and to discriminate between the doctrines allowed and condemned by them. Simple as the faith itself is, there is much connected with it of importance to its integrity and its defence which requires as much study as any other science; and if those who profess any science are sometimes too apt to adhere to its traditions, this does not prevent them from being the best qualified to give an opinion respecting it. The physician is not thereby disqualified from giving an opinion in questions of medical jurisprudence. But it must be always remembered, that the question is one not merely of property, but of the faith of the Church. If we do not believe that God has ordained the society of Christians on earth for the maintenance and spread of the faith, or that there is any definite faith to teach, then we may be content to leave this question to a chapter of accidents, but not otherwise.

These dangers to which the Church of England is exposed may make

is more willing to admit, what certainly is the case, that the judicial supremacy of the Crown in spiritual matters does not extend to the Church of this Colony. Courts of law decide temporal matters; but whether we shall be guided by such decisions in regard to the internal economy of our Church we must judge for ourselves, and we are responsible before God for so acting as shall be most for the furtherance of His truth. We cannot throw this responsibility on civil courts. They have authority to determine temporal rights, not spiritual. They may compel me to pay a servant his wages, but not to leave my children in the charge of one whom I distrust. The rights of the Church, the family of God, are surely not less sacred. The dangers which are apprehended by some, of irresponsible authority in the Church, unless we are governed in spiritual things by courts of law, are without foundation. They must always settle the temporalities, and these can only be separated from the spiritual office in extreme cases, in which the members of the Church act in concert. The true protection against all autocratical action in the Church is to be found in those representative assemblies in which the laity as well as the clergy have a voice.

The painful circumstances which have made these principles of peculiar importance to us in this land are well known to all. One who had been Bishop of this Province had published opinions, such as hitherto none but avowed adversaries of the faith of the Church had maintained. There was no Ecclesiastical Court of the Church of England before which he could be brought, which was of itself sufficient to prove that our Church is not a portion of the Established Church. It was, therefore, necessary, unless any crime could be committed with impunity in such an office, to act for ourselves. In accordance with the Letters Patent, which, at all events, must govern the contract under which each Bishop received his office, and with the usage of the Church of England, the case was tried by the Metropolitan, assisted by such Bishops as could be assembled. The decision was that Bishop Colenso's teaching was contrary to the faith of the Church, and that he was disqualified from exercising the Episcopal office in this Church of South Africa. This decision did not profess to determine the temporalities of the see. It simply assumed that we are responsible for our own internal organization. It was not merely the voice of a few Bishops, but the voice of the whole Church of South Africa. Never did any Church so unanimously accept a sentence as substantially just as this has been accepted. Whatever doubts some may feel as to the legal questions, those who doubt that Dr. Colenso has forfeited all right to exercise the office of a Bishop are so few that they cannot be said at all to affect the general sense of the members of the Church. But, clear as the case was, it was thought right to encourage an appeal to the Archbishop of Canterbury. The question of appeals to England is, indeed, surrounded with difficulty. There may be plausible arguments for appeal to some central authority in the Church, but it must be remembered that these were the very arguments by which the power of the Papacy was built up. The Churches throughout the British Empire are confederate republics, and the only constitutional tribunal of appeal would be one in which all these Churches should be represented.

However, as no such tribunal is as yet in existence, and as it was important that this case should receive full consideration, an appeal to Canterbury was encouraged. But it has not been made by the accused Bishop. It would be quite impossible now to admit him again as a Bishop of this Church. No decision of civil courts could touch the question as to the faith and discipline of our Church. If ever there was a case in which it was necessary to keep separate the spiritual office from the temporalities it was now, when the most daring attack upon the authority of God's Word, and of our Divine Master, that ever had been made in ancient or modern times by one invested with the responsibilities of the Episcopal office, had been committed by one amongst ourselves. A reverence for the law was no doubt the honourable characteristic of an Englishman; but this was a question which we could not leave to courts of law to decide for us, without betraying the trust committed to us by God."

The Bishop concluded by stating his conviction that this was but the beginning of a conflict which would shake the Church of Christ to its foundations. In this contest, one consolation, which he thought we had already begun to experience, would be derived from the increase of unity and brotherly love amongst those who held their faith on God's Word, and not on man's understanding. With the spiritual weapons of faith and prayer the victory was sure.

THE DIOCESE OF MAURITIUS.

THE annual Report of the Mauritius "Church Association," dated August, 1864, speaks of progress in the work among the Indian immigrants, and of the erection of a stone church for the Bengalee Christians. It also records the completion and consecration of the chapel at Pailles. An ordination was held in this building on June 11th, when the Bishop of the Diocese raised to the priesthood the Revs. J. Campbell and H. Maundrell, C.M.S. Missionaries for Madagascar; and admitted to the Diaconate Messrs. J. Holding, S.P.G., W. Hey, S.P.G. and J. Taylor, C.M.S. The two former Deacons have followed Messrs. Campbell and Maundrell to Madagascar: the Rev. J. Taylor has left for Zanzibar, the scene of his future duties.

A school-room in the western suburb of Port Louis has been licensed by the Bishop for service; the church at Vacoas remains incomplete. Owing greatly to Miss Burdett Coutts' bounty, a residence for the civil chaplain has been at length secured in Port Louis, close to the cathedral. The parsonage also has been finished for the Tamil church of St. Mary's, in the western suburb of the city. Only the chaplaincies at Mahebourg and Seychelles remain without residences. The Church's schools, however, "have not all prospered during the year." Several changes have taken place among the members of the clergy. The Report, in appealing for more help, expresses a hope "that the Societies of England, who so largely contributed to the missionary work, will be encouraged by the results which, through God's blessing, have been obtained, and by the amount of support elicited here for the heavy expenses connected with the provision of churches for

the seamen, for the Tamil Indians, and for the Bengalees—at the same time that several districts of Mauritius and the Seychelles required the supply of the same want.”

We are indebted to the kindness of the Bishop of Mauritius for the following account, by his Lordship, of the consecration of the Bengalee church mentioned in the above Report:—

“ Saturday, August 27th, was a day full of interest and encouragement. The consecration of the church for the Bengalee Christians took place under very joyful and hopeful circumstances. The building is most appropriate for its sacred purposes; the architecture being Gothic, with a very high roof, the masonry of cut stone, the wood-work excellent; and the situation is one of the best that could have been chosen—close to the bazaar on the Plaine Verte, in a part of Port Louis called the Malabar-town, from the number of Indians who reside there. So many persons had visited the church during the last few weeks that we expected a large attendance, but certainly not so dense a crowd as that which filled every seat, and occupied all the standing room. Natives of all parts of India were present; Africa was well represented; Creoles of Mauritius were there in goodly numbers; and inhabitants of several countries of Europe, and even China. It was difficult to make arrangements so as to meet the variety of tongues understood by the overflowing congregation. The plan actually adopted was as follows:—The consecration psalm was read by the Bishop and clergy in English, and all the proceedings to the beginning of Morning Service were in that language. Then the anthem, ‘I will arise,’ was sung by the Indian children, the organ being played by Mr. Farmer. The words were in Bengalee. The devoted Missionary, the Rev. P. Ausorge, whose work amongst those Indians has been so earnest and faithful, had then the satisfaction of reading in the church for the erection of which he has made such untiring efforts, even in the midst of langour and weariness from a late severe sickness. He said the first part in Bengalee. The first lesson was then read in Tamil by the Rev. C. G. Franklin, whose congregation had sent a large number of brethren to be present, their own church being about a quarter of a mile distant. The second lesson was read in Nagree by Charles Kooshallee, the Catechist, whose presence reminded me of those earlier difficulties through which the commencement of our work had to pass. The thought of Captain Gordon, who had been so staunch a supporter of our first feeble exertions, also recurred frequently during the day. There were several chants and hymns in Nagree and in English, but when I went into the pulpit to address the Bengalee Christians, through Mr. Ausorge as interpreter, it occurred to me that many of those present had understood none of the languages hitherto used; I therefore sent for a French Bible, and before addressing the Bengalees from the words, Isaiah lvi. 7: ‘I will make them joyful in my house of prayer.’ I spoke to our English friends at some length, and then to the French more briefly, on the remarkable fulfilment of the prophecy in verses 6 and 7, which was taking place before our eyes. Here were the sons of the stranger joining themselves to the Lord; here were several nations for whom the promises were made, that God’s house of prayer should be for them; here they were, very joyful in God’s house of prayer, &c.

I then took the words of the text, and dwelt on the reason for joy in the house of the Lord, because it was our Father's house, the place where the presence of Christ could be realized, and all the blessings given by Him sought and obtained, and the place where we might exercise love for all our brethren. Then I exhorted to gratitude towards God, recounting the obstacles through which He had brought us ; and also, under God, towards the *Church Missionary Society*, the minister and catechists, the Colonial Government, and other friends who had helped, and especially Mr. Wiché, whose kindness I described without naming him. I then dwelt, in conclusion, on the importance of the duties involved in the profession of Christianity. About sixty afterwards partook of the Sacrament of the Lord's Supper ; and after that service sixteen catechumens were baptized.

It added greatly to the interest of the occasion that the Malagasy ambassadors were present. They seemed deeply impressed by seeing such a crowd of natives of those regions, and especially by hearing the singing of that gallery-full of Indian children. Before sunset, they and two of the clergy present were on their way to Madagascar. It was most animating to Messrs. Hey and Holding, the S.P.G. Missionaries, that their last service in Mauritius was the joining in the consecration of that church, and partaking with so many of the clergy of the holy Communion. When I went on board afterwards to see them off, they spoke with much gratitude of the comfort they derived from this coincidence.

After the service was ended, Mr. Ausorge came to Mr. Wiché with several of the Bengalee Christians, and read to him an address of gratitude. Most richly was it deserved ; for without the care and forethought, the personal effort, and large pecuniary contribution of Mr. Wiché, the Bengalee church would still have been a matter of wishes and hopes, instead of presenting to the sight one of the most beautiful edifices in Port Louis, an object of admiration to multitudes who pass daily near it on the crowded road leading to Pamplanousses, and attracting the attention of the mariner as he enters the harbour, by the height of its roof, which causes it to stand out above all the buildings, and affording to those who have been turned from the darkness of heathen idolatry to the light of the glorious Gospel of Christ every appliance needed for the Scriptural worship of their heavenly Father in spirit and in truth."

There were ten of the clergy present at this consecration besides the Bishop.

THE DANISH MISSIONARY SOCIETY.

THE Fifth General Meeting of the *Danish Missionary Society*, we learn from the *Almindelig Kirketidende*, was held this year at Soroe on the 7th and 8th of September, and, considering all things, was well attended. The still continued quartering of the German invaders on Jutland hindered persons coming from thence ; only two Jutish priests attended the meeting : but a large proportion of the clergy ejected from Sleswick were

present. Proceedings commenced with service in the venerable conventual church of the place, Pastor Smith of Swendborg preaching from St. Matthew xxiv. 12—14. In the course of his sermon he said, "The nearer 'the end' approaches, the less can our communion content itself with labouring within the bounds of our own nation, instead of taking part in the great catholic work of Missions. And the deeper we Danish Christians feel ourselves cast down under the sufferings and humiliation of this present time, the higher should our hearts be lifted up to ask our Lord concerning the signs of His coming and the world's end." The meeting assembled afterwards in the great hall of Soroe College. Dr. Kalkar, at its commencement, remarked on the faithlessness of some in regard to missionary work, and compared them to the spies who brought back a bad report of the Land of Promise. But, in truth, the power of idolatry and Islam was manifestly waning, and the worst foe to Missions was, like the Germans in Jutland, a foe in our own household; and this foe was not so much even Popery or Rationalism, as sectarianism and party strife.

Pastor Hansen, of Grumtoft, in Sleswick, said that the Danes though a little flock should take Christian courage, for it was written, "A little one shall become a thousand." It was in faithlessness that they sold Tranquebar, from which such glory had accrued to Denmark's name; Fenger opposed the sale, but in vain, and their Mission property there was parted with to a foreign society, the German Leipsic. The speaker had himself been in Tranquebar at the time of the sale, and had witnessed the lamentations of the native Christians at their abandonment by their mother. "'The praise which Europeans have so plentifully given us for Tranquebar, let us merit it in the future.' Thus ends Fenger's history of our Mission there; but have we sustained our character? Until lately we Sleswickers have sent our Missionary candidates into Germany for lack of a national seminary, but happily that lack is now supplied."

Another speaker, Pastor Beck, turned to the kindred subject of Home Missions. It appears that the Danish association for that purpose has afforded the army chaplains in the present war the aid of eight colporteurs. It is questioned, however, whether this body does not interfere with the rights of the parochial clergy, and whether it does not, with short-sighted presumption, attempt to separate between the living and dead members of Christ's body, the communion of saints from the Church visible. Dr. Rothe, who spoke after Mr. Beck, reminded the meeting that the Danish Church was the legitimate Home Missionary Society of the land.

Dr. Kalkar, in a subsequent speech, stated that Mr. Ochs (a pastor of Wurtemberg), the Indian Missionary who, tired of the unevangelical conduct of the Leipsic Lutheran Society, had transferred his services to the Danes, has established a station at Putabawcam, where two Danish students are next year to join him. Dr. Kalkar expressed his pleasure at the interest which the renewal of their forefathers' work had awakened in England, and he read a letter from an English priest, in which the writer uttered the hope that the old friendly attitude towards the English Church in India would be resumed, along with the departure from the Germans on the question of caste. From this letter, which was printed in the *Almindelig Kirketidende*, we retranslate the following extract:—

“The Leipzig Missionaries contend, it appears, that a difference exists between their teaching and that of the Church of England, and especially that the English Church is semi-Nestorian and denies the Real Presence in the Lord’s Supper; they assert also that they are the rightful heirs to the old Tranquebar Mission. But now most gladly would we welcome the Danish Church back to Southern India, not only because *she* is the ‘rightful heir,’ but also because she regards the Anglican teaching as sufficiently close for all practical purposes of intercommunion, and because she abhors both the German treatment of caste and the German proselytising of Anglican Christians. Thus would we welcome the return of the Danes, even if you come wholly separate from, and independent of, the Anglican Episcopate which has been planted there since your fathers’ day; in that case, doubt not that our Missionaries and yours will, like Abraham and Lot of old, agree that there shall be no strife between the shepherds and flocks, for the land is large enough for both of them. But why should not an effort be made *from the first* to bring about a certain amount of intercommunion in India? We can well understand the wish that the Scandinavian Church should win an heritage among the heathen for herself; I can quite enter into the spirit of Dr. Kalkar’s remarks at the Malmoe meeting; I have no desire to see her individuality and peculiar character effaced from her Missions. By no means; but let her plant and direct them so as to stand a sister Church by the side of the English. I mean, let her do away in her Missions with the modern German method of superintendentism in name and Presbyterianism in reality. Let her hasten from the first to develop the Episcopal system which she has retained, but which the Christians of the same confession on the Continent have laid aside, and have consequently brought on themselves a weakening of the unity and authority of the Church, together with estrangement from the Episcopal Church in England. That the German Lutherans in America have lacked a really Episcopal government, has been to them especially harmful, and they have been split into many sects, or led by an overdriven subjectivism to confusion and identification with Methodism. But would your own Missionaries from Scandinavia to India keep up union with their mother Church, they should organize episcopally from the outset under a Provost while they are without a Bishop of their own, just as did the old Mission to the Delaware under Acrelius and Biörck. The Episcopal organization will be a reality, by your observing the ancient rule of the Church Universal, that no person be ordained but by a Bishop. You might send your candidates for ordination either to the Anglican Bishop of Madras, or (if a difficulty was unexpectedly raised in that direction) to one of the Episcopate of the Free Church of Malabar; just as Wesley, amongst ourselves, obtained the ordination of certain of his followers by the Greek Bishop of Arcadia in Crete. From what Swartz and Ziegenbalg have left on record, it is clear they had a better opinion of the Syro-Indians than some might suppose. A friendly step on your part towards that ancient community might open up a new field to your future activity. Their Church, which has just shaken off the yoke of Papal usurpation, might be revived and purified by your intercourse with her, while you, free from the hindrance

under which we English labour of being the Church of the conqueror, would stand in favourable light before the natives, both Christian and non-Christian."

PENSIONS FOR MISSIONARIES.

[WE regret that the following letter on an important subject reached us too late for insertion last month]:—

SIR,—In April, 1863, you published a letter from me on the subject of Pensions for Missionaries; and you followed it up by a very able article in a subsequent number of the *Chronicle*. Correspondence and observation have confirmed me in the justice of the proposals, &c. made, and of the expediency also of *doing something* at once to force attention to them, if we would secure an increase of candidates for Mission work abroad, and would also act lovingly and equitably towards our existing Missionaries. The concluding paragraph of the following letter, signed "A Town Clergyman," which appeared in the *Standard* of yesterday, is so much to the purpose, that I venture to request its republication in your pages. I know nothing of its writer; but I read his pleas for sympathy with the overburthened and prospectless Clergy whom we have sent out to Newfoundland, with shame and confusion of face; and I thank him for his testimony:—

THE CHURCH IN THE COLONIES.

"SIR,—I notice the nine Colonial Bishops crying out for aid belong to the newer fields of Mission, while some of the oldest are languishing for want of funds.

Newfoundland has been for long as severe a field of labour as we have anywhere. Dependent entirely on its seal and cod fishery, and its potato crop—one or other, or both, of these having for years invariably failed—it has gone through a period of suffering and destitution almost unparalleled. This year, both the seal and cod fishery have failed more completely than they have ever done yet, as I have statistics and letters by me to prove. Add to this a population originally, for the most part, Irish, and a consequent Roman Catholic element very much stronger than the Protestant, and quite as bitter as in Ireland, and you have at once evidence that the difficulties and hardships of Mission work must be as great as they well could be. Provisions exceedingly dear, months of winter in which the whole island is icebound, and the communication between the capital and the out-harbours completely stopped, places lying miles apart, and from one to another the Missionary has to trudge on foot over roads well-nigh impassable; no education for his children, no society for his family, no hope or resource when his constitution breaks down under this Herculean labour; nothing for his widow but a small annuity paid by a sort of Clergy-club, to which he has to subscribe yearly out of his narrow income. Such is the condition of the Missionary there. But because there are no great ethnological questions to discuss, no stories of rescued slaves, no philological interest of foreign language, no romance to amuse platforms and startle newspapers;

nothing, in short, but (humanly speaking) heavy, dull, and thankless work—we never hear of Newfoundland; no Archbishop makes appeal for it.

Its Bishop is among the noblest and the best. His whole life is one of unremitting self-denial. It is long since he was in England, except for a day or two on special business. And the Clergy receive the magnificent sum of 100*l.* per annum for deacons, and 150*l.* for priests, with no prospect of advance. Originally, indeed, it was 200*l.* with expectation of pension. That was soon given up; and I know one who has been there close upon four-and-twenty years without a day's holiday; who has suffered most seriously, both himself and family, from the inclemency of the climate, having lost three of his children—whose wife is in reality dying a slow death from heart-disease and neuralgia, which native air and less household anxiety would, at any rate, alleviate; who has grown-up sons, and no means of starting them in life, and who must still labour on, though his years of toil are now telling even upon his own iron constitution, with no chance of an easier path through the declining vale of life, or reward for his incredible toils and endurance, except such as there is in the satisfaction of his own conscience and the blessing of Heaven. If he were to return to England, which his wife's delicate state of health sadly needs, what is there for him but a curacy of 80*l.* or 100*l.* a year, and the sight of men whose devotion has never been tried except at tea-parties, occupying all the snug livings?"

My own intention, as regards the Missionaries of the *Society for the Propagation of the Gospel*, is to urge my congregation, at our annual meeting for the disposal of our monthly Church Extension Offertory Collections, to remit the amount hitherto paid to the Society's General Fund to the Society, in trust for a *Missionaries' Pension Fund*; and I should be glad to hear that some of your readers would do likewise. I am tolerably well aware how much may be said against this line of action; but I adopt it from a conviction that it is the right thing to do, all that may be said to the contrary notwithstanding. Had I been able to comply with an invitation to read a paper at the British Church Congress on "*Associations for aiding poor, enfeebled, and disabled Clergymen*," I would certainly have advocated Pensions for deserving Missionaries. May those to whom that subject is now entrusted do justice to that branch of the subject!

Colkirk Rectory, Sept. 21, 1864.

Yours faithfully,
J. B. SWEET.

Reviews and Notices.

- (1) *Case as to the Legal force of the Judgment of the Privy Council, Fendall v. Wilson, with the opinion of the Attorney-General and Sir Hugh Cairns, and a Preface to those who love God and His Truth.* By the Rev. E. B. PUSEY, D.D. J. H. and James Parker.
- (2) *The Final Court of Appeal in causes affecting the Doctrine of the Church of England. A Letter, &c. on the best mode of amending the present Law.* By Lord LYTTLETON: to which is prefixed a Statement of

Reasons for seeking an alteration of the Law. By the Rev. R. SEYMOUR, Rector of Kinwarton. (Rivingtons.)

[3] *Synodical Judgments*; or, On the Judicial Functions of Convocation. Four Speeches by CHR. WORDSWORTH, D.D. Proctor of the Chapter of Westminster. (Rivingtons.)

THIS most important and seasonable pamphlet has doubtless been well studied by our readers. Dr. Pusey says :—

“ The *principles* of the judgment admit of any error as to the Inspiration of Holy Scripture, or the future punishment of the wicked. Had all the statements on Holy Scripture, which Mr. Wilson made in his Essay, been before the Court, the Lord Chancellor must either have modified those principles, or he must have considerably extended their application. For myself, I thought that the consequences, which lay legitimately in the words of the judgment, were in fact parts of the judgment. Others thought otherwise. I therefore prepared a case, to be submitted to the two most eminent lawyers not already upon the Bench . . . in order to obtain an authoritative opinion, what is the real legal value of that judgment. . . . The result is contrary to my anticipations. The opinion brings out the fact, of which many non-legal persons were probably ignorant, as well as myself, that the law, while entrusting to an individual, eminent in his time, an almost unlimited power of defining the law, not for his time only, but almost in perpetuity (except in the case of fresh legislation), does on the other hand limit his decisions to their strictest and narrowest legal meaning. . . . The legal interpretation, ruled in each case, is the minimum which lies in the words. It matters not, whether, by any apparent legitimacy of deduction, any other consequences might be derived from the letter of the judgment. Any case, if not absolutely identical, would (I am informed) have to be considered entirely *de novo*.

The *legal* effect then of the judgment, in regard to the inspiration of Holy Scripture, is very narrow. It must be remembered, that no civil judgment enters into the question, What is the mind or teaching of the Church? . . . It considers this only, whether the Church has *interminis* so laid down the doctrine impugned, that it should be penal to speculate or teach otherwise, and, on the other hand, whether the terms in which any clergyman has expressed his misbelief, be so clearly contradictory to what the Church has thus distinctly laid down, that the evidence would be sufficient to convict him in a penal cause.”

But though thus limited, the injury done hereby to the cause of the Truth of God amongst us, at least in the Home Church, is most grave. Well may Dr. Pusey exclaim—

“ How long shall the patience of the English Church be abused? Tudor protection is withdrawn from it, piece by piece; the iron grasp of the Tudors is held more tightly than ever upon its free action. Its voice only is permitted, because politicians hold it powerless. Powerless it may

be with men; will it be with God? . . . The time may not be far off, when the English Crown shall stand in need, as it has aforetime, of the aid of the English Church, and the State may then wish that it had not weakened her. . . . It was a far less injury which rent the Establishment in Scotland asunder. Long-sighted and experienced politicians . . . found too late that what they insisted upon cost them their influence over half Scotland. The Church of England has necessarily more tenacity. For having a Divine original, it is an organic body, and knows more the value of intercommunion, not indeed as a condition absolutely necessary, but as the natural fruit of Divine Unity. It is then the more remarkable when members of the Church of England begin to speak of a 'Free Church.' Our extension in the Colonies, which have so enlarged the Church and its Episcopate, makes such a rent possible, even though not one Bishop in England should join it."

As to the remedy for the recurrence of such mischief for the future, we think that the moderate course lately advocated by Lord Lyttelton would be found practically sufficient, though even that would involve, on Primitive Church principles, a grave concession.

Dr. Pusey remarks in a note, "Cardinal Wiseman and Dr. Manning wrote gravely, yet both of them (it now appears) were mistaken (as I was myself also) as to the legal effects of this judgment." The following passage, which we have met with in the *Revue Chrétienne* of Dr. de Pressensé, will show how widely we remain exposed to the same imputations :—

"The acquittal of the 'Essays and Reviews' by the Privy Council has provoked vehement Pastorals on the part of several Bishops. But these clerical condemnations are only the expressions of vain regrets. *Imbellè telum sine ictu*. The State, which has the last word, has spoken; its judgment is without appeal; and it is now established by its sovereign power, as is remarked with a perfect logic by the writer in the *Edinburgh Review* for July, that a person can be a minister in the Church of England without believing in the special inspiration of the Scriptures, in the eternity of future punishment, and in the imputation of the merits of the Saviour; for the acquittal is on these three points. For the moment, we leave out of sight the question which underlies them, and simply ask, What is to be thought of a state of things which puts such a matter in the hands of the civil power? It is certain that, rightly or wrongly, the majority of the Church of England, represented by its Bishops, protests against this judgment; but what does this signify? it is not for her to say what she believes, it is the business of the State to determine her belief in the name of precedents, of customs, as if all this waste paper (*papérasse*) had the slightest value when the question is as to a conviction which has no worth and is nothing if it is not actual. Of this conflict between the Church and the State a striking manifestation was produced at a recent sitting of the House of Lords. The Lord Chancellor exchanged with the Bishop of Oxford those biting and irritating words which disclose

men's inmost sentiments. This remarkable scene gives the last touch to the picture of a state of things always abnormal, but now made permanently dreadful."

The Holy Bible : with Notes and Introduction. By CHR. WORDSWORTH, D.D. Canon of Westminster. Genesis and Exodus. Rivingtons. pp. 329. Most heartily must the English Church tender her thanks to one who, perhaps of all living divines, may be regarded as representing most distinctly the type of her standard theology, for this the first instalment of a promised Commentary on the whole Bible.

Canon Wordsworth prefaces this work with a quotation from St. Augustine, in which is "asserted as a fundamental principle, on which all right interpretation of the Old Testament rests, that both Testaments are from one and the same Divine Hand, and form one harmonious whole ; that the New Testament is enfolded in the Old, and that the Old Testament is unfolded in the New." St. Augustine had to defend the Old Testament against those who endeavoured to separate it from the New, and so too,

"A similar work seems to be needed in the present age. We enjoy many intellectual advantages which were not granted to any former generation. The study of ancient languages has been prosecuted with industry and success. The researches of historians and chronologers have shed much light on the pages of holy Scripture, especially of the Old Testament. But notwithstanding these benefits, and although much has been effected by Biblical criticism in the elucidation of the letter of the sacred text, yet it may well be doubted, whether, as far as the *spirit* of holy Scripture is concerned, our expositions of the Old Testament have not declined from the standard of primitive times. The history of the Old Testament appears to be often treated in our own days as if it were little more than a common history. It is often classed with the histories of ancient authors, and is read and interpreted as such. Whenever it is thus treated it cannot long command the reverence which it is entitled to receive."

The main design, then, of the present commentary is to illustrate the Old Testament by means of the New.

"In order to understand what was the mind of the Holy Spirit when He wrote the book of Genesis, and Exodus, and the rest, we must listen carefully to the interpretation given of them by Jesus Christ, the Son of God, and by His Apostles, to whom He sent the Holy Spirit in order 'to teach them all things,' and to 'guide them into all truth,' and to bring all things to their remembrance which He Himself had spoken unto them ; not only the comments which Jesus Christ and His Apostles made on the Old Testament are to be noted with reverent attention, but every suggestion and hint which they gave, every clue that they supply, is to be thankfully accepted by the expositor of the Old Testament. He will listen to every whisper which the Holy Spirit breathes by their lips. . . .

I am well aware of the dangers to which an interpreter is exposed who resorts to the spiritual method of exposition, and I well know the wild and fanciful excesses to which it has sometimes led; I am not ignorant that the expositor of Scripture is always in need of the Apostle's precept *φρονεῖν εἰς τὸ σωφρονεῖν*. The union of *sober-mindedness* with *spiritual-mindedness* is the perfection of the Scriptural expositor. That no interpretations will be found in the following pages which will provoke the sneers of some, is what I do not venture to hope. . . . Yet I entertain a hope that many may be ready to receive interpretations which issue from the pure well-spring of the Scripture, and flow through the channel of the Catholic Church."

The principal helps which have been used in the execution of this design are the following:—"the Canonical Scriptures themselves, especially the New Testament; the calendar of Lessons as framed by the ancient people of God; the Septuagint." The remarks on the value of the Septuagint are especially excellent, *e.g.*: "Collections have been made of the passages of the Septuagint which are quoted in the New Testament; but there remains another work to be executed, which would not be less fruitful in results, and would shed fresh light on the pages of the Old Testament—I mean a vocabulary of catch-words, that is, of notable words adopted from the Septuagint, and inserted in the New Testament." To the "helps" already mentioned Canon Wordsworth adds "the ancient Fathers of the Christian Church, who followed the holy Apostles, and derived wisdom from their writings, and from other sources, many of which are now lost;" and among more recent authors he specifies our own standard divines, and Hengstenberg and other leaders of the orthodox reaction among German Protestants.

The preface is followed by an "Introduction, On the Inspiration of the Old Testament; and on the Unity and Authorship of the Pentateuch." (pp. xx—xxvi.)

As a specimen of the commentary we select out of many passages the close of a vindication of the Mosaic narrative of the Ark, as solidly argued as it is beautifully expressed—bearing as it does upon the special themes to which our own pages are devoted. The quotation will impress our readers, more strongly than any words of ours, with a sense of the great value of the gift which the writer is making us:—

"The history of the Flood and of the Ark is not only the history of a miracle wrought by the almighty power of a holy, a righteous, and a merciful God, but it is also a figurative foreshadowing of what is being done by Christ Himself, century after century, in the world under the Gospel, ever since His Incarnation, even till His Second Advent to judge the quick and dead. The Ark was a type of the

Church. We read its history to little profit unless we regard it as such. All the ancient Fathers regarded it as such. Our own Church in her baptismal office speaks of it as such. Its builder, Noah, was a figure of Christ. He was called Noah because he would give comfort and rest. In Christ we find rest. 'Come unto me,' He says, 'and I will give you rest.' The ark was built by Noah, a preacher of righteousness, in obedience to God's commands; the Church was built by Christ, who was faithful to Him that appointed Him (Heb. iii. 2). Noah preached to the world that they should repent and enter the ark, and be saved; so Christ is ever preaching repentance to men, and that they should enter the ark of His Church, and be saved from the flood of God's wrath against sin. The waters that bare up the ark saved it and those who were in it, but they drowned the unbelieving and ungodly. And so, as St. Peter teaches, the waters of Baptism save us through the Resurrection of Christ, if we have the answer of a good conscience. But Baptism, and all other means of grace, if they are despised and rejected, aggravate the sin and increase the punishment of those who will not believe and accept them (1 Pet. iii. 21). The ark rode safely on the waves, and after its voyage it anchored on Ararat. So the Church, though often tossed by storms, will never be wrecked, and at last will rest in the heavenly haven of eternal peace. Noah, at the end of his voyage, offered a sacrifice of thanksgiving to God; 'and the Lord God *smelled a sweet savour*.' Remarkable words; words at which some have even ventured to scoff. But how are these words rendered by the Septuagint? By *ὁσμὴν εὐωδίας*. These words of the Septuagint have been adopted by St. Paul, and are applied by him to Christ (Eph. v. 2), 'who gave Himself for us, an offering and a sacrifice to God for a *sweet smelling savour*;' and thus he teaches us to read a Gospel in this history of Genesis, and that Christ is the true Noah, in whom alone we find comfort and rest, and that His Church is the true Ark, and that Noah's sacrifice had a sweet savour, a spiritual fragrance wafted from the far-off future, even from the sacrifice of the cross on Calvary, through which alone the Church Militant rises into the Church Triumphant, and is presented in glory to God.

If we carefully consider these things, we shall not be perplexed and staggered when we contemplate the various genera of animals—some wild, some tame—collected together in the ark, and their long voyage. Do we not see, with our own eyes, something far more marvellous than this done in the ark of Christ's Church? Of *that* ark, it is said by the prophet (Isa. xi. 6, 7), that 'there the wolf shall dwell with the lamb, and the leopard lie down with the kid; and the calf and the young lion and the fatling together; and a child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.' Do we not see this wonderful prophecy realized already in the ark of Christ's Church? And if we had the faith of the patriarch Noah, if we had his zeal for God, if we had his obedience, might we not then see it altogether fulfilled?

Might we not see savage nations reclaimed, barbarous races civilized, discordant tribes harmonized; the nations of the tropics and of the frigid

zone, the Indian and the African, the Circassian and the Georgian, the Caffre and the Hottentot, the chiefs of New Zealand and the kings of the Sandwich Isles, brought together with the Saxon, the Celt, and the Scandinavian, and dwelling together in holy unity, joined together in one family, fed by the same spiritual food of the blessed Word and Sacraments, from the hand of the same Divine Noah, Jesus Christ Himself, in the ark of His Church? Shall we not believe what we read in Scripture concerning the ark, when we see with our eyes what is done in the Church? Shall we not believe in the type, when we see what God does in the antitype?"

We have received from Messrs. Mozley (1) *The Christian Remembrancer* for October, in which we may specify a vindication of "Trinity College, Toronto" and Provost Whitaker's teaching; a reply to "Voices from Rome; Dr. Manning;" and two papers on "Subscription to Formularies," and "The Filioque Controversy," which will, however, obtain less unqualified approval. (2) The October number of *Events of the Month* contains a good paper on "Scottish Episcopacy since the Reformation," but in which the statement that the new Bishops "on returning to Scotland ordained incumbents to the various parishes," may lead readers to suppose that the ministers in *Tulchan* Orders were re-ordained or got rid of. From the same publishers we have also to acknowledge (3) *The Monthly Packet* for July; (4) *A Plain Tract concerning Godfathers and Godmothers*, by Rev. W. H. Ridley (1½d.)

From Messrs. Rivingtons: (1) Rev. W. DENTON'S *Commentary on the Lord's Prayer*, a rich and judicious compilation from all quarters; (2) Professor ESPIN'S admirable *Critical Essays*, re-written from the *Guardian*. (3) *The Church Builder* Nos. 9-12; (4) Rev. T. E. PHILIPPS' Sermon on *Grumbling*, which will be always a seasonable tract for distribution (2d.)

From Messrs. J. H. and J. Parker: (1, 2, 3) *The Charges* of the Bishop of OXFORD, and of Archdeacons CLERKE and RANDALL; (4) A Sermon, by Rev. W. TUCKWELL, on *The Aim of a Liberal Education* to the school-boys at New College, Oxford; and (3) a calm pamphlet *On Modern Scepticism and its fallacies*, by Rev. G. SMITH, in reply to an essay in *Fraser's Magazine* on "*Criticism and the Gospels*."

From Mr. Macintosh. (1) Rev. A. OXENDEN. *Words of Peace*, or "The Blessings and Trials of Sickness;" (2) The Fourth Edition of *Tender Grass for Christ's Lambs*; for children's reading (6d.), by CANON CHAMPNEYS; (3) *Decision of Ruth* (for catechumens), by Rev. G. COLE; (4) *Ellen's Trials*, or, "The Young Nursery-maid" after Confirmation.

We welcome a Second Edition of Dr. MUEHLEISEN-ARNOLD'S *English Biblical Criticism and Authorship of the Pentateuch* (Longmans); and a Fifth of Archdeacon Pratt's *Scripture and Science not at variance* (Hatchard).

The *Journal of Sacred Literature* (Williams and Norgate) occupies a place among the quarterlies of increasing interest and importance. It admits papers by Rationalists, but with refutations. In one article—"Israel in Egypt," an invaluable amount of testimony to the Mosaic narrative is collected from "Egyptology."

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of ADELAIDE has issued a Pastoral Address in conformity to the desire of his Synod, on the three subjects of a Clergy Widow and Orphan Fund, the Melanesian Mission, and the revival of the weekly Offertory. He sanctions the occasional introduction into the Litany, after the suffrage for "mercy upon all men," and into the "Prayer for all conditions," after clause, "Thy saving health unto all nations," of the following words: "especially the aborigines of this land, and the Melanesian Islanders."

BISHOP CROWTHER on reaching Sierra Leone, on his way to the Niger, received congratulatory addresses, and a very touching welcome from the clergy and Churchmen both black and white.

"THE relatives and friends of the late Bishop MACKENZIE" have put forth an appeal for help towards "some of the objects which were so near the heart of that devoted man." The Rev. R. Robertson is now almost single-handed at Quamaguaza among Panda's Zulus beyond the Natal frontier; and Dr. Callaway also requires help in his labour among the Zulus within the colony. Contributions are requested to meet a grant of 75*l.* from the S.P.G. for a stipend to a clergyman to assist Mr. Robertson, and to secure for him and Dr. Callaway the offered services of two lay-members of the first Zambesi Mission party, who are released from their old engagements by the altered plans of Bishop Tozer. "This proposal has the approval . . . especially of the Rev. John Keble."

THE Bishop of MINNESOTA is at present in England on a short visit for the benefit of his health. Bishop Whipple's unwearied exertions for the weal, both spiritual and temporal, of the poor Red Indians are well known to our readers. The Rev. T. H. VAIL, D.D. has been elected Bishop of KANSAS.

THE new American chapel at Paris has been consecrated by Bishop M'Ilvaine of Ohio, acting on behalf of the Presiding Bishop of the Church in the United States. Beside the Chaplain, the Rev. W. O. Lamson, and other American Presbyters, there were present on the occasion several English and foreign clergymen. This chapel will save the American Church from being confounded with the chaotic party, who had already erected in Paris the meeting-house for Americans familiarly known as the "omnibus."

THEODORE FLIEDNER, founder of the Protestant Deaconess Institute at Kaiserswerth, died on October 4th. There are thirty Institutes in union with the mother-house at Kaiserswerth, holding a "conference" every three years.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Oct. 4.*
—The Bishop of Columbia in the chair.

The Bishop of Capetown, in a letter dated at sea, July 8th, on his return from his metropolitical visitation of Natal, expressed a hope, that at

least six new churches and a school-chapel would soon be begun in that diocese. He received a small grant of Books for two clergymen to be ordained by him at Christmas, for Natal.

Information had been received that the Bishop of the Orange River State had commenced the churches at Philippolis, Bloemfontein, and Fauresmith. "This is in addition to the school and church he bought at Smithfield. The success of the Mission was very satisfactory, the pressing want at present being more Clergy."

A letter from the Rev. Dr. Callaway, Springvale, Natal, July 23d, stated that the printing of the original Kafir works, about which he had made application to the Society, had been undertaken by the Government of the colony. At his request, recommended by the Metropolitan, the Board voted him 30*l.* towards the erection of a school-chapel, at a new station 16 miles from Springvale, where the natives wanted to have a Missionary and a school.

The Bishop of Adelaide had forwarded an application of the wife of Dr. Meredith, surgeon to the Moonta mine, for assistance towards the erection of a church, at the new township near it. The proprietors of the mine were Presbyterians. There was no church for the poor: Mrs. Meredith was constantly told by them that they belonged to the Church at home, and that they went to chapel now because there was no church; but they availed themselves of the visits of the Bishop's Missionary Chaplain to have their children baptized. Dr. Meredith had himself purchased a site for the church, and Mrs. Meredith had collected enough for the walls, roof, and floor.

A grant to this church was made of 30*l.*

The Bishop of Tasmania had stated that to carry out completely Mr. Bodley's design for the projected cathedral at Hobart-town, would cost 20,000*l.*; but it was proposed to commence the nave as soon as 5,000*l.* can be raised at home and in the colony, which at present is greatly depressed. The Board consented to a grant of 400*l.*

A letter was received from the Rev. J. C. Corlette, Jamberoo, diocese of Sydney, New South Wales, asking for a grant towards a new church. An old man, once a Yorkshire labourer, had given a site with 50*l.*, and three other members of his family made up 60*l.* The total amount of contributions, 662*l.* The wealthiest and most influential residents were Free Kirk Presbyterians. The parish is 14 × 10 miles, and Mr. Corlette officiates on Sundays at two other posts, besides Jamberoo, his headquarters, each ten miles distant, and on Wednesdays at a fourth station four miles distant, on the side of a high mountain. Drought, a murrain in cattle, and a "rust" in wheat have of late crippled the means of the people. The Board granted 30*l.* towards this object.

On the application of the Rev. H. J. Poole, Incumbent of Maryborough, Queensland, 40*l.* was voted towards the erection of a new church in that place, in lieu of a small wooden building of insufficient size.

The Bishop of Goulburn sent his thanks for the grant to his diocese of 100*l.* for educational purposes. The grant had been effective in eliciting considerable sums of money for school-church buildings in five places. These five school-churches were built of neat rubble work, and well finished externally, "so as to serve for churches, until the number and

other circumstances of the people led to the erection of the latter." The Bishop said, "If we are encouraged for a few years by similar grants from home, we shall be able to distribute teachers, and, if other Societies help us in the same manner, clergymen too, over the whole diocese. . . Now is the time to occupy the remaining townships of the settled parts with school-churches." A second grant therefore was made to the Bishop of 200*l.* "for educational purposes."

The Bishop of Wellington, in a letter, thanking the Society for the New Testaments and Common Prayer-books it had granted for the Colonial Defence Corps, remarked, "I sadly want a *University* man or two—not that I can offer him exactly any definite post *at once*; for the actual nomination is in the hands of certain diocesan and parochial officers; but they would be only too glad to have the names of University men suggested to them."

At the next General Meeting of the Society, the Standing Committee will propose a grant of 1,000*l.* towards the endowment of a new bishopric in British Columbia. The present diocese is to be separated into two; of which one, Columbia, shall retain Vancouver Island, the north-west of Columbia, with Queen Charlotte's and other islands; and the other, to be called the See of New Westminster, shall consist of the remainder of British Columbia. To divide the present see is desirable, not only for other reasons, but on account of a state of feeling existing between the two colonies, which has hitherto prevented united diocesan action. Towards the endowment of the proposed bishopric 4,500*l.* is secure; of this 2,500*l.* is invested in colonial land, and 2,000*l.* is in hand, ready to be paid over, provided the new see be founded. But to provide a moderate income at colonial interest 3,000*l.* more is required.

The Rev. V. Herschell applied, from Jamaica, for aid towards the completion of his chapel. The negro people had given upwards of 50*l.* but all was now spent, and Mr. Herschell was going on with funds of his own and a loan of 50*l.* from the Bishop. Mr. Herschell had had a severe fever from labour and anxiety. The Board granted 30*l.*

A grant of 25*l.* was made to the Rev. J. J. Hill, Rector of Brooklynn, Newport, Nova Scotia, towards the erection of a new church, in a district between four and six miles distant from the parish church.

The Rev. J. Hutchinson, Missionary at Meaford, Georgia Bay, diocese of Huron, applied for aid towards a church at Thornbury. His sphere extends over a new country, fully 500 square miles in extent; he had laboured successfully, and has now four churches in his Mission. The Board granted 15*l.*

The Rev. R. J. Roberts, Missionary to the Six Nation Indians, Canada West, applied for a grant of Maps and Books for their schools, and Tracts for distribution. The larger number of their poor red men, he said, can read and understand the English language. Sunday schools are established at the Seven school-houses, and at the Tuscarora church. The Mohawks of these six nations have been loyal to England for the last 200 years; and have thus lost their ancient territory in what is now the State of New York. The Board granted Books, &c., to the value of 15*l.*

On the recommendation of the Bishop of Fredericton, 15*l.* was granted towards building a new church at St. Andrew's; 25*l.* towards a church for

St. Stephen's, Charlotte County ; 25*l.* towards one at Westfield ; and 25*l.* for completing one at Oromocto.

In conformity with the application of the Bishop of Gibraltar, a grant of 200*l.* has been made for "the purpose of making known in Italy, under its present circumstances, the principles on which the English Reformation was conducted, and the true character of the united Church." This sum is to be expended, under the direction of the Bishop, in the employment of such agency as he may think most desirable for the circulation throughout Italy of the Bible, Book of Common Prayer, &c.

The Bishop of Gibraltar has forwarded an application from the British residents at Corfu for assistance. On the termination of the Protectorate, they were left entirely without the means of public worship. Through the exertions of the Consul-General, the Greek government had ceded to the British Protestant community the building lately used by the Assembly, and a meeting of British subjects having been held under his presidency he has undertaken to communicate with the Foreign Office, with the view of procuring a clergyman. Their contributions, though with the allowance usually granted by the British government, still fell short of what was required to meet the expenses for repairing the building. The Bishop had himself promised 10*l.*; and the Board granted 25*l.*

The Rev. A. W. Thorold, writing from Athens Aug. 29, applied for 150 Common Prayer-books in Greek, and 50 in German, to be placed at the disposal of the Rev. Dr. Hill, Chaplain to the British Legation. Dr. Hill had great influence with the Greek clergy of all ranks, and almost greater opportunities than any one else in the Levant of explaining and recommending the principles and doctrine of our own Church to the Greek Communion. The Books were accordingly granted.

Several other grants were made to various applicants.

RELIGION IN THE CONFEDERATE STATES.—A letter from Richmond says:—"There are no less than 85 chaplains attached to Gen. Lee's army, and at their camp, where they were stationed through the winter, there were 37 large and commodious places of worship, built of boards and logs. While the army remained inactive not a single day passed in which there were not services in these chapels. Gen. Lee and his staff are most regular in their attendance at Divine service. On the march, whenever a bivouac for the night was ordered, groups of soldiers of all ranks would assemble for prayer. One church in Richmond (St. Paul's) sent 10,000 copies of the Prayer Book to the troops, and large numbers of Bibles and Testaments, sent from England, are highly prized by the men. Every soldier almost has his Bible and Prayer Book, with other devotional works. The Christian examples of President Davis, Gen. Lee, and the lamented Stonewall Jackson seem to have left their impression upon the whole army. Amid all the cares and trials incident to his position, President Davis never omits assembling his household together, morning and evening, for family prayer. He lately joined the Episcopal Church, and was confirmed at Richmond by the venerable Bishop Johns. He had originally been a Unitarian. An oath or any other profanity or immorality is rarely heard in the Confederate army. A profound religious earnestness seems to pervade the whole force."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

DECEMBER, 1864.

THE PRESENT STATE OF THE DIOCESE OF NATAL.

WHILST some among ourselves are supporting the Bishop of Capetown, and others are seeking to reinstate the Bishop whom he has deposed, we ought not to forget that there is a third party in this unhappy strife (*si rixa est ubi . . . ego vapulo tantum*); and that the diocese of Natal itself, deserted, destitute, and in disorder, has a distinct claim for justice and sympathy from the Church of England. In Natal may be seen, on a smaller scale, much the same kind of evil which moved the Church of England to found the *Society for the Propagation of the Gospel* a century and a half ago. Compassion was then excited by the spiritual wants of the North American Colonies, in which “the provision for ministers was very mean,” many places were “wholly destitute and unprovided of a maintenance for ministers, and the public worship of God; and for lack of such maintenance many wanted the administration of God’s Word and Sacraments, and seemed to be abandoned to atheism and infidelity;” there was a general “want of learned and orthodox ministers to instruct the people in the principles of true religion.” This one fact certainly will be deeply impressed on the minds of those who read the journal of the Metropolitan’s recent visitation of Natal;¹—the Church in that colony, like North America of old, cries aloud for additional Clergy and a Bishop. Never before, probably, did it fall to the lot of a Metropolitan, after a three weeks’ sojourn in a suffragan diocese, to receive from a conference of Clergy and Laity a proposal to double immediately the number of efficient

¹ “Journal of a Visitation of the Diocese of Natal, in 1864.” By the Most Rev. Robert Gray, Lord Bishop of Capetown, and Metropolitan. Bell and Daldy, London.

Clergy in the diocese by providing nine new pastors for districts in which the people are prepared to contribute upwards of 770*l.* per annum towards stipends, if only Clergymen can be found and the remainder of the stipends guaranteed from England. This is a fact which will sink into the minds of that large number of English Churchmen who are not so absorbed in ecclesiastical controversy as to overlook an urgent case of spiritual destitution.

Whilst the Bishop of Natal's sentence of deposition is being proclaimed in the Colony, and whilst he is seeking in England to regain his position by an appeal to the Royal Supremacy, his clergy and laity invite, through the Bishop of Capetown, a large and immediate accession of clergymen from England. A colony containing in an area of 18,000 square miles a population of 14,000 Europeans, and 210,000 natives (heathen), may reasonably require more than the thirteen clergy who, according to the *Clergy List*, constitute the whole staff—resident and absent—of the diocese of Natal. Under these circumstances, it is not at all surprising that the first topic discussed in the Pietermaritzburg Conference, on May 19th, should be, "The present condition of the diocese as regards means of grace for the Europeans, and Missions for the heathen." It is not surprising that Bishop Gray on landing at D'Urban found there one clergyman keeping school, and having at the same time sole temporary charge of another parish besides his own, the population of the place being stated at 5,000: that he found the Wesleyans, through means of local preachers, as well as regular teachers, providing for the scattered English (p. 4); that he found the clergy "disheartened;" some lay Churchmen holding service in their own houses (pp. 7, 81, 86), others thinking themselves compelled to attend Wesleyan or Independent services (pp. 7, 82, 91); a Churchwarden in one place inviting a clergyman whom the clergy would not recognise to officiate; laity repeatedly asking the Dean of Maritzburg whether nothing can be done to provide them with the means of grace, while months pass away without service being held in many of the country districts (p. 12); no attempt yet made to occupy 500 acres of glebe given for a Mission-station (p. 17), the once numerous school at Eku-kanyeni on 8,000 acres of valuable Church-land now replaced by two Zulu Catechists and a printer, who occasionally gather a congregation of thirty persons from four hundred heathen, whose kraals are set up on the Church property (p. 19). When Bishop Gray visited the Kafir congregation in Maritzburg, one of them rose after service to complain that they "were very lean and starving in spiritual things; that several were anxious for baptism, but that there was no one there to prepare them or baptize them" (p. 44). At Estcourt, he found several

earnest Churchmen offering at once 50*l.* per annum, and proposing to treble or quadruple that amount for a clergyman, while they complain bitterly of the way in which they have been neglected (p.65). At Ladismith—formerly, but now no more, the residence of an English clergyman—he had to prepare as well as confirm candidates (p. 67). At Umhlali, some spoke bitterly of the way in which they had been neglected since the departure of Archdeacon Mackenzie : no clergyman had been sent to visit them even occasionally (p.82). At the Berea, a new church was ready for consecration, without a new clergyman to officiate in it (p. 85), the people bitterly contrasting the condition of the Church with that of Dissenters (p. 89).

Questions are asked which no one is present to answer respecting pecuniary matters, which seem to be in a state of obscurity (pp. 17, 19, 126) such as those which the most upright merchant would fall into, if he were absent for two or three years from his house of business. The Journal furnishes no evidence as to the degree in which Bishop Colenso's Kafir translations are appreciated or used by the Missionaries : but there is mention of more than one project already for new versions (pp. 51, 52, 104), which seems to imply that they give less satisfaction among those who understand Kafir than might have been expected, considering Bishop Colenso's grammatical skill, and the time which he bestowed on the work of translating.

Who is to heal these sore feelings ? Who is to reduce these discordant voices to harmony ? Who is to provide these scattered flocks with pastors ? Where is the man to “hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost ?”

We refer to these facts to show the want of a Bishop at this time in Natal. They seem to us enough to silence, if not to convince, even such persons as that well-informed and intrepid critic who, in a recent number of the *Edinburgh Review*, argued Colonial Bishops generally, and Bishop Gray in particular, out of their right to existence. This point he reached not by any vulgar process of deduction from facts, but by taking the nobler road of *à priori* reasoning, starting from the oft-repeated axiom of some leaders of the political party which he represents, and the northern country from which he writes—that every Bishop owes it to his patrons and to mankind to become an automaton, to be put in motion only on those occasions, limited by law to five times a year and reduced by custom to two or three, when the number of candidates actually waiting for ordination or confirmation may be sufficient, in the opinion of a Presbyterian, to justify the production in broad daylight of so portentous, so costly, so delicate, so dangerous a piece of machinery as an English prelate. Has the Edinburgh

Reviewer yet to learn that the influential voice of Churchmen now recognises the work of a Bishop as a desirable and useful work, and that it has become both unfrequent and hazardous to appoint men of that character which Walpole delighted to patronize, and Macaulay to describe as appropriate for high office in the Church of England?

It is indeed possible that the Churchmen of Natal attribute too much of their present condition to episcopal neglect, and the want of clergymen. The English Churchman is the least gregarious of Christians. Take him out of England, and place him where there is no parish church built nor clergyman supported by the devotion of former ages, no Sunday-school, no vestry, and he is at a loss how to behave himself as a member of the Church. Family prayer he adopts as a pious usage, if he be a man of piety: but he cannot easily entertain the notion of uniting with neighbouring families to glorify God by common prayer without the accompaniments of a church and a clergyman. It seems to him to have an unpleasant savour of the conventicle; and if he does so at all, it is with great reserve and suspicion, and with an uncomfortable feeling that he is making too conspicuous a profession of personal religion. As a colonist, while he takes for the necessities of his life whatever the colony produces, he prefers to have all his luxuries, if possible, from home. And he deals with his clergyman as one of those luxuries. He does without any till he is able to contribute well towards the maintenance of one; and he prefers to have him imported from England. Not so the Dissenter. His system is more practical, and, in one respect, more primitive. He takes whatever materials of piety and fluency he finds; and everywhere spring up itinerant and local preachers. When St. Paul, in his first Missionary journey in Europe, founded churches at Philippi and Thessalonica, he did not send to Jerusalem for teachers to be imported and maintained by or for the infant community. He made the best of his local materials; lived among those churches till he knew the measure of their strength and their weakness; weaned them gradually from the breasts of their spiritual nurses; and in a few years, or even months, left them independent, vigorous, and healthful, though far from perfect in organization and discipline. But it seems to be expected that English colonists, whose lot is cast among the rudiments of future empires, among unshaped institutions of all kinds, instead of choosing the best spiritual guides from among their own families, and worshipping in houses bearing some resemblance to those in which they live, should at once be provided with costly churches, and with ministers possessing all the qualifications of English clergymen, and invested with the legal privileges of an English rector. Is that a

healthy ecclesiastical condition which is attained by precocious forcing? We do not presume to inquire to what extent and with how much reason this state of things is acquiesced in by our spiritual fathers, the Colonial Bishops. But at first sight, the constant appeals to England for men to fill the ranks of the Colonial Clergy, and the lamentable paucity of native pastors in our heathen Missions, would seem to countenance a suspicion that they who are most properly made the sole and absolute judges of a man's qualifications for Holy Orders have set up and adhere to some standard which is much less adapted to its time and place than that was which the Apostles set up in the primitive Church.

Still, however, after making every allowance for the possible errors of the present system in our colonies, such facts as we have quoted from the Bishop of Capetown's Journal are enough to convince any person, who possesses ordinary information and is free from sectarian prejudice, that a Bishop and additional clergy are much needed now in Natal.

We regret, and would rather avoid the necessity of, making personal observations on Dr. Colenso. But it is impossible to plead the cause of his injured diocese without distinct reference to the chief cause of injury.

Where, then, is he who still claims to be Bishop of Natal? It was about the beginning of 1862 when Dr. Colenso quitted his diocese. We doubt whether the previous eight years of his episcopate were wholly spent in it. At least, for the last two and a half or three years he has been in England; engaged, according to his opponents, in writing infidel books; according to his admirers, in pursuing a fearless inquiry after truth: engaged, at all events, in other work than that which he undertook at his consecration, and abiding at a distance of thousands of miles from the diocese which has a claim to all his time and all his talents. The work of a Bishop is eminently a personal work; it is absolutely necessary that he be stationed on the spot where the operations are carried on which he superintends; that he be in personal contact with the clergy and laity whom he is to guide, warn, cheer, teach, and bless in his Master's name. Can such acts be adequately performed from a distance by deputy, by a letter, by a telegram? Can the Colonial Clergy be expected to persevere unrepiningly year after year in their hard toil if they see the chief clergyman among them taking on him, uninvited and unpermitted, to absent himself from his post without divesting himself of either the dignity or the emoluments of his office? Can English Churchmen, who have liberally contributed hundreds of thousands of pounds to

the Colonial Bishops' Fund—the very object of which is to supply the colonies with *resident* Bishops—be expected to look, without a pang of disappointment, on the frustration of the design for which they have made such sacrifices? Can the educated laity be expected to believe that there is any real weight of responsibility attaching to the office of a Bishop, when they see a Bishop spontaneously placing himself for a length of time in a position where it is impossible to discharge such responsibility? Would they concede to any civil or military officer in the colonies the unrestricted privilege of giving himself leave of absence from his post?

We are aware that our remarks have an application beyond Dr. Colenso. But the absence of Bishops from their dioceses is so old a grievance in the Church, that it cannot be regarded as disrespectful to our spiritual fathers (rather it is necessary) whenever it reappears conspicuously among us, to call attention to its evil consequences, and to the admonitions which Church authority has addressed to those who offend in this way.

“How desirable it would be,” says our learned contemporary, the *Christian Remembrancer* (October, 1849, pp. 452 and 432), “that no Suffragan should be allowed to cross the sea without the leave of his Metropolitan: a canon which seems to have been universal in primitive times The 28th canon of the third Council of Carthage forbids the Bishops of each province to cross the sea without the leave of the Bishop of the principal see [who in Africa exercised the functions of Metropolitan]. It would be well if that canon were re-enacted for our Colonial Churches. The Bishops of the Suffragan Sees there seem to have the most singular vocation for being in England. In fact, judging from the proceedings of many of them, one should imagine that they had been consecrated prelates abroad, merely that they might preach charity sermons with greater emphasis at home.” The residence of bishops was regulated in ancient times by stringent penalties. Public business beyond the diocesan bounds, except for attendance at a council, was not recognised. Three weeks were the extreme limit allowed for absence on ordinary business or private affairs (Conc. Sard. xi., xii.). Such periods of non-residence as we are accustomed to were impossible while that ancient rule was in force of holding Church Synods twice every year (Ap. Can. 36. Conc. Nic. 5).¹ In our own branch of the Church, the Articles of Clarendon, § 4, forbid Bishops to depart the kingdom without the king's licence; Langton's Constitutions, § 2, require their residence at stated times in their cathedrals; and the Constitutions of

¹ See also Ap. Can. 6, 13, 14, 34; Conc. Elib. 18; Arl. 2, 21; Nic. 15, 16; Antioch. 3, 13, 21: besides later Councils.

Othobon, § 21, speak in language which deserves quotation : "The good shepherd is as watchful in looking after and defending his flock as the wolf is in invading and persecuting them. He that often goes and comes, does not find what he left ; because the adversary, who always resides and never sleeps, has taken it away. . . . Bishops are tied to personal residence with the flock of God committed to them both by Divine and ecclesiastical injunctions. . . . We do exhort them in the Lord that out of care to their flock, and out of comfort to the churches which they have espoused, they be present on the solemn days in Lent and Advent at those churches to which they have plighted their faith . . . that they may carefully keep watch, as the name of Bishop intimates, and as the ministry committed to them requires, which carries as much burden as honour along with it." To come to modern times ; the Act by which our first Indian see was constituted, 53 Geo. III. cap. 155, § 50, enacts that the Bishop is entitled to his salary so long as he shall exercise the functions of his office *in the East Indies*, and no longer. The Protestant Episcopal Church in America enacted in 1856 a short but significant canon, "It is the duty of every Bishop of this church to reside within his diocese :" and in 1853 : "At every Annual Diocesan Convention, the Bishop shall deliver an address, stating the affairs of the diocese since the last meeting of the Convention ; the names of the churches which he has visited ; the number of persons confirmed ; the names of those who have been received as Candidates for Orders, and of those who have been ordained, suspended, or degraded ; the changes by death, removal, or otherwise, which have taken place among the clergy ; and, in general, all matters tending to throw light on the affairs of the diocese ; which address shall be inserted on the journals." This admirable canon breathes the spirit of primitive discipline. If it were in force among ourselves, it would (besides other advantages) effectually check the prolonged sojourn of colonial Bishops in England ; and it would contribute to prevent any recurrence hereafter of the present disastrous condition of the diocese of Natal.

Is it, then, to be desired that Bishop Colenso should go back, as he has announced his intention of going, if the Judicial Committee of Privy Council open the way for him, and should resume the administration of the see ? We answer, that if there be any respect for that feeling of Christian forbearance which dictated the primitive Church rule,¹ that a Bishop, however well qualified, was not to be forced by external pressure on an unwilling people ; if there be any spark of that loftiness of mind which in old times could induce such a prelate as

¹ See Can. Apost. 35. Conc. Ancy. 18. Are the Churchmen of South Africa to be denied a liberty which was enjoyed in Asia under the Roman Empire ?

Gregory Nazianzen to "quit the patriarch throne" of Constantinople, and retire into obscurity, rather than remain where his presence engendered strife,¹ then Bishop Colenso is not likely, under any present circumstances, to be sent back to a diocese where he is met by such a barrier as the Declaration adopted almost unanimously at the Conference in Pietermaritzburg Cathedral on May 19th:—

"We the undersigned clergy and lay members of the Church of England being satisfied that Dr. Colenso has widely departed from the faith of the Church, and that he has been righteously deprived of his office by the Metropolitan, hereby declare our fixed resolve that we will no longer acknowledge him as our Bishop."

Beyond doubt, a diocese is not created for its Bishop; but the Bishop for the diocese. Far better that the diocese of Natal should be maintained for some years, if necessary, in the same abnormal condition in which the Church in North America struggled on until the consecration of Seabury, than that the arm of the English law should be outstretched to do violence and to oppress, or that a Christian Bishop should step forward to fasten a yoke of spiritual government on the necks of Christians who have rejected it with such deep and deliberate abhorrence as these terms imply.

Meantime, is anything now to be done for the relief of the present spiritual destitution of Natal? Even the courageous Prelate who has just deposed Bishop Colenso in order to "vindicate the foundation-doctrines of our common Christian faith" (such are the words of Dr. Duff, p. 40), is of opinion that the time has not yet come for the consecration of a new Bishop, which he contemplates (p. 36). And the mission of additional clergy from England may perhaps be obstructed by similar difficulties. But the hindrances to the application of both these remedies, and specially to the latter, are probably only temporary. Even if a Bishop be denied, clergymen cannot long be withheld. The afflicted diocese must be patient. We who sympathize with it must be

¹ Gregory's line of conduct was not singular in the ancient Church. It was precisely what had been suggested long before by Clement to some well-meaning agitator in the Church of Corinth.

"Who then is there among you that is generous? who that is compassionate? who that is filled with charity? let him say, 'If this sedition and strife and schism be on my account, I am ready to depart, to go away whithersoever ye please; and to do whatsoever the multitude command me; only let the flock of Christ be in peace, with the elders that are set over it.' He that shall do this, shall obtain to himself a very great honour in the Lord. . . . These things they who have their conversation towards God not to be repented of, both have done and will always be ready to do."—*Clement of Rome to the Corinthians*, sect. 54.

patient. And on both sides we must be prepared in mind for prompt action, and watchful for the first streak of light from on High which shall tell us that the clouds are parting, and that the time is come for us to go forth, ready to build up the places now desolate, and to fold the sheep that are straying in the dark and cloudy day.

Before leaving the Bishop's Journal we feel bound to lay before our readers one or two passages which bear on facts that are misrepresented in the current literature of the day. And first we quote from page 110 a statement which will engage the sympathy of all who are really earnest and impartial in contending for liberty of conscience. Here is the Bishop of Capetown's own statement of the principle on which he and his brother Bishops of South Africa are acting, a principle which we are sure must eventually triumph over the legal obstructions which our highest legal authorities seem anxious to place in the way.

“I need scarcely assure the Church that the struggle would be carried on, under whatever disadvantages, because we believe that to allow Dr. Colenso to resume his office as a Bishop of this Church, would simply be to betray our Lord, and to destroy the Church. We dare not leave the sheep of Christ's fold to be devoured by the wolf, to become the prey of the unbeliever. We should feel constrained, in faithfulness to our Master, to appoint another pastor to watch over the flock. Every portion of the Church of Christ has not only a right to do this, but is bound to do it. The law of man does not give it the right, nor can it take it away. The Church cannot part with her right, or abandon her responsibilities in such a matter, without being unfaithful to her Lord. ‘His bishopric let another take,’ is to be her rule in every age, if any should ‘by transgression fall.’ For courts, or other powers of the world, to deny her rights in this matter, would be to persecute. To say that we must receive back again an unbeliever, because the Crown had not the power to give the Church *legal* jurisdiction over him, which it has sought to give, would be to subject us to grievous wrong. We could not for a moment bow to such a decision. Be it that we are without legal powers. We are then only in the same condition as other religious bodies. The Privy Council has itself affirmed that if we are in no better, we are in no worse position than they. We have, therefore, as much right to put in force our discipline as the Wesleyans have, and they can deprive their officers. We ask for no more liberty than they enjoy. We will not be content with less. For the exercise of this, we have our Lord's authority and commission. We need no higher.”

And here, to turn to another subject, is the Bishop of Capetown's touching and eloquent reply to the imputation of a covert design on his part to form in Africa a separate Church from the Church of England. Describing a speech which he made at D'Urban in reply to Bishop Colenso's Pastoral, Bishop Gray says :—

“He says, ‘I have always resisted the notion of separation from the National Church, on which the Metropolitan has so long been insisting.’ Such language was simply intended to appeal to their prejudices. I entirely repudiate so gross an imputation. I was a Bishop’s son. I had been brought up in the communion of the Church of England, which I dearly loved as the purest and truest Church on earth. I had ministered at her altars. It was against my will that I came out to Africa; until called to go forth, I had never felt any inclination for foreign work, but wished to live and die in the service of my mother Church, and therefore declined, until summoned a second time by Archbishop Howley, now with God. I entered to-day on the eighteenth year of my episcopate, and felt it hard that, after spending seventeen years of great toil, and many anxieties in endeavouring to extend our Church in Africa, I should have been publicly charged—by one who would not have ventured to make that charge in my presence, and had never hinted at it in all our intercourse, which on my part had always been confidential and brotherly—with a long-cherished desire to separate the Church in this land from the Church of England. Such a desire never found entrance into my mind. I entirely denied and repudiated the imputation. I would frankly tell them what my views were, which I had never concealed. We were one with the Church of England in faith, in discipline, in communion. We were the same Church, and I trusted might ever remain such, neither of us falling away from the one true faith; but the Church in England was ‘established,’ while here the Church was not ‘established.’ The highest court of law had declared that we were a purely voluntary religious association; that, consequently, we had nothing to do with the laws which established the Church in England, *i.e.* with the Statute law, or with Civil courts. With these we had absolutely no concern. With all that the Church herself has ruled we were absolutely one.

Most of our present difficulties and misconceptions arose from the transition state in which we were, from the transplanting of a branch of the Established Church of England to a country where it was not established. As to titles, Churches had in all ages been designated by the countries to which they went. The Churches of Rome, Ephesus, Corinth, were called in apostolic days by the names of those places, while they were absolutely one Church with the mother Church in Jerusalem—the one Church of Christ throughout the world. So in our day; we had Churches in all parts of our dominions, one in faith and communion with the mother Church in England. They did not cease to be one Church with her, because their titles might be taken from Australia, or India, or Canada, or South Africa.”

Besides Dr. Colenso, others, whose personal piety will always command respect even where their judgment is regarded as erroneous, have given currency to another imputation, which the Bishop meets thus:—

On the other point on which Dr. Colenso had sought to mislead them, I would also say a word. He had claimed for himself that he was the repre—

sentative of the principles of the Reformation, while I was seeking to impose upon them a 'system of ecclesiastical despotism,'—the 'yoke of ecclesiastical tradition,'—depriving them of the liberty which 'the blood of the Reformers' had won for them. What were the facts? I had read history amiss if the Reformers had not held the Bible to be the Word of God, and the Rule of Faith; if they had not held the Creeds to be the true interpretation of the written Word, because they were what the Church taught and held to be such from the beginning; if they had not fought for primitive, apostolic, catholic truth, and rejected the corruptions of Rome because they were incrustations on, and additions to, the primitive Faith. Our Reformers always referred back to the first ages as teaching what true Christianity was.

"But what were the views of their late Bishop, who put himself forward as the champion of the Reformation? That the Bible is not God's Word—that the Creeds are old worn-out documents; mere 'ecclesiastical traditions,'—that we are 'steadily advancing,' under God's guidance, into greater liberty and light than the world has ever yet enjoyed—that we may believe that the old traditionary system has been, like the Jewish before it, our schoolmaster by God's appointment to bring us to Christ—to the Christ which is to be.

"This is to be our new religion, according to Dr. Colenso. Not the Christ of history—not faith in Him who is the same yesterday, to-day, and for ever—not in Him who was, and is, our Incarnate God; but in a new Christ—the creation and fabrication of our own mind and intellect. His teaching was an entire departure from what had ever been held to be the Christian Faith, from the beginning until now."

CHURCH MATTERS IN NEW ZEALAND.

THE cloud of uncertainty which still hangs about the prospect of a general and permanent peace with the natives in New Zealand need not deter us from presuming the beginning of the end, and contemplating the conditions of a future spiritual campaign in this missionary battle-field with the bloodless arms of truth, of meekness, and righteousness. It is not surprising that the flowing tide of success which attended the first efforts of the missionaries among the then savage and cannibal aborigines of these islands should, in accordance with an almost universal law of religious progress and reaction, have at a certain stage met with a temporary reversal. The ebb had set in some time before the late lamentable outbreak into open disaffection, and actual hostilities must during the last three or four years have interposed an effectual check upon the work of evangelization. It must be borne in mind that the bulk of the insurgent Maories consisted of professing members of our Church, who were supposed at one time to be under unusually strict subordination to ecclesiastical authority

and influence. It is evident that neither this power nor a sense of Christian brotherhood with the English settlers, had any longer a sufficient practical force to restrain them from having recourse to arms in vindication of their alleged rights. There is nothing, we repeat, surprising or singular in this result ; nor does it reflect in any special way to the depreciation of the Church's Mission. It is no more strange or peculiar than to find European nations of the same religious communion going to war with each other on some purely political pretext, or confederate States of peoples speaking the same language and closely related by blood, yet severally asserting their respective interests and independence by a brutal appeal to the rifle and the sword. It proves nothing, in short, contrary to the testimony of universal experience, that masses of Christian people are seldom or never actuated by the highest and purest motives suggested by their religion. It must also be borne in mind that the blame of necessitating hostilities between the races is not, even in the colony itself, very generally attributed to the insurgent tribes. The English settlers, by their representatives and local governors, must bear their fair share of imputed culpability in the alleged wrong, injustice, or misunderstanding which furnished the original *casus belli*. Nor are there wanting very distinct traits of Christian influence in the conduct of both the hostile and the friendly natives during the prosecution of the war. In districts where the Missionary authority was directly exercised, the proofs of this influence were displayed most evidently. At Otaki, for instance, where Archdeacon Hadfield has for many years so ably presided over the working of the native college, the local tribes, though subjected to the pressure of the strongest temptations to disloyalty, have remained perfectly undisturbed. At Wanganui again, the station of one of the oldest Missionaries, Mr. Taylor, the author of the interesting volume *Te ika a Maui*, an attempted attack upon the English settlement by some of the disaffected Maories further up the river, was effectually repelled by the unaided resistance of friendly natives on the spot. And even at Tauranga, the scene of the second outbreak and of our own unfortunate military reverses, where the defeated insurgents have at length succumbed, their careful training in past years, under, we believe, Bishop Williams of Waiapu and Archdeacon Brown, has borne its fruit in the singularly Christianlike humanity and abstinence from all savage and heathenish acts of cruelty which distinguished their conduct in the war, and which earned for them the praises and merciful consideration of Governor Grey in the liberal terms of peace imposed by him after the unconditional surrender of their arms.

There is every reason to believe and hope that the complete subjugation

tion of this powerful tribe and their merciful treatment in the matter of confiscated lands, contain the sure promise of a settled and general peace. If so, it is not impossible but that the late disturbances may have acted, in God's good providence, as a thunderstorm which clears the air and puts it in a healthier state, and may prepare the ground for the establishment of more thoroughly Christian relations between the races, and for the spiritual edification and advancement of both. We most sincerely trust that the opportunity which seems to be offered for renewed and increased missionary efforts in this direction will not be lost sight of or wasted by responsible Churchmen on the spot, nor, we would emphatically add, by the religious societies and other abettors of Church Missions in this country. A critical juncture like the present is surely the least propitious season for withdrawing any portion of that extraneous aid which is absolutely necessary to supplement the local resources, and of which none but those experimentally acquainted with Colonial apathy in Church matters can fully appreciate the benefit. That the importance of the crisis for cherishing newly awakened zeal and reinvigorated energy, and perhaps for originating some well-devised reorganization of the available missionary appliances, will not and has not escaped the vigilance of minds best qualified to form a wise judgment on the subject, we have the express testimony of Bishop Selwyn's own assurance. In his opening address, as President, to the Diocesan Synod held at Auckland in April last, he laid great stress on the emergency which was opening upon the New Zealand Church in the anticipated suspension of hostilities:—

“ The restoration of peace will naturally bring with it an increase of our duties. We shall have to undertake in earnest the education of the native youth, who, when the dream of a separate nationality shall have passed away, will accept more freely the offer which has been always made them by the Church, of such an education as will qualify them to take their part in the Institutions of the country which God has given to them and to us for our joint inheritance. The same blessing of God which has already supplied us with ten native clergymen, will raise up also fitting agents from among the same race, in every other department of our social system. Though I have to report that our native schools, with the single exception of the Waimate and St. Stephen's, have been suspended during the war, yet I trust to the overruling providence of God to raise them up again, in greater vigour and efficiency than before.

“ At the end of the war we may expect a great increase of the number of our English settlements. What has taken place so extensively in the northern district by peaceable methods, will be brought about in the southern division by military operations. In whatever way the land may have been acquired, the same duty will fall upon the Church of watching over the spiritual interests of those who occupy it. Political doubts and

difficulties remain but for a time, but the work of the Church has a direct bearing upon eternity. I draw your attention to the subject of the ministerial care of the new settlements, but without being able to suggest a remedy."

It is observable that the good Primate, in this passage of his address, expresses as much anxiety for the spiritual needs of the English settlers in the event of restored peace, as for those of the native tribes. Not only may a large influx of new immigrants be expected on the opening up of the confiscated lands and their disposal, on advantageous terms, to persons willing to occupy them by a sort of military tenure, but the previously inadequate provision of Church ministrations for families scattered in the "bush" stations, has been subject to just the same drawbacks and difficulties as the missionary work among the Maories during the distractions and unsettledness of the late disturbances. Owing to this and other kindred causes arising out of the war, it is to be feared that Church extension in New Zealand, since its subdivision five years ago into five dioceses, and the establishment of Synodical action, has not kept pace with the expectation created at the time by these important changes. Even as regards the dioceses most distantly removed from the seat of war, and least affected by its immediate obstructions, the recent accounts of Church matters which have reached this country have been more than commonly disheartening. We can hardly conceive a sadder testimony to the prevailing apathy of professing Churchmen in a colony, or one more pathetically expressed, than the parting address of the excellent Bishop of Nelson to his diocesan Synod, on announcing the lamentable necessity of his retirement from Episcopal work owing to the complete breakdown of his health under the wear and tear and incessant anxieties of his sacred office. During the last five years, the whole period of his occupying the see, he has devoted, it appears, the entire amount of his official revenue to the ordinary Church expenses of the diocese, besides munificent benefactions to the same purpose from his private resources, in the vain hope of exciting a generous response on the part of the so-called "faithful laity," who by the Synodical constitution have been admitted to so large a share in the management of Church affairs. Neither his admirable example, nor a due appreciation of their own uncustomary privileges, appear to have effected in any sensible degree the desired impression. In the diocese of Christ Church, in which scarcely a Maori is to be found, enormous and unexpected difficulties have stood in the way of adequate Church extension by the sudden irruption of many thousands of the roughest class of immigrants to the Otago "diggings," and of others to the new settlement of South-

and. This difficulty no doubt will be very materially abated by the creation of the proposed new see, towards which the *Society for Promoting Christian Knowledge* has so handsomely and (notwithstanding the habitual lukewarmness of Colonial Churchmen,—rather all the more strongly on that account), we are persuaded, most wisely contributed £1,000. We trust that with a corresponding liberality on the part of the *Society for the Propagation of the Gospel*, and from local sources, there will be little difficulty in raising the remainder of the necessary fund. But even in Christ Church itself, the city of the Canterbury Settlement, there is a complaint of the same characteristic supineness on the part of the Church laity. A layman, himself there resident, expressly attributes this stagnation in local Church matters to the hindrances interposed by the over-intricate complication of the Synodal organization. Writing to the *Press*, a professedly Church-paper, on June 24th last, he says:—

“The Bishops and Clergy, by seeking the co-operation of a careless laity, have discouraged themselves, and shut themselves out from *taking things into their own hands, and managing them by the rule they were practised in at home*; while the said laity think it a waste of time to give their minds to questions of Church management and Church progress, holding such matters fit only for priests and women. We English Churchmen, in short, have been so long accustomed to have everything done for us, that we are very slow in coming to the conclusion that in the Colonial Church we have everything to do ourselves.”

Nor, so far as our information justifies us in forming an opinion, is there at all a more hopeful progress in the dioceses further North. Their advancement at least has been wholly inadequate to the increase of population. This result no doubt has been principally owing to the impediments occasioned by the war. Among other disastrous consequences was the almost necessary collision of sentiment on the subject between the clergy and the mass of settlers. It is hardly conceivable in this country how bitter and intense has been the indignation of the latter against the former, because of the natural indulgence of the missionary towards the people of his flock, and his honest protest against the selfishness and injustice of the anti-Maori policy of the local Government. But over and above these, we hope, temporary embarrassments, it is not the first time we have heard the miserable lassitude of average Colonial Churchmanship attributed to the causes referred to by the layman above quoted. Many of the best friends of the Colonial Church, who generally were favourable to the movement for Synodical action, and longed for the hearty co-operation of the laity in Church matters, yet had their strong misgivings as to the probable

success of that measure in effecting the desired object. The theory seemed built, they thought, on too high an estimate of the ordinary Colonial layman. Under the old system, the Bishop had the power of picking out the choicest flower of tried and earnest Churchmen within his reach, and through them, by their earnest co-operation, of getting at and stirring up others less zealously inclined. The idea of ecclesiastical representation by election of lay delegates has, we understand, hitherto not only proved utterly futile and unpractical for this purpose, but also excluded and repelled many of the best disposed among the laity, willing to render their heartiest services in a more informal way. A still more impracticable difficulty has been occasioned by the purely voluntary system which was among the first fruits of the Synodical legislation. In one or more of the dioceses of New Zealand, the pastor of every congregation is by law of Synod both elected by the pewholders and practically at their mercy for the payment of his stipend. Such a system cannot well but operate to the repulsion and deterioration of the clergy, and be a most effectual impediment to Church extension. Under the system previously existing, a much more healthy relationship was established between the pastor and his flock. A central sustentation fund was created in each Archdeaconry from the joint contributions of Churchmen extending throughout that area, and administered by a central board ; the Clergy being appointed to each church and district at the discretion of the Bishop, and receiving a fixed stipend according to a certain scale. One immediate beneficial consequence of this secured independence of the clergy, was their liberty to extend their labours in a more irregular missionary way beyond the few members of the peculiar congregation, to whom they looked not for their necessary maintenance. The *mere* parochial system, whatever may be its merits in the towns and villages of an old-established country, is wholly insufficient for the sparse and scattered population of a newly settled colony. But the Bishops hitherto have been almost the only itinerating clergy ; and this necessarily with angels' visits, very few and far between. A movement for more systematic missionary work among the stations in the bush has, we believe, been lately set on foot, or at least projected, in the diocese of Christ Church. We shall be glad to find the plan extensively adopted in the other dioceses of New Zealand. It is evidently the only feasible plan of ministering to a scattered and migratory population, and it has the advantage of providing at the same time for the spiritual necessities of both races. The prospect of restored peace is providentially a fitting opportunity for

venturing new projects ; we commend this as one especially demanded by the circumstances of the present crisis. The main difficulty, of course, as in all missionary work, is to find the money and the men. But we cannot doubt, if sufficient funds for a fair clerical maintenance are forthcoming, and are coupled with conditions which will not repel independent and educated minds, a staff of suitable clergymen would soon be found willingly to offer themselves for an enterprise so stirring and attractive.

Correspondence, Documents, &c.

AMERICAN MISSIONS : YEARLY REPORT.

THE American " Board of Missions " held its annual meeting in October last, in Cleveland, Ohio.

The Report of the Domestic Committee stated that the receipts were this year \$66,581 a larger sum than in any previous year. The number of contributing parishes has increased from 744 to 771. A detailed view of the mission work was given, from which everything appears to be in an encouraging position, except as to the states and territories which have been the seat of war ; and there the devastation and ruin are melancholy. The two Missionary Bishops both have more to do than they can attend to.

The Foreign Committee's Report stated that the receipts were \$76,847, an increase over last year, and only \$8,542 less than in 1860, when there was peace, and contributions came in from every diocese in the land.

We subjoin the following extracts from the Reports :—

GREECE.—The Mission schools of Athens continue to prosper, with unabated numbers and usefulness.

AFRICA.—The accession of numbers to this Mission has been very cheering to Bishop Payne, who is now in his twenty-eighth year of service in Africa. Besides himself, there are now six white clergymen and five sisters ; four coloured clergymen and seventeen native teachers. Mr. Auer has received temporary leave of absence, in order to establish, at Gambier, a missionary training school ; besides which a training school of high character, for native clergy, is to be established in Africa. A war that has lately broken out among the coast tribes has somewhat interrupted the Mission work. On Whitsunday eleven persons were baptized in St. Mark's Church, Cape Palmas,—a larger number of natives than were ever before baptized in the Mission at one time. As to the organization of a National Church in Liberia, the Committee take the ground that if the Liberians will be independent, they may support themselves. There had been seventy-eight baptisms (forty-nine being adults) ; fifteen persons confirmed ; and there were now 168 colonists and 148 natives on the list of communicants. A missionary schooner had been promised to the Bishop, in which he could more conveniently make his visitations up and down two or three hundred miles of coast.

CHINA.—The Mission has suffered most grievously from the death of Bishop Boone, Mrs. Boone, and Miss Jones. There are now but five clergymen (one of whom is a native), two ladies, and one native candidate for Orders. The native clergyman has been ordained priest. The girls' boarding-school has been broken up. Ten day schools have been maintained in Shanghai. Mr. Schereschewski is still at work in Peking, preaching and teaching, and translating the Bible and Prayer Book into Mandarin. The Rev. Mr. Williams is engaged in the preparatory work in Japan. He is the minister of the first Protestant Church ever erected in Japan. It is at Nagasaki, and was built by the foreign residents.

During the whole period of the Chinese Missions (1846 to 1864), there have been 148 baptized, 16 being infants; of these, 52 died, 27 were not now in communion, 3 were absent, 15 were yet children, and 51 were at present in communion. During the year, 6 adults and 2 children had been baptized. The number of scholars in the schools was 159. One school for boys was entirely supported by a native member of the Church.

As to the Domestic Missions, we are at present able only to quote from the Report sent in by Bishop Talbot, of the "North-West." He has visited the Mormon Republic, but there was no encouraging prospect yet at Salt Lake City. No Mormon was allowed to rent his house for our services, and the laws against out-door preaching are so severe that it was impracticable to resort to that mode. In Nevada, on the contrary, where eighteen months ago there was not one clergyman, there are now *four*. In one of his journeys Bishop Talbot was compelled by the discourtesy of passengers inside a stage-coach, to sit on the outside (though there was room enough inside) for forty-eight hours consecutively, during the whole of which a cold snow-storm was raging. At another time his only place for sleeping was on the floor of a bar-room. On another journey the thermometer was 17° below zero and his hands and feet were somewhat frosted. The last visitation of this Apostolic man lasted from May to December, when he journeyed 7000 miles, all either on horseback or in uncomfortable coaches. Of this, he says in his report, he does not complain: but that it was high time there should be an increase of the Missionary Episcopate. It was impossible that so vast a field should be properly administered by any one man. There should be such an increase of Bishops as would give the Church the full power and efficiency of the Order. His jurisdiction would make 200 States as large as Connecticut, and if population should increase to the standard of Connecticut, there ought to be in that vast region 200 Bishops and 25,000 priests and deacons. A large part of it, indeed, never would bear a dense population. But in parts the population was numerous already, 25,000 to 30,000 being in Montana alone. Some of the points occupied by the Church were 2000 miles distant from each other. His jurisdiction extended not only all the way to the Rocky Mountains, but 1,200 miles beyond. In one of his journeys it took the whole day to make fifty miles. In another he was stopped by snow-drifts ten feet high. For eight months together he had not seen his wife, having been in that time in perils among the heathen, in perils in the wilderness. The summary of his acts was as follows:—

Baptized, 3 ; confirmed, 64 ; funerals, 6 ; ordinations, 3 ; churches consecrated, 2 ; candidates for orders, 4 ; canonically resident clergy, 15.

On the motion of Dr. Clarkson it was resolved that the Missionary work among the Scandinavians be recognised by the Board, and that a committee of five (the Bishop of Illinois to be one) be appointed to lay before the next Board such information on the subject as might be of interest to the Church. The other members appointed were Drs. Clarkson and Ashley, the Rev. Mr. Helfenstein, and Mr. Welsh.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

THE last "Occasional Paper" of the *Mission to Central Africa* carried on the history of the enterprise from the point at which we left it last year.

Bishop Tozer, after visiting on his arrival Chibisas and the surviving Missionaries there, also the site of Bishop Mackenzie's grave—which he found, surmounted by its rough tall cross, hidden in the thicket, and undisturbed—joined Dr. Steere in an expedition to explore Morambala, with the purpose of seeing whether this mountain—near the confluence of the Shire and Zambesi—would be a more salubrious and suitable spot for the Mission.

After reaching and examining this mountain, the Bishop and Mission party held a consultation as to whether they should for the future remove to it or not. Messrs. Procter, Rowley, and Waller all agreed in wishing the Mission to be reorganized on Mount M'bami's, some twenty miles on the road to Magomero from Chibisas. They acknowledged the difficulties which existed, but they felt deeply the abandonment of a locality which was originally selected for the Mission, and wished chivalrously to maintain the original programme, especially as they were loth to abandon above a hundred people who had been living under their protection for the past two years. Bishop Tozer urged, on the contrary, "Granting that some such site as M'bami's is suitable on the score of health,—which, it must be remembered, experience only can decide, and such experience as we possess is not wholly favourable to such a supposition,—yet the other requisite, viz., resources, is wanting. War and famine combined have reduced a populous and fruitful country to a waste ; 95 per cent. of the former inhabitants have disappeared ; the Manganja are wholly extinct in that part of the Shire Valley, and the Ajawa alone remain. How far this tribe may be expected to look favourably on any advances from us may be doubted, after the painful collisions which have already taken place."

Bishop Tozer having eventually decided to remove the Mission to Morambala, it was arranged that Dr. Steere, Mr. Drayton, Sivil, Kallaway, and Blair should set out at once and commence building ; whilst he himself stayed a short time with Mr. Procter at Mazar. Dr. Steere and his party started on July 20th, and on landing at Morambala, at once sent the canoes up the river to assist in the removal from Chibisas.

This decision, though involving the immediate dispersion of the little community for which the Missionaries had laboured and suffered so much,

caused less sorrow than it would otherwise have done, inasmuch as most of the married people had already decided against going into the immediate neighbourhood of the Portuguese, fearing lest they should be ultimately left there. There were, however, a few of the most helpless or infirm of the women and children, numbering thirteen in all, for whose maintenance Mr. Waller felt bound to provide until they could be removed from the country. This unhappily led to a difference of opinion between him and the Bishop, which resulted in Mr. Waller resigning the office of lay-superintendent of the Mission, and personally taking charge of them until they could be removed from the country. Mr. Rowley, we may here observe, was at this time compelled to take permanent leave of the Mission, owing to his ill health.

The Bishop was induced to set out the sooner from Mazar to join the party at Morambala, in consequence of news having reached him of the sickness of several of their number. He gives the following account of the way of life which, after getting to the top of the mountain, he found pursued by the Missionaries perched up there in huts on a small table-land which was covered very often with mist the whole day:—

“Our usual day is divided somewhat as follows:—Rise at 6.30, breakfast 7.0, Service 7.30, work from 8 to 12.30, dinner. School from 2 to 3, work again until tea at 5.30, service at 7. When our chapel is finished, we shall begin with the service at 6.30, and in a little time I hope to make room for a morning school in addition to the hour in the afternoon, but much order or arrangement has been as yet out of the question, and we are only now beginning to shake into our places. The boys who have joined us from Chibisas are twenty-five in number. A good many of them are in Drayton's hands, on account of large sores in the legs and back, and for these we have provided a separate hut, immediately under Drayton's care. I have every comfort in those who accompanied me from England, as well as in Blair and Adams, who now are the sole representatives of the original mission party. Of course the first settlement on a wild mountain (of thirty-four persons, young and old), amidst occasionally very uncomfortable weather, could not fail to be attended with much privation and hardship. But all has been borne with true Christian patience and cheerfulness. Our carpenter is an excellent fellow, and just the sort of workman that we wanted. Harrison, who acts as cook, lays every member of the Mission under heavy obligations to him. He and Tom Sivil are both very great helps and comforts to me. Mr. Drayton acts as our medical man, in the absence of any regular practitioner. I cannot speak as yet very favourably of our general health: I fear the mist and the great and sudden alterations of temperature. On the other hand, the soil seems all that we could wish, and such parts of the mountain as we have explored are most interesting and picturesque; but water is evidently scarce.”

Dr. Waghorn, the new medical man sent out by the Committee at home, arrived on October 8th. During the three or four months succeeding his arrival, no events of any importance occurred. As the rainy season came on, every day's experience showed more clearly the impossibility of permanently establishing a Mission Station upon Morambala.

All the party were at one time or another attacked with fever, and there was never a day on which some were not absent through sickness from their daily gatherings in the church or common room. This was partly attributable to the mist, and partly to the circumscribed space about the station affording no facilities or inducements to take sufficient exercise. Under these circumstances, towards the middle of December, Bishop Tozer determined to break up the station, and finally quit the Zambesi district. The disposal of the native boys was the only question which created any difficulty, there being some cause to fear that the Portuguese might interfere to prevent their being taken out of the country. Six of the elder ones had expressed a strong wish to return to Chibisas; the Bishop, therefore, not feeling it right to remove any of them from their country against their will, offered them a safe conduct up the river, and a sufficient supply of cloth, &c. for their immediate wants. This offer, to the great grief of many members of the Mission, was accepted, and they were accordingly landed at Chibisas amongst their own people. Three of them eventually found their way to Dr. Livingstone, who told them that if at the end of two months they wished to leave the country, he should be going down the river, and would take them away. He made the same generous offer to all the natives who had been living under the care of the Mission. It was, however, only accepted by the three boys, and a few of the women. Dr. Livingstone also wrote to Bishop Tozer, requesting that the rest of the boys might be placed under his care. Accordingly, on the breaking up of the Mission, they were left with Mr. Alington, who then joined Mr. Waller and his charge, to await Dr. Livingstone's arrival. It would be difficult to give adequate expression to the gratitude which is felt to be due to Dr. Livingstone for this fresh instance of his kindness. His assistance continued to be rendered until all the native people were got into comfortable homes at the Cape, whither all the members of the Mission party next betook themselves.

Having arrived at the Cape, the question had again to be discussed, "Where shall we fix the Mission?" To the Bishop of Capetown, who was at the time visiting the vacant Diocese of Natal, Bishop Tozer wrote objecting to the idea of transferring the enterprise to the country north of Zululand, and attempting from thence to reach the regions originally contemplated; pointing out, also, reasons for not betaking himself to Madagascar; but arguing for the possibility of penetrating the interior from the north-east coast about Zanzibar.

Such being the opinions of Bishop Tozer, the South African Metropolitan, on returning to Capetown, deemed it undesirable to raise any difficulties in the way of his acting in accordance with them. So, after parting with Blair and Adams, two of the lay staff originally sent out, whom, from its altered plans, the Mission could no longer retain, the Mission party, diminished in numbers, but undaunted by failures, set sail for Zanzibar at the end of July, and this place they safely reached on the last day of August, 1864.

Bishop Tozer has written home an account of his reception by the Sultan at Zanzibar, and of the kindness shown to the Mission party by the European consuls, Colonel Playfair, our own consul, especially. The

latter has promised Bishop Tozer 50*l.* a year, and another gentleman the like amount. We hope that the worst days of the Universities' African Mission are past.

The following is an extract from a memorandum of reasons for going to Zanzibar, by Dr. Steere:—

“ It is the mart from which all Central Africa is supplied ; its traders even pass round the Portuguese possessions, and, as we were told at Quillimane, undersell the Portuguese traders at Tette, on the very banks of the Zambesi. Zanzibar is also the largest town and best harbour on the coast ; the most usual place of resort of the English cruisers. The government is completely under English influence, it being the seat of a consulate constituted after the pattern of the Indian residences. Natives of every part of Africa are there to be met with. It has a more regular and frequent communication with Europe than any other town in Eastern Africa ; and where an English consul and his surgeon and English merchants can live in the service of the Crown and for the sake of gain, it must be possible for an English bishop and his clergy to exist in the service of God and for the sake of souls. The special disadvantages of Zanzibar are, that it is under a Mahometan government, that it is a great slave mart, and that the French Romanists have a Mission there. But there is a large heathen population. The very fact of its being a slave mart shows that Christian influence is needed ; and surely we ought not to allow Frenchmen and Romanists to occupy—and boast that they alone *can* occupy—a town under English political supremacy. There is work calling for an English chaplain in the care of the English residents and visitors, and in giving attention to the cruisers, which are generally small ships and have therefore no chaplain of their own. To this, it is hoped, that the Government would give some assistance. Thus, to plant our depôt at Zanzibar, will be not only to occupy the acknowledged key to Central Africa, but also to wipe out the reproach upon the English Church, that she neglects her proper duty there.


From Zanzibar, better than from any other place, Missions could be despatched and worked to Quiloa (as recommended by Krapf), or to the country explored by Speke, and by either of these routes to the lake country and to the Nyassa ; or, again, to the belt of land under the equator, which is reported to be the healthiest and best in the continent, as well as to the Island of Johanna, and, should a better prospect open, to a fresh attempt upon the Zambesi and the shores of the Mozambique.”

BISHOP TWELLS IN THE TRANS-VAAL STATE.

THE *Friend of the Free State* records the return to Bloemfontein of Bishop Twells on August 27th, after an absence of six weeks spent in a tour which extended into the Trans-Vaal—the further of the two Republics, which, together with Basutoland, constitute the extensive region of his Mission.

Accompanied by a hearty lay member of our communion, Mr. W. J. Coleman, the Bishop started on this visitation from Bloemfontein on July

18th, and reached Winburg the following day. Here he held an evening service in the schoolroom of the Dutch Kirk. On Wednesday, the 20th, the Bishop left for Cronstad, arriving in that village on Thursday afternoon. Evening service was held in the court-room, which was well filled. On Saturday the Bishop reached Mooi River, and shortly after his arrival was waited upon by some of the principal inhabitants. The service-room was placed at the Bishop's disposal, and the following day morning and evening services were held and attended by about 200. The Bishop also addressed the children in the afternoon. On Monday evening his lordship met a number of artisans and workmen of the town, who listened to his remarks with great attention. Being requested to address a larger and more mixed assembly, the Bishop consented to deliver a lecture on his return to Potchefstroom. On Tuesday the service-room was again filled for evening prayer, after which the Bishop preached. On Wednesday, July 27th, the Bishop was accompanied by several gentlemen on his way to Pretoria. The following day the Bishop and Mr. Coleman spent some hours in the examination of the remarkable and extensive caves on Mr. Oberholster's farm "Wonder Fontein," having walked in them for six or seven miles, besides partially exploring the large underground river. On Friday afternoon they arrived at Pretoria. The services on the following Sunday were held in the court-room, and were well attended. The Bishop left Pretoria on Tuesday, August 2d, crossing the picturesque Limpopo, and passing through farms rich in orange groves and bananas, where also coffee and sugar are cultivated with great success. Rustenberg was reached by mid-day on Wednesday, the 3d, and services were held by the Bishop on that and the following evening. The Bishop visited Magata's farm, eight miles from Rustenberg, and had a long interview with the chief, who himself attended one of the services. From Rustenberg the Bishop proceeded to Mooi River Dorp, and reached that town on Saturday evening. Mr. Jeffrey, from Durban, a minister of the Independent body, who has been invited by the inhabitants to take up his residence in Potchefstroom, had arrived a few days previously, but this gentleman at once offered the use of the service-room to the Bishop, who addressed a large congregation on the Sunday. On Tuesday evening, August 7th, the room was filled on the occasion of his Lordship's lecture on "The Position and Duties of Colonists in a New Country," after which an address of welcome was read and presented, the Bishop suitably replying. On Friday, August 10th the Bishop finally left Potchefstroom, and was accompanied by a number of gentlemen across the Vaal to Mr. Forsman's farm "Scandinavia," where a collation was provided. On Saturday, August 11th, the Bishop again reached Cronstad, and held two services on Sunday. The following Wednesday he arrived at Bethlehem, where evening service was performed; and on Friday, at Harrismith. The inhabitants of Harrismith have, at considerable cost, been raising a building for English services for all denominations. Here, again, the Church has been distanced by Dissent. Mr. Blanco, a well-known Wesleyan minister at Pietermaritzburg, arrived by invitation on the same day on which the Bishop entered Harrismith, for the purpose of opening this new meeting-house the next Sunday; but by the politeness and good feeling



of this gentleman and others, the Bishop was at once offered the use of the building for morning service, and this service was attended by nearly one hundred persons. On Monday, the Bishop left Harrismith for Bethlehem, and on Tuesday arrived at Hiscock Farm, Sand River. On the following morning, he consecrated a piece of ground where the late Mr. Hiscock was buried, and at the close of the service gave a brief address. On Wednesday afternoon, the Bishop left Sand River for Winburg. Here he held evening service in the court-room; and on Saturday, the 25th, he re-entered Bloemfontein in full health, after travelling in the visitation nearly one thousand miles, without meeting with any accident. At every place visited by the Bishop he was received with evident tokens of respect and welcome, and everywhere the desire was expressed for some plan to be devised which should give the inhabitants of even the smaller villages the advantage of at least occasional ministrations from the Clergy of the English Church.

CHURCH ORGANIZATION IN LIBERIA.

THE following extract is from a private letter recently received from Monrovia:—"Our present difficulty is the lack of means; but poor as we are, we are progressing. We are just on the eve of establishing another, the sixth church, in this county, under very favourable circumstances. And in addition we shall have an immigration early in 1865 of some 300 or 400 West Indians, Church people, for whom we are endeavouring to make preparation; there is some little hope that they will be accompanied by a coloured West Indian clergyman. This, you see, will give us strength and assistance. We may look forward now to a large immigration of black West Indians from St. Thomas, Barbadoes, St. Kitt's, Demerara. Some way or other, these people must be provided for by the Church. If the American 'Board of Missions' will not aid us, we shall have to appeal to the Church at large; for we are informed that these people are 'Episcopalians.' I have secured the bricks for St. John's Church, and also a quarter of an acre of land for the site. I am happy to say that more than half those bricks are a gift from the people. You will remember that I asked for 150*l.* from my English friends to build and finish this church. Only 45*l.* have been received from them, through you and a few others; but I intend to build next season, taking the responsibility of payment on myself. I shall, please God, put up the walls, and cover in the roof; complete, in part, the chancel; leave the walls unplastered, and use the plainest benches. By-and-by the congregation will finish the interior themselves.

"Two other new churches are to be built at an early day; but they will be plain thatched or log houses. In two rural localities where church-people reside, such is the demand for church services, that we are obliged to appoint a very humble but pious man as lay-reader. His case is a singular one. He comes from one of the more populous West Indian

is, with a wife and eight children. This Government has given him acres in the country. Although there are Wesleyan and Presbyterian meeting-houses near him, he declines to put his foot inside them; he reads services to his family on Sundays, and gets the natives to come to his. Besides this man there are two other church families in his neighbourhood with six children and their servants. We intend to put up a thatched chapel for these people, and make Tate, the West Indian, a reader. The chapel will only cost about 5*l.* and there will be no other expense connected with it. But the gain will be great; it will keep this company secure, draw others, and by-and-by be a field for a young man, when God blesses us with a Bishop of our own." Who will help this interesting cause? The Rev. John Kitton, M.A., of Preston, will receive and forward contributions. Good Church will be very valuable.

ROYAL SUPREMACY & THE EX-BISHOP OF NATAL.

The following article, which has appeared in the *Adelaide Church Review*, will serve to show what views are taken of the Colenso case in the colonies:—

The just limits of spiritual authority and temporal jurisdiction have not, we are to say, yet been ascertained. Since the decree of Constantine, 324, by which Christianity was recognised as the religion of the Roman Empire, statues of heathen deities forbidden to be erected, and sacrifices to them abrogated, there have been alternate encroachments on either side. In the alliance between Church and State then established, a confusion of powers was introduced. On the one hand, jurisdiction, at least for life, was accorded to the episcopal order; and their arbitrations, in civil matters, were enforced by the magistrate; on the other, the error was improperly allowed to have, by judges whom *he* should not, the final decision of religious controversies. The right of self-determination, however, by local and provincial synods, still remained in the Church.

The legislation and enforcement of episcopal *arbitrations* by the civil authority, which previously had been *valid* only by the consent of Christian princes themselves, gradually expanded into the vast edifice of ecclesiastical jurisdiction and Papal supremacy. But neither the acuteness of Constantine nor the wisdom of the Hierarchy could discern the evil consequences which, to Church and State, resulted from this confusion of spiritual and temporal functions. Fifteen hundred and ten years indeed elapsed, before, by the Act 26 Henry VIII. c. i. 1534, then restored to the crown its full jurisdiction, and assigned to the King the dignity of "Supreme Head, on Earth, of the Church of England." The clergy, however, in convocation assembled, demurred to this title; and though fined 100,000*l.* for disobedience, notwithstanding, without leave from the crown, the legatine authority of Cardinal Wolsey, they took care to insert in their written assent to the

Act these words, "so far as by the law of Christ it is lawful;" a bold exception in the face of so tyrannical a monarch! and one which, at the present day, seems necessary to preserve to the clergy their proper spiritual independence.

The final decision, "in controversies of the Faith," is manifestly no part of the function of the civil magistrate. Heresy is not among the "pleas of the Crown." We cannot wonder, therefore, that as the Greek Emperor's authority grew weaker in Italy, the Bishop of Rome, the ancient capital of the empire, should have reasserted the spiritual authority of the Church in purely spiritual questions. Unhappily he did more; and thus the Papal supremacy became an intolerable yoke upon the monarchies and nations of Europe.

Henry VIII. had no intention of separating from the Catholic Church when he reannexed to the crown of England jurisdiction over ecclesiastical *causes* or *persons*. This is clear from an extant letter of Tunstall, Bishop of Durham, to Cardinal Pole. But, having written his treatise on the Sacraments against Luther, he constituted himself judge of *doctrine*, as a duty belonging to the Royal Supremacy. In the present day, that undue pretension of the crown has been silently dropped; yet, on the other hand, the crown lawyers have *used* that supremacy and the penalties of "premunire" to repress the *condemnation* of unsound doctrine by the Church. The undoubted right, moreover, of the clergy to meet in diocesan and provincial synods to make canons, not repugnant to the laws of the land; to revise the Liturgy with consent of the crown; and to pronounce, with authority, on questions of religious controversy, has constantly been impeded. The synods of Canterbury and York, Dublin and Armagh, have been denied a privilege which was always preserved to the General Assembly of the Kirk of Scotland.

Whether the state of England, recovering from a century of religious and political division, demanded in the last century such restriction upon the liberty of the clergy, or whether that liberty would have been wisely used, are totally different questions; but public opinion at length called for the revival of Convocation; and liberty has been given to discuss questions which affect the spiritual well-being of the members of the National Church.

There was, of course, the danger of collision, in causes of heresy, with the ecclesiastical courts, whenever it is charged against a *beneficed* clergyman. The *legal* definition *might* diverge from the standard of interpretation maintained by the clergy. In the late synodal condemnation, not of the authors, but of the "Essays and Reviews" themselves, that *divergence* has been made manifest.

It would, indeed, be a heavy penalty for State-establishment, if the ministry, to whom by Christ is committed the preaching of the Word, should be silenced by the strong hand of the law! So the Church of England might be infected with heresy by its own ministers, and become guilty by an enforced silence of complicity with the heresy! Such unfaithfulness to its high trust would be fatal to its character as a true branch of the Church of Christ. Convocation, therefore, under *legal* advice, has lately reasserted its right to pronounce synodal disapprobation

of unsound and dangerous propositions. The Lord Chancellor, however, has not scrupled in the House of Lords to threaten with the penalties of *premunire* not only the Archbishop of Canterbury, but the whole body of the superior clergy, who concurred in that sentence; and, moreover, indulged in terms of bitter and scornful ridicule. It would have been well if Lord Westbury had recollected that Sir Thomas More, the first *lay* Lord Chancellor, laid his head on the block rather than swear that any such supremacy belonged to the crown as that for which he the present Lord Chancellor is contending. Even *his* splenetic humour will not, we trust, venture to advise the silencing of Convocation in consequence of its late synodal action.

Whether such an exercise of the supremacy would be acquiesced in by the Church at home, it is difficult to say. The deposition, however, and excommunication of Bishop Colenso by the Metropolitan Bishop of Cape-town and his Suffragans, will bring that supremacy, as interpreted by Lord Westbury, into collision with the spiritual authority inherent in the Bishops of the Church. But one thing we will venture to predict, that if the supremacy of the crown be used to foist Dr. Colenso as Bishop upon the Anglican Church at the Cape, that Church will vindicate its independence in spiritual things. Duty to its Great Head enjoins it "to obey God rather than men;" and we very much mistake the character of Bishop Gray and his Suffragans if they shrink from the position they have taken up; or have not well counted the cost, before they entered upon the struggle. The Cape colony is self-governed: the Queen's letters patent can create no jurisdiction for the Bishop. It is hard, therefore, to see how the supremacy of the crown can inhibit an authority it did not give; or revise ecclesiastical proceedings on appeal, when the cause has not yet been heard before the Supreme Court of the colony itself! A crisis in the relations of the Colonial Churches to the Privy Council Court of Appeal is surely at hand.

THE MELANESIAN MISSION.

THE following is the substance of Bishop Paterson's Report of the Melanesian Mission down to Dec. 31, 1863:—

"We returned towards the close of the year 1862, at the commencement of the New Zealand summer, with the largest party of scholars that we had gathered together; no less than fifty-two from twenty-three islands, speaking more than as many languages.

The summer was very dry, the weather unusually settled, and the health of the whole party exceedingly good for several months. School-work went on vigorously; old scholars made rapid progress; seven of them were baptized on January 6, 1863; some of the new dialects were partially learnt, and we were all hopeful and in full swing of work. In February the new Mission schooner *Southern Cross* arrived after a safe and speedy passage from England; and this seemed to fill up the measure of our joy and thankfulness.

The fine weather had broken up not long before, and now heavy rain fell for some days together. And then came a grievous trial and sorrow upon us. A terrible form of dysentery broke out among our scholars. The dining-hall was turned into a hospital, and the new Mission vessel into a quarantine ship. Fifty out of fifty-two of our scholars, during the next seven weeks, were attacked by the disease; six of them died; it seemed at one time as if none could survive. Well do we remember the kindness of the Rev. J. F. Lloyd, Dr. Dalliston, and other good friends, who rendered all the assistance in their power, which medical skill and careful nursing could supply. The Primate of New Zealand was absent when the sickness first broke out, but soon we had his help also. The resources of the Mission party were severely tried indeed. God in His mercy preserved all the English and three out of four of the Norfolk Island members of the Mission from sickness. All day long and late into the night they worked, cutting firewood, fetching water, providing every kind of food for the sick. Never was there so much cleanliness, order, and regularity in the kitchen, where Mr. Pritt and Mr. Palmer passed their whole time; all hospital comforts were supplied at all hours for the poor sufferers, of whom twenty-seven at one time were in a most precarious state. Indeed, through it all, and it was a terrible time, there was a strange kind of happiness; every one worked with all his heart and will, and in the midst of all the trials we experienced many blessings.

We sailed for the Islands as soon as the disease had worn itself out and the convalescent patients could be moved. The vessel answered all our expectations, but the season was very unfavourable for a long voyage; the weather was rough and rain fell incessantly: instead of the steady trade wind we had a succession of calms and squalls; the yam crop had partially failed from the unusual character of the season; and soon after Mr. Pritt and Mr. Palmer, with others, had been landed at Mota, an epidemic broke out in the island, influenza with low fever and dysentery, which made it necessary to remove the whole party. In consequence of this, we were unable to pay a long visit to the Solomon Islands, for our vessel was already nearly full, and it would not have been prudent to cruise about for any length of time in these very hot latitudes with a large and somewhat sickly party already on board. For the same reason we were not able to revisit on our homeward voyage the New Hebrides Islands, to which we had returned our scholars on our outward voyage. We made our way as quickly as the unfavourable weather permitted to New Zealand, bringing a small party of about thirty-five scholars from the Bank's Islands, and a few others from Ysabel Island in the Solomon Group.

The cold weather—for we had arrived in New Zealand in August—did not injure the health of our scholars; and again everything went on brightly and happily for several months. The same seven scholars who had been baptized in January, 1863, were now confirmed: we had more leisure than usual for working up various dialects from our MS. books; and great advance was made in the general management of the school.

But towards the end of the summer the same dread disease attacked us. The whole year was a very unhealthy one; many English people,

pecially young children, died from dysentery in Auckland and the neighbourhood. The medical men say they have never known so much sickness. It fell heavily upon our Melanesian scholars, who have little constitutional vigour to bear them up against severe illness. Sir George Grey most kindly allowed us to move down to Kawau, a small island longing to him, about twenty-five miles north of Auckland. There the same scenes of suffering and anxiety once again took place. I, who was absent in Australia during this second visitation of sickness, well know what my dear friends went through; I thank God who has given me such fellow-labourers. One lad had died from consumption and one from dysentery before I left Kohimarama to pay my long-promised visit: when I returned after three months, I found that six more scholars had passed away.

We had never before been so tried. Fourteen scholars have died in twelve months."

The following letter from Bishop Patteson in the *Adelaide Church Chronicle*, carries the history of the Mission down to July, 1864:—

... "After all this fatigue and strain upon the mind and body I was unwilling that my friends and fellow-workers should be exposed for any length of time to the effects of a climate for the most part very relaxing and unhealthy. Consequently the notion of carrying on a winter central school at Mota Island, in the Bank's Group, for two or three months, was given up for this winter, and I left Mr. Pritt and Mr. Palmer, with two Norfolk Islanders, for only three weeks in that island, while I was engaged in visiting the central and north portion of the New Hebrides Group. The weather was very favourable for boating purposes, and I passed much of my time among many various parties (some known before, others now for the first time visited), at many of the fine large islands from Mai to Mota. The usual accidents occurred. Almost invariably I met with a friendly reception. Only twice did anything unpleasant occur; once, when two large parties, assembled from different villages, began to quarrel and fight, leaving me in the middle with arrows flying past me (not intended for me, yet coming so near to be agreeable) during the minute or two that elapsed before I made my retreat; and again, when two men, as I was sitting among a number of people, came up to club me, but were prevented by the other natives. This was in consequence (as I ascertained from the natives of the place who came away with me) of the deliberate murder of a man of their village by a white trader two or three months previously. The wonder is, not that two men wished to avenge their relation's death on the next white man who came among them, but that the majority of the people should have prevented them from carrying out their intention.

I was particularly anxious to discover islets immediately contiguous to large islands, to ascertain the most available spots for central stations on the latter. I have a strong persuasion that where a small island close to large islands can be found, possessing a moderate population, fair anchorage, growth of underwood, &c., as on the larger islands, many advantages are secured. It is easy, comparatively speaking, to make the personal acquaintance of *all* the inhabitants of a small island. There is

less chance of difficulties occurring from internal feuds ; and islets are often the visiting grounds of the inhabitants of the coasts of adjacent islands. Especially I may particularize my discovery of an exceedingly suitable islet for a central station to act upon the great island of Maliedo. I landed on it, and found a number of more than 200 natives about me very soon, with whom I had a very friendly interview. I recognised few words as cognate with other dialects partially known. My object is not *now* to explore, so much, perhaps, as of old, whole coast lines, *that* has been done in many islands, but to work frequently at the selected localities, which offer, as I believe, the facilities required for stations, schools, &c. Great sickness had prevailed in the Bank's Islands. At Mota alone, out of nearly 2,000 people, about 150 had died. This did not at all affect the friendliness of the natives towards us. Indeed, we all remarked that we had never found our shore friends so thoroughly glad to see us, and so hearty and so pleasant.

I have left, for two months, our Bank's Isles scholars, three married couples among them. It is the first time for three years that some of them have been left on their own islands by themselves. This is to a certain extent a trial of their steadfastness preparatory to two or three of the most competent of them beginning to act as regular teachers. I hope to find them well in two months' time, and to bring them on to New Zealand, as usual, for the summer. But here I am within twelve miles of the north end of Curtis Island, and that makes me think of the great question of the head-quarters of the Mission. For a long time we have felt that New Zealand is not the best place for that purpose. It is a long way from the islands ; to windward of them all ; too cold to admit of our keeping many scholars there during the year. Indeed, I could not carry a large party such as we ought to have in our school (say 200 or 300) backwards and forwards. And then, there is the thought so constantly present to us of the Australian blacks. The situation of Curtis Island is very suitable. The Bank's, La Cruz, and Solomon Isles are not very distant, and it is a fair wind to and fro. The New Hebrides cannot be reached from thence without a tack or two, but *from* that group to Curtis Island the wind is quite fair. We shall never be obliged to bring our scholars out of a tropical climate ; and yet the climate here would not be exhausting, as I suppose, to us Englishmen.

But as yet, I don't know whether there are some essential conditions supplied by Curtis Island—salubrity, some soil, and sufficiently good to admit of a thorough industrial element in the school. The island from this distance does *not* look to be inviting, but then I have just been feasting my eyes on our lovely Melanesian islands, with their luxuriant but unhealthy vegetation.

July 10th.—After a week spent in exploring Curtis Island I have found one spot possessing, as I think, a soil which will grow yams and other vegetables. It is very rocky and stony, yet I think it may do. The supply of water is scanty, but may be increased by digging reservoirs. Everywhere else there is mere sand. There is no anchorage close by, not nearer than six miles—a serious drawback. But the climate is very fine ; the situation for sailing to and from many of the islands very good. It is

accessible through the wide and safe Apriana Passage through the Reef, and it offers (we hope) some prospect of seeing some day some Australian blacks in our school. I should like to try it for a year with a small party of ten or twelve, the main body of the scholars being still for a while in New Zealand. I need not remain here all the year. I cannot say more. There are advantages and disadvantages to be carefully weighed one against the other. We sail to-morrow at dawn (D.V.) for the Solomon Islands. I hope to be in New Zealand by the middle or end of September."

A pamphlet has reached us from New Zealand containing, together with the above Report, an able and exhaustive Lecture on the Melanesian Mission, delivered at Nelson by the Rev. R. H. Codrington. We hence learn that from the subscribers in England to the Eton Fund, 500*l.* has been paid in each of the two last years; Miss Yonge's *Daisy Chain* continues to bear goodly blossoms—164*l.* had just been paid in from that source. It is pleasant to see in the lists of New Zealand contributors, the names of native clergy and laymen. To the total of receipts, Bishop Patteson's own "private account" adds 300*l.* Facts like these speak for themselves.

Few of our Bishops abroad have ever spent a holiday more profitably than Bishop Patteson. To use his own words:—"The sickness was a transient, though a very great sorrow; the adoption of the Melanesian Mission, as the special Mission work of the Church of Australia, will, by the grace of God, prove a permanent source of gladness and blessing to millions in all ages. . . . Everywhere the plan originated, and for many years carried on, by the Bishop of New Zealand, was recognised as practicable in itself and well suited to the wants of the case. Collections in aid of the Mission were made to the amount of more than a thousand pounds: in addition to which, much assistance was made in other ways; as, for instance, by supplying the many articles of food or barter that are required for our school and work among the islands.

MISSIONARY PASTORAL OF THE FOUR ARCHBISHOPS.

SIR,—You may like to hear, that at our Ruridecanal Chapter held yesterday, the Pastoral of the four Archbishops was deliberated upon with the view to promote united action. Your own suggestion for annual sermons by 'the familiar voice of their own pastors' at some stated season of the Church was unanimously felt to be of the first importance, not primarily for the sake of obtaining funds, but for what was regarded as of greater moment, the awakening a more regular and less spasmodic Missionary spirit in our congregations. Difficulties were felt as to giving up Whitsunday annually for that purpose, in view of the great special topics of that high festival, which would be liable to be set aside. Advent also found less favour. But Epiphany-tide all assented to. And we very nearly obtained a mutual pledge from the brethren that they would hold

it to be a duty so to preach at each returning Epiphany season. The pledge, however, was on further thought considered to be too stringent a measure, and it was ultimately agreed to unanimously—‘That it is highly desirable, if possible, that the Clergy of this Deanery should annually, on the first Sunday of the Epiphany, advocate the cause of Foreign Missions to their congregations, with or without a collection, and *irrespective of any particular Society.*’ I have italicised the concluding clause, because this was felt to be of very great importance for the healthy treatment of the subject, which has unhappily been too long dealt with as the badge of parties, rather than as a duty imperative upon all, to be especially carried out in the spirit of unity. Two of the brethren present undertook to remind their neighbours annually of this resolution of the Chapter. Perhaps the mention of this may lead other Ruridecanal Chapters to similar or better action.

A CLERGYMAN OF THE DIOCESE OF LONDON.

November 4th.

COMPARATIVE CONTRIBUTIONS TO THE S.P.G. FROM DIFFERENT DIOCESES.

SIR,—It may be interesting to your readers to see the result of a more extended analysis of the Diocesan Lists of the *Society for the Propagation of the Gospel* than that presented in the first article of your last number. If comparisons are to be made, the whole question should be fairly considered. In the following tables, every Diocese has been included; and it will be seen that Chester and Manchester have, notwithstanding the recent distress, maintained a fair average position.

I would here merely remark that, in the case of Oxford Diocese, it may be doubted whether the large contributions (one-twelfth of the whole) from the Colleges can be fairly claimed as Diocesan gifts. The same remark may apply as to Cambridge in Ely Diocese. At all events, the amount so raised cannot be considered as the results of purely *parochial organization*, on the efficiency of which the Society so greatly depends. In the case of London, also, the receipts stated in the Report ought, perhaps, to be diminished by the amount of *expenses* of anniversary festivals, the *receipts* of which are added to the Diocesan account, and by the cost of organizing the Diocese, a work forming a great part of the duty of one of the Assistant-Secretaries attached to the Society’s office in London. On the other hand, it must be borne in mind that the Diocese of London might fairly claim a great proportion of the contributions printed in the “Office List,” so largely composed of the subscriptions of residents in London.

The population of the various Dioceses has been unavoidably taken from the returns of 1851, as I had no means of ascertaining the numbers at the last census.

| Diocese. | No. of Churches. | Churches remitting to S. P. G. | Per Centage of Churches remitting. | Amount of Contributions. | Average Amount per Church. | |
|----------------------------------|------------------|--------------------------------|------------------------------------|--------------------------|----------------------------|----|
| | | | | £ | £ | s. |
| Salisbury | 425 | 203 | 47·7 | 1,797 | 8 | 17 |
| London | 473 | 190 | 40·1 | 4,133 | 21 | 15 |
| Rochester | 680 | 308 | 45·3 | 3,807 | 12 | 7 |
| Exeter and Wells | 548 | 299 | 54·5 | 1,972 | 6 | 12 |
| Rochester | 360 | 164 | 45·5 | 1,605 | 9 | 15 |
| Gloucester | 588 | 225 | 38·2 | 1,977 | 8 | 15 |
| Hereford | 807 | 374 | 46·3 | 2,775 | 7 | 8 |
| Gloucester and Bristol | 524 | 224 | 42·7 | 1,896 | 8 | 9 |
| London | 424 | 151 | 35·6 | 848 | 5 | 12 |
| Salisbury | 681 | 261 | 38·3 | 2,456 | 9 | 8 |
| London | 896 | 397 | 44·3 | 2,207 | 5 | 11 |
| Salisbury | 1046 | 544 | 52·0 | 2,499 | 4 | 12 |
| London | 701 | 344 | 49·0 | 4,128 | 12 | 0 |
| Salisbury | 644 | 321 | 49·8 | 1,865 | 5 | 16 |
| Gloucester | 631 | 368 | 58·3 | 2,824 | 7 | 13 |
| Salisbury | 570 | 350 | 61·4 | 2,622 | 7 | 10 |
| Gloucester | 503 | 263 | 52·2 | 2,570 | 9 | 15 |
| London | 195 | 55 | 28·2 | 142 | 2 | 11 |
| Salisbury | 195 | 146 | 74·8 | 923 | 6 | 6 |
| David's | 474 | 60 | 12·6 | 226 | 3 | 15 |
| Salisbury | 259 | 99 | 38·2 | 413 | 4 | 18 |
| London | 672 | 262 | 39·9 | 1,524 | 5 | 16 |
| London | 311 | 140 | 48·2 | 909 | 6 | 9 |
| Salisbury | 275 | 71 | 25·8 | 334 | 4 | 14 |
| Gloucester | 365 | 132 | 36·1 | 2,080 | 15 | 15 |
| Rochester | 351 | 113 | 32·1 | 1,472 | 13 | 1 |
| London | 450 | 187 | 41·5 | 1,766 | 9 | 8 |
| Ripon and Man | 30 | 22 | 57·8 | 96 | 4 | 17 |

a mass of figures may be perplexing to many, I subjoin four tables giving the results of the foregoing without the use of figures. These tables, of course, be widely extended; but by tracing any given Diocese through the several classes, an insight may be obtained into its relations with the Society. Thus, it will be seen that London maintains its position in Class A through three tables, and only falls into Class C through the comparative fewness of contributing Churches, showing that efforts should be made to obtain the sympathy of parishes doing nothing for the Society; whilst Ripon falls at once from Class A into Class C and once in B, showing that more money should be there raised, more parishes enlisted in the cause, and more gifts sought for. I have not had time to make the calculations for every Diocese; but I believe that if the contributions to the *Society for the Propagation of the Gospel* be tested by the extent of population, they will range from the maximum of twopence per head in Oxford Diocese, and halfpence in Salisbury, to the minimum of less than a halfpenny per head for Ripon and York. Table III. shows clearly the good results of energetic organization carried on in St. Asaph and Salisbury by respective hard-working organizing secretaries, and the effect of the expression by the Bishop of Rochester of his wish that collections should be made throughout the Diocese.

TABLE I. Dioceses arranged according to Population.

| A | B | C | D |
|-------------|-----------------------|-----------------|----------------|
| London. | Worcester. | Oxford. | Llandaff. |
| Manchester. | Durham. | Ely. | Chichester. |
| Chester. | Lincoln. | Peterborough. | Carlisle. |
| Ripon. | Norwich. | Bath and Wells. | St. Asaph. |
| Lichfield. | Winchester. | Canterbury. | Hereford. |
| Exeter. | Rochester. | St. David's. | Bangor. |
| York. | Gloucester & Bristol. | Salisbury. | Sodor and Man. |

TABLE II. Dioceses arranged according to amount of Contributions to S. P. G.

| A | B | C | D |
|-------------|-----------------------|---------------|----------------|
| London. | Norwich. | Peterborough. | Durham. |
| Oxford. | Lichfield. | Canterbury. | Hereford. |
| Winchester. | Lincoln. | Ripon. | Llandaff. |
| Rochester. | Chester. | Chichester. | Carlisle. |
| Exeter. | Bath and Wells. | York. | St. David's. |
| Salisbury. | Ely. | Manchester. | Bangor. |
| Worcester. | Gloucester & Bristol. | St. Asaph. | Sodor and Man. |

TABLE III. Dioceses arranged according to per centage of Contributing Churches.

| A | B | C | D |
|-----------------------|-----------------------|-----------------------|------------------|
| From 75 to 50 ½ cent. | From 50 to 45 ½ cent. | From 45 to 39 ½ cent. | Below 39 ½ cent. |
| St. Asaph. | Peterborough. | Lincoln. | Llandaff. |
| Salisbury. | Oxford. | Gloucester & Bristol. | Chester. |
| Rochester. | Durham. | Ripon. | Hereford. |
| Bath and Wells. | Canterbury. | London. | Manchester. |
| Sodor and Man. | Exeter. | York. | Bangor. |
| Worcester. | Chichester. | Lichfield. | Carlisle. |
| Norwich. | Winchester. | Ely. | St. David's. |

TABLE IV. Dioceses arranged according to average amount raised by each Contributing Church.

| A | B | C | D |
|-------------|-----------------------|-----------------|----------------|
| London. | Lichfield. | Exeter. | Lincoln. |
| Chester. | Ripon. | Bath and Wells. | Sodor and Man. |
| Manchester. | Canterbury. | Durham. | Llandaff. |
| Oxford. | Ely. | St. Asaph. | Carlisle. |
| Winchester. | Gloucester & Bristol. | Peterborough. | Norwich. |
| Worcester. | Rochester. | York. | St. David's. |
| Chichester. | Salisbury. | Hereford. | Bangor. |

I will not attempt the discussion of the various local causes which may lead to the results indicated in the foregoing tables. I would merely express a hope that each Diocese may be "tracked through," and as it will then be seen in what way improvement is needed, some good may arise from the study. One point has attracted my attention in the course of my investigations, viz. the large number of parishes in which the

on of the clergyman is the only contribution to the Society. In the case of Durham, this is actually the case with one-seventh of the number of contributing Churches. Surely there must be in every one who can back the parson's gift—there must be a squire, or even a poor widow whose mite as a holy offering shall sanctify the cause and swell the fund which shall sustain the devoted men of Christ in their distant Missions, and help to send forth more workers to that harvest which is truly plentiful, though the workers be few. A sermon at least might and ought to be preached in every parish through the proceeds may average a few shillings only, a most valuable addition would thereby be made to the Society's income. At present, out of a total of 14,078 Churches, only 6,173 or 43·8 per cent. contribute to the S.P.G., with an average of about 8*l.* 3*s.* per church. In 1856 the proportion was only 37 per cent.; but in 1861 it rose to 45 per cent. (owing probably to the special appeal for India), showing that great exertion is necessary, not only to increase the number of Associations, but to maintain those already in existence. The four Archbishops ought to raise the average to more than 50 per cent. for 1864. That a study of the foregoing may in some way produce this result is the earnest wish of

W. SECUNDUS.

November 25th, 1864.

THE ENGLISH CHURCH IN SOUTH AMERICA.

I send you, from the *Kandy Missionary Gleaner*, the following extract from Bishop Cloughton's Charge of 1861, when he was Bishop of St. Helena. It expresses an intention which was not fulfilled, owing, I believe, to his lordship's early translation to Colombo. It may tend to illustrate what has been lately stated in your pages concerning the episcopal supervision for our people in South America. Can you tell me if the letters patent of the See of St. Helena make any mention of South America as part of the Bishop's duty? [No. Ed.] I will indeed, in some places that I may visit, exercise a different jurisdiction. In the congregations of our Church in South America, seeing that they are dwellers in places not under the authority of the Crown and are not subject to her laws, I shall not be able to claim the authority which belongs to me in this and the other portions of my actual diocese. I leave it to them to offer the ministration of my office in the Church of South America, and I do not anticipate any difficulty as likely to arise from *their* side. I have received letters of earnest invitation from nearly all of the Churches, and I wait only for the completion of the necessary arrangements to be able to do so.

AMERICANUS.

Colonial, Foreign, and Home News.

SUMMARY.

A letter from the Rev. W. Stack, in *The Sydney Church of England Chronicle*, states that Bishop Barker declared his intention of summoning some of his clergy to take counsel upon the Synod question ; so that there is a hope that the parent diocese of the Australian Church will “ no longer continue in its present wholly anomalous condition, without organization and without laws.” A Clergyman named Agnew in that diocese has seceded, and attempted a Free Church. This event has probably done something to excite a desire for a combined action of the various elements of the Church, so that its discipline may be carried out by its action as a whole, rather than by the Bishop alone.

The Australian Church has recently sustained a great loss by the decease of the Hon. C. Kemp, M.L.C., an active, wise, and benevolent churchman. He for several years acted as Secretary to the Cathedral Fund. He enjoyed the esteem and friendship of the late and present Bishops of Sydney, and was generally consulted by the former on all questions connected with the Church's temporal welfare. “ The temper of Mr. Kemp was indeed (says the *Sydney Herald*) most amiable and genial. He loved society and rejoiced in its innocent pleasures. There was nothing sour in his nature ; nothing ascetic in his piety ; and it need not now be maintained that a reverence for God and a life of Christian devotion are in perfect harmony with all that is bright and beautiful and happy in this present world. It is understood that eventually a considerable portion of Mr. Kemp's property will be available for Church Endowments in Australia.”

At the last Session of the Diocesan Synod of New York, a narrow majority expressed itself against the “ Provincial System,” an arrangement which, of course, already exists *de facto* since the Secession of the Southern States ; but the supporters of the plan have no reason to doubt their ultimate success. At present in the States there is no appeal from the court diocesan ; while in the Primitive Church, as was observed by a speaker in the Synod, “ It was not autocephalous bishops, but Bishops in Council with an Archbishop at their head, who heard appeals. The trial of a priest or deacon in a Diocesan court was notoriously *not* final ; but an appeal lay to the Archbishop, with whom never less than six Bishops sat at the trial of a Priest, or less than twelve at the trial of a Bishop.” We look forward with great hope to a Court of Appeal in America as growing out of the Provincial System.

NEW YORK CITY. The population of New York city is now over a million ; of which full one-half are “ foreign-born,” and of these latter more than one-half are from Ireland. The *American Church Review* thus describes the spiritual destitution of the city :—

“ The number of the churches and chapels of the Protestant Episcopal Church in this city is sixty-three. Supposing *thirty-one* of these churches

and chapels to accommodate 1,000 worshippers each, and *thirty-two* to accommodate 600 each, we have provided by the Church, accommodations for the worship of God for 50,800 souls; leaving 949,200 persons for whom she has made no provision.

According to a late report, the Romanists have 31 'churches' (of which 6 are for the Germans), and 64 ministers in the city; the Presbyterians have 55; the Dutch Reformed, 22; the Methodists, 41; the Baptists, 33; the Congregationalists, 4; the Friends, 3; the Unitarians and Universalists, 6; the Jews, 24 synagogues; and there are for Miscellaneous Sects, 16 buildings or halls. Now, of these 235 'churches' and 'chapels,' &c., allowing 100 of them to accommodate 1,000 persons each, and the remainder half that number each—and the estimate is a large one—we have 'church' accommodations of some sort for 177,500 persons; and still there are 771,700 persons in this Christian city of New York, for whom no provision to worship Almighty God after any form whatever has been made."

For the religious care of the British immigrants our own *Anglo-American Society* is able to do but very little, on account of its small resources. We take the following paragraph in reference to this evil, from the yearly report of the minister of St. Thomas' Free Chapel, New York:—

"One of the pleasant features of the year has been the addition of seventeen to our Communion from the Church of England. I believe our clergy often experience pain and grief, as I have, on coming in contact with such numbers of very worthy persons who were nourished and brought up in the Church of England, and yet on coming to our shores, abstain from public worship and Communion, until, by some visitation of God, they appeal to us for aid in interments or offices of religion in affliction. Would that means could be effectually devised to correct the evil. I believe in many cases, not possessing the requisite information, they enter some church where the sittings are not *free*, and they are discouraged from further attempt among ourselves."

INDIA.—The Lutheran Mission at Chota Nagpore, spiritually so flourishing, is in a critical state as to finances and organization. In accordance with the request of some of its friends, the Bishop of Calcutta has paid it a visit, with the view of devising a plan for its improvement.

The Calcutta *Christian Intelligencer* says:—The Legislative Council of India has passed an "Act to provide for the solemnization of marriages of persons professing the Christian Religion." Marriages may now be performed in this country by five classes of persons:—1, Ministers episcopally ordained; 2, Ministers of the "Church of Scotland;" 3, Marriage Registrars; 4, Ministers of religion licensed by Government; 5, A new class of officers who will obtain business to celebrate marriages between Native Christians; and whose services are chiefly intended to be used in remote stations, where congregations assemble far from a missionary or other regular minister. Every clergyman of our Church is declared to be bound by "the rites, rules, ceremonies and customs" of the Church of England. The new "licensed persons" may perform marriages between

Native Christians on these conditions:—(1) The man must be sixteen, and the woman thirteen; (2) They must not stand to each other within the prohibited degrees of consanguinity or affinity; (3) Neither must have a wife or husband still living; (4) Two witnesses must be present; and the contracting persons must declare that they take each other “to be my lawful wedded wife (or husband) in the presence of Almighty God.” We unfeignedly rejoice that the attempt made to legalize marriage with a wife’s sister was defeated. Without entering into the general question, it is surely difficult to contravene Mr. Maine’s argument that “to place Native Christians under a different law of marriage from English Christians would be to mark them with what would practically amount to a badge of inferiority.” Besides this, no minister of the Churches of England or Scotland, or of the Free Kirk would have consented to marry them. The form in which the motion was made, *i.e.* to omit the words “or affinity” seems to us specially objectionable. Such an omission would legalize the union which, according to St. Paul, “was not so much as named among the Gentiles, that one should have his father’s wife.”

GREECE.—The Constituent National Hellenic Assembly has reaffirmed the following articles, which are transcribed from the Constitution of 1844:

“1. The orthodox Eastern Church of Christ is the established religion in Greece. Every religion is tolerated and may be freely exercised under the protection of the law. Proselytism, and all interference with the established religion, is prohibited. 2. The orthodox Church of Greece, acknowledging as its head Our Lord Jesus Christ, is in doctrine indissolubly united to the great Church of Constantinople, and to every other orthodox Church of Christ observing with the same exactitude the Apostolic and Synodic canons and the holy traditions. But it is independent of every other Church, and exercises all sovereign rights under the government of a holy Synod.”

The seven Ionian deputies voted for placing the Church again under the domination of the Patriarch of Constantinople, a piece of ultra-conservatism which found no favour with either the clergy or the laity of liberated Greece, who see the little Church of Montenegro independent of the Patriarch of Constantinople as well as the great Greek Church of Russia. The mode of electing Bishops was also settled at the same assembly.

SERVIA.—The following is part of a letter received last winter by the Bishop of Oxford from the Metropolitan of Servia:—

“Right Reverend Lord,—I have read again and again your much valued letter full of Christian love and brotherly consolation, and I have felt myself strengthened and supported in my troubles and difficulties, as well as obliged and grateful, on my own part and that of my countrymen. For by it, as a little previously by the letter of the most worthy Bishop of London, we have been made thoroughly aware of the fact, that we who have been attacked by bloodthirsty barbarians by surprise and against faith publicly pledged, yet are not utterly left alone on the face of the earth, nor abandoned by all our fellow-Christians. I therefore most deeply and sincerely thank you, beloved brother in Christ.

“Hitherto, in every event of evil fortune, we have consoled ourselves in the Faith received from the Apostles of Christ, by means of which we have been the heirs of the holy Fathers, and which we have kept pure and undefiled up to this very day. And, firmly relying on the anchor of that hope which leaves us not, of the better lot of our country now dawning upon us, we do not cease to pour forth our prayers, as we are bidden by the precepts of the Orthodox Church, for the peace and tranquillity and the Re-union of all Christendom, and earnestly to implore that the God of all grace may vouchsafe to gather together into one His scattered and bleeding flock, and establish it in enduring concord.”

THE TURKS.—There is much talk in CONSTANTINOPLE about a religious reform demanded by a large number of the Mussulman population. The number varies daily, and from fifteen hundred has, by report, reached as high as eighty thousand. This reform, for the present, has no connexion with Christianity, but with the history of the Koran, and the interpretations of its four great commentators, hitherto blindly followed. The Koran itself has never been printed here, but is always sold in manuscript, nor has it been translated, except by the Persians. It is in very simple language, easily understood in its external and natural meaning, but to every verse is attached an “internal” or “spiritual” meaning which can only be obtained through a teacher. The present reformers now claim that it should be printed, translated into Turkish, and made accessible to every one. They are against polygamy, in favour of drinking wine, abolishing the fast of Ramazan, and claim that no man is an infidel or Giaour who believes in the Old and New Testaments, both of which volumes they accept and consider as holy. They have petitioned for a mosque for themselves, and to be recognised as a sect. The Government has denied this request for the present, but it is supposed that the very highest dignitaries of the capital greatly favour the reform.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Nov. 1.*
—Rev. T. G. Hall in the chair.

The Colonial Bishopricks' Council having resolved to grant 1,000*l.* towards the endowment of the Otago and Southland bishopric, provided that 5,000*l.* be raised from other sources, and the Bishop of Christ Church having asked the assistance of the Society, notice was given that at the next meeting of the Society a grant of 1,000*l.* will be proposed towards this object. The proposed grant of 1,000*l.* towards the endowment of the new bishopric of New Westminster was unanimously agreed to.

G. F. Chambers, Esq. gave notice, that at the next meeting he should move—“That the Latin Prayer-book be not published by the Society, until the Board have an opportunity of learning, from certain other competent scholars, that the same is satisfactory.”

A letter from the Rev. J. Barton, now in England, stated that, in conformity with the wish expressed by the Bishop of Calcutta in his recent charge, it was resolved to establish a College in Calcutta, so as to bring directly Christian and Missionary influence to bear upon the large and

influential class of educated natives, which has grown up during the last few years under the fostering influence of the Calcutta University. Mr. Barton was to return to Calcutta in December, as Principal of the College. At his request, the Board granted 50*l.* for one Theological Scholarship, of the annual value of 6*l.*, to meet 70*l.* from other sources; and 20*l.* worth of books towards a library for the College.

Major Willoughby Osborne, C.B. Political Agent in Bhopal, Central India, obtained a grant of 125*l.* towards a church building at Sehore, the Civil station near the large native city of Bhopal. The Church-in-Aid Society had granted 100*l.*, the Government, 300*l.*, the inhabitants of Sehore—though mostly clerks—had raised among themselves 260*l.* The Begum of Bhopal, a Mahomedan, has given the rough timber wanted in the work free of cost. Major Willoughby Osborne had himself already given 115*l.* towards the edifice.

The Rev. Dr. Gilpin, Missionary at the gold mines, Waverley, in Nova Scotia, obtained 30*l.* towards the erection of a church there, where are gathered four hundred and five hundred men, most of them miners. On Sunday, October 9th, there was collected at the offertory, at a service held in a small hall, 27*l.* sterling, and they expected to raise 80*l.* more.

The Rev. E. L. Cutts, Commissary of the Bishop of Honolulu, in asking for the fourth instalment of the Society's grant, reported that everything was going on favourably at Hawaii. The King subscribes 200*l.* per annum towards the maintenance of the Mission—a considerable subscription compared with his resources.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The monthly meeting of the Society was held on Friday, 18th Nov.; the Rev. J. E. Kempe in the chair. After the Treasurers had made their Report, which we are happy to say was encouraging, the Secretary on the part of the Standing Committee stated the necessary business which had been transacted by the Committee in the recess. When this was over, several members rose in succession to testify the gratification which is felt at the recent appointment of Mr. Hawkins to a Canonry in Westminster, but in the absence of many leading members of the Society, no resolution was entered in the Journal at this time. The usual business was then proceeded with. A grant of 300*l.* for a single year was made for the Diocese of Goulburn. A sum of 200*l.* was granted for a new Atlas of the Church in the Colonies now in preparation. A sum of 1000*l.* was granted to meet upwards of 5000*l.* from local sources for Church Endowment in the Diocese of Adelaide. A pension of 75*l.* for a limited period was granted to the Rev. J. Stewart, of Nova Scotia. A gratuity of 50*l.* to the Rev. L. Prentis of Bombay. A sum of 300*l.* was granted for passage money of three Clergymen going to Christ Church, New Zealand. Some grants of smaller amount were made, and certain modifications of the bye-laws were discussed.

The Secretary, the Rev. E. Hawkins, who has been appointed a Canon of Westminster, has placed his resignation in the hands of the President, the Archbishop of Canterbury, to take effect from such time as would be most convenient for the Society.

THE
COLONIAL CHURCH
CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

1865.

— — — — —
"Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP BUTLER.

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THE
COLONIAL CHURCH CHRONICLE,
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JANUARY, 1865.

THE METROPOLITAN OF CAPETOWN AND THE JUDICIAL
COMMITTEE OF PRIVY COUNCIL.

WE had hoped to close the year 1864, so eventful for the Colonial Church, with the announcement that the Judicial Committee of Privy Council had arrived at a "self-denying" decision on the application made to them by Dr. Colenso for interference on his behalf. The pleadings, however, were protracted beyond all reason by the importation into the case of matters which, in our humble opinion, are altogether foreign to the issue which the Court had to try. At any rate, legal acumen has done its best to make a very simple question appear singularly intricate.

Whether the Judicial Committee were really unable to tread their way through the mazes into which they were invited by the learned counsel on both sides, or whether, having made up their minds on the subject, they feared that an immediate decision would incur the suspicion of a foregone conclusion, it is difficult to say. In either case, we incline to think that they acted wisely in reserving their judgment, and giving themselves—even though possibly they might not require it—time to consider the matter. It is far from surprising that they should feel, if such be their feeling, very considerable hesitation as to the course it will be best for them to pursue. It is not an easy conclusion by any means for the Queen's Privy Councillors to arrive at, that so far as the Colonies of the Empire—those at least which have independent legislatures of their own—are concerned, their occupation as the Supreme Appellate Court of Ecclesiastical Appeal is gone. There are certain things which, with the fullest conviction of their truth upon one's mind, one is not always prepared to admit; and this is

one of them. On the other hand, the learned persons who compose the Court, may well hesitate to put forth against the freedom of the Church from State control in a colony where the Church is simply ignored, a revival of the lofty pretensions of the Tudor policy towards her; pretensions which, if seriously put forward and attempted to be enforced, would strike at the root of all religious liberty. Tudorism has had its day, and will scarcely bear reviving; and in regard to a question in which men's most deep-rooted convictions, their dearest and eternal interests, are at stake, it is easier to light up a flame than to quench it.

To plain minds, the issue seems, indeed, simple enough. The Judicial Committee have themselves ruled, that in professing to confer on Dr. Gray ecclesiastical jurisdiction in the Cape Colony, the Crown proceeded altogether *ultra vires*. It is hard to understand how an appeal to them can lie from a jurisdiction which they have decided has no legal existence. Even as a mere matter of form and procedure, such a supposition seems incongruous and absurd. And it becomes more than that, it becomes unjust and tyrannical, in the face of their emphatic *dictum*, that in the Cape Colony the Church is precisely in the same position, "no better and no worse," than any other religious body that is entirely free to govern itself and regulate its own affairs. For this, and other grave reasons, it is far from improbable that their lordships will take the line of that impartial and famous judge, Deputy Gallio,—“If it be a question of words and names, and of *your law*, look ye to it; for we will be no judges of such matters.”

For the present, we feel that it would be improper, possibly unbecoming, to say more. We shall respectfully await the decision which the Court shall pronounce, doubtless on an early day, and we reserve for our next number the fuller discussion of a case, the importance of which to the Church it is impossible to overrate.

Correspondence, Documents, &c.

THE BISHOP OF GIBRALTAR'S VISITATION IN 1864.¹

THE Bishop of Gibraltar's recent Visitation began on April 20th, at Messina, where the Church of England Service is held in a very humble apartment (shared with some German Protestants), and the scanty stipend of the excellent chaplain (Rev. J. G. Clay) is raised not without difficulty. There

¹ His Lordship has kindly furnished the materials for this paper, at our request.—Ed. C.C.C.

is a British Vice-Consul at Messina, but the Foreign Office has never yet admitted the Chaplaincy under the Consular Act, though this port is visited by numbers of British seamen, and the chaplain has the duty of visiting them in the hospital from time to time. Owing to the terms on which the temporary chapel is hired, Divine Service is performed only once on the Sunday, at twelve o'clock, an hour at which it is almost impossible for seamen to attend. The Bishop ventured to represent to the Foreign Office the circumstances of this Chaplaincy, but hitherto without any reply to his communication. He called the attention, also, of the Foreign Office to the truly melancholy state of the British cemetery, used during the occupation of Sicily, and now in a condition of such dismal neglect as makes the heart ache to think how little respect is shown to the remains of brave seamen and soldiers who died in the service of their country. The cemetery at Messina is, indeed, only one of many similar instances: and surely the House of Commons would not grudge the cost of systematically maintaining such cemeteries in a decent state; and still less the cost of providing sufficiently for the due ministration of the Church's offices at every port which is frequented by a certain number of British seamen.

The Bishop has since offered to do all in his power towards the purchase of a seemly place of worship, if one can be procured. It not unfrequently happens that chapels, attached to churches which have been desecrated, may be bought for sums far short of the expense of building anew. At Milan, a chapel of this kind, most suitable in size and character, has been liberally conceded to the English congregation by the Italian Government; and the Bishop of Gibraltar's attention has been drawn, in several places, to the possibility of acquiring similar chapels. It is impossible, in the present religious condition of Italy, to attach too much importance to the celebration of the Church of England Service in such a manner as to show the reverent character as well as the noble simplicity of her ritual: and in a place like Messina, where, at the present moment, there is very considerable inquiry among enlightened Italians as to the true principles of the English Reformation and the character of the English worship, it is truly melancholy that such inquiries can be directed only to a mean and inappropriate room, where the Gospel, indeed, is faithfully preached by the excellent and ill-paid chaplain, but where nothing that is seen is calculated to show the reverent order of the English Ritual, and the true purpose of the English Church always to comply with the inspired command—"O worship the Lord in the beauty of holiness."

From Messina the Bishop proceeded, April 25th, to Athens, in H.M.S. *Caradoc* (Commander Wilkinson), in which he was kindly allowed a passage as far as Smyrna. He was thankful to find at Athens a small but pleasing and characteristic English chapel, and the service excellently conducted by the good chaplain (in orders from the American Church), Rev. Dr. Hill. A fund is being raised for the completion of the inclosure of the chapel, to which the *Society for Promoting Christian Knowledge* has recently granted 20*l.*, and the work will be taken in hand. Two young men (one of them the son of Hon. P. Scarlett, at that time the British Minister) were confirmed; and a most interesting confirmation of nearly one hundred seamen was held on board H.M.S. *Revenge* (Admiral

Yelverton) on the Sunday afternoon. The whole crew were present, and the Bishop never met with a more reverent and attentive congregation. Some of those confirmed were from H.M.S. *Gibraltar*.

Some account of the Bishop's visit to the Archbishop and Metropolitan of Greece has appeared in the public journals. Throughout his visits to the East, the Bishop made a point of paying his respects to the Prelates of the Eastern Church, and assuring them of his veneration for their office and the Church, between which and the United Church of England and Ireland there has never been any such barrier as exists between the great Anglican Communion and the Church of Rome. At no place were these expressions on the part of the Bishop of Gibraltar more warmly responded to than at Athens, by the venerable Archbishop. He specially invoked the Divine blessing on the confirmations which were to be administered on the following day. It was deeply interesting to the Bishop, as well in visiting schools as private houses, to hear the Nicene Creed recited by children; and he could not but wish that English children were as familiar with the repetition of that Creed as they (happily) are with the Apostles' Creed. He was much struck with the great opportunities of usefulness which have been enjoyed for so many years by the excellent Dr. and Mrs. Hill at Athens. As many as five thousand Greek young women (of all ranks) have passed under Mrs. Hill's Christian instruction; and this, not in opposition to the authorities of the Greek Church, but (owing to the excellent judgment that has been shown) with their full sanction and concurrence. It will be remembered that the Scottish Episcopal Church (in which the Bishop of Gibraltar was consecrated as Bishop of Glasgow and Galloway, in 1848) had the privilege of consecrating the first Bishop of the Episcopal Church in North America; and it was specially interesting to Bishop Trower to meet at Athens (appointed regularly to the Chaplaincy of the British Legation) a clergyman in American orders.

On his way to Smyrna, the Bishop was allowed to stop for a few hours at Syra, in order to hold a service and administer to two young men the rite of Confirmation. Here, also, he was glad to find a small consecrated building, and to notice the faithful ministrations of Rev. Mr. Hillner, of the *Church Missionary Society*. He heard with regret that it is doubtful whether (if Mr. Hillner should retire) that Society would be able to maintain its chaplaincy and school. As there is a British chaplain, and Syra is greatly resorted to by packets and other British ships, it will be much to be lamented if there should cease to be a station of the English Church at that island. The city is built up the side of the mountain, which rises behind the port with a singular and striking effect. There is something deeply interesting and affecting in stopping at such a place for the ministration of sacred offices, and then launching forth again to another field for similar service. The present city of Smyrna is situated on the lower slopes of the mountain, which is crowned with the extensive ruins of a Genoese castle, and on the flat ground which intervenes between the mountain and the sea. The situation is very beautiful. The ancient city appears to have been on the upper slopes of the mountain, where the amphitheatre in which St. Polycarp suffered martyrdom may still be traced.

The site of the spot where he is traditionally said to have suffered is marked by the tomb of a Mahomedan saint, and a tall single cypress crowning the grassy hillock. Sad as it is to think that the city of which Polycarp was Bishop, and which was once (Rev. ii. 9) "rich" in grace, is now Mahomedan; it is yet pleasing to find no inconsiderable proofs of Christian life and zeal on the part of various communities in Smyrna: and the impression left on the Bishop of Gibraltar's mind by his visits to the charitable institutions of the English, Greek, and Roman Catholic Churches, and the German deaconesses, was that among these various communions there was a rivalry in good works without any token of religious bitterness. At the time of the Bishop's visit, the Greek Church was greatly enlarging a noble hospital by private ecclesiastical subscription. And he was much touched with evidence of the many works of mercy conducted by the Roman Catholic Sisters of Charity, and pleased with the educational institution most admirably conducted by the German deaconesses. He was not a little surprised, on entering one of the rooms of the last-named establishment, to be received (in German fashion) by a musical welcome—"Come in, thou blessed of the Lord!" He was glad to leave a little token of Christian sympathy at each of these institutions, and it was pleasant to him to exchange visits and brotherly hospitality with the venerable Greek Bishop. The English Church at Smyrna and the neighbouring villages of Boodjah and Bournibat, must be considered as in a decidedly prosperous and flourishing condition. It is the practice of the English inhabitants to withdraw from Smyrna during the summer months to these pleasant villages, situated on each side of the city, at a nominal distance of five or six miles, but from the miserable state of the roads, this distance is equivalent to eight or ten. Consequently, it is impossible (in the great heat) to come into Smyrna for Divine Service, and it has been found necessary to provide a place of worship at each of these villages, as well as in the city itself. The chapel in Smyrna (though consecrated) is, in fact, merely a handsome room attached to the Consular residence. In Boodjah, some twenty-five years ago, a house was purchased, and adapted (not very successfully) to the purposes of a chapel. It is approached by a noble avenue of cypresses; and it is at present proposed to rebuild it in a more suitable and characteristic style. The *Society for Promoting Christian Knowledge* contributed generously to the purchase of the house, and has given a little token of sympathy to the present undertaking. The excellent chaplain (Rev. W. B. Lewis) resides in Boodjah, and the Bishop was pleased to find Divine Service on Ascension-day. At Bournibat, a most substantial and costly chapel has been built at the sole expense of the well-known and benevolent Mr. Whittal, to whom the Sultan paid the unusual honour of passing several hours at his beautiful villa when he visited Smyrna. The Bishop had the satisfaction of consecrating this church, in the presence of a large and devout congregation, on Whit-Monday, and nothing could be more gratifying than the interest expressed in the solemn ceremony, and the warm attachment evinced to the Church of England. The Bishop and his family were most hospitably received during his visit of a fortnight by the good Chaplain, and also by Mr. Whittal and Mr. Hanson. He was at Smyrna

shortly after the death of the last Consul, but was most kindly assisted by Mr. Jolly, the acting Vice-Consul.

It was impossible for the Bishop to be at Smyrna, with the power of reaching Ephesus by rail in five or six hours, without availing himself of the opportunity. A glorious summer day (May 12th) was devoted to the excursion, and he was accompanied by a large party of friends, who provided a most hospitable entertainment, spread amidst the picturesque ruins of an ancient mosque, with its marble basin of pure water still preserved, and many a fig-tree and other trees of Eastern foliage springing from the grassy mounds. It was interesting, on approaching Ephesus through a pastoral and sometimes mountainous country, to notice the black tents of the wandering Arabs, the herds of camels, and other tokens of the unchanging East, still in so many respects externally what it was in patriarchal times; and then to reflect on that almost miraculous invention of which the party were at the time availing themselves, and which must work such important changes in any country in which its capacity for (comparatively) annihilating time and space is introduced. How different, when apostles (and probably also) the Mother of our Lord) visited Ephesus, must have been their mode of travelling; and how little were such triumphs of art and science conceived by the highly-civilized inhabitants of the ancient city!

Close to the "Ephesus station" are some mighty masses of brickwork and masonry (Roman work), being the piers that supported an aqueduct, and nothing can be more picturesque than the form and colour of these piers (many of them crowned with the huge nests in which a solitary stork was showing itself) against the amphitheatre of purple mountains. Donkeys had been brought from Smyrna, and under the able guidance of Mr. Wood, who is conducting excavations at Ephesus, a large party reached the various points of view. The ancient harbour of Ephesus seems to have been a vast oblong basin, inclosed by parallel ranges of hills, and terminated at its upper extremity by a ridge that nearly crosses the valley. This ridge was crowned by the amphitheatre sweeping round in a huge semicircle; and the appearance of the temples and buildings must have been stately in the extreme. The extent of ground, which is, in fact, one mass of broken stone and ruin, is prodigious, but scarcely any ruins show themselves above ground, and no trace has yet been discovered of the renowned Temple of Diana. The scene is very grand, but very desolate, and the idea chiefly suggested to the mind is, how awfully the word has been fulfilled (Rev. ii. 5), "I will remove thy candlestick out of his place." What led to the final and complete desertion of the city is not very certainly known; but tradition says that in the wars between the Turks and the Knights of St. John, Ephesus was used as the great dépôt for ammunition and stores during the siege of Rhodes, and that the inhabitants were so oppressed by their own Government that they gradually withdrew into the interior, and the place was deserted. Spots are pointed out with the traditional names of "St. John's Church," "St. Paul's Prison," and "The Gate of Persecution;" but it is evident that there is no certainty in these designations. No relics of much beauty or interest have hitherto been found: but nothing can exceed the interest of a day passed on the site

of Ephesus, as well from the beauty of the scenery as from the historical and Christian associations connected with the place.

It should be mentioned that, having three chapels under his charge, the chaplain at Smyrna would have been unable to conduct the various services without the kind assistance of Rev. W. Walters, the missionary of the *Church Missionary Society*, who has been long settled at Smyrna, and is now assisted by his son (Rev. J. F. Walters), who is equally anxious and ready to help the Consular chaplain in his arduous duties.

The Bishop proceeded from Smyrna to Constantinople (May 18th) in a French packet, having Lady Herbert and her family on board, on their return from Syria, together with a vast crowd of Turks, with their wives and children, on mattresses nearly covering the deck. In point of comfort, the packet was certainly a perfect contrast to the *Caradoc*, which could not be spared for the Bishop's visit to Smyrna. But the scene on deck in respect to colour, costume, and manners, was exceedingly picturesque and interesting; and particularly the regularity with which the Mahomedans performed their evening devotions. The hour of sunset was the signal for them to arrange themselves in a row, and their evening service was offered with an apparent order and reverence (and sense of the supreme importance of worship), from which Christians may learn many a useful lesson.

They were greatly pleased to notice that one of the Bishop's party was sketching a most picturesque group which clustered round the mast, and one and another came to look at the outline with expressions of delight. Some of the heads and figures were such as we associate with patriarchs and apostles.

The weather on leaving Smyrna was exceedingly sultry; but on coming on deck the next morning at the Dardanelles, it was found that the blast from the north was as cold and bitter as a March east-wind in England.

At Smyrna, the Bishop confirmed thirty-six candidates. He visited the cemetery which was granted for the use of the British soldiers sent to the temporary hospital at Smyrna during the Crimean war, and was pained to find the dilapidated condition (already) of the walls which were there built. The grave-yard is virtually uninclosed, even in the lapse of five or six years.

THE BISHOP OF GIBRALTAR ON THE PERSECUTION IN TURKEY.

THE Bishop of Gibraltar, in replying to the Address presented him by the Anglican clergy at Constantinople in June last, says as under:—

“At the time when I received your gratifying address, for which I now publicly thank you, all was bright and cheering with respect to the prospects of our Church at Constantinople, and we little thought how soon those prospects were to be clouded over, in consequence of a sudden and violent procedure on the part of the Turkish Government, in violation of its positive engagements on the subject of religious toleration. Without one word of warning, and while everything was peaceful and regular, on

Sunday, July 17, the Rev. E. D. Williams was arrested as he was proceeding to the usual Church Services held on Sunday afternoon in the School-Chapel at Pera. Mr. Williams was ignominiously taken to a Turkish Police Court. Subsequently Mr. Curtis was himself arrested (without violence) for a short time:—the book-stores and Mission rooms were closed and sealed:—Four baptized converts with many others (suspected of a bias to Christianity) were arrested: Three of the baptized converts have been sent into exile. Many copies of Turkish books by Rev. Dr. Pfander were confiscated.

It is, I think, very important to remark on the suddenness of this violent measure. Had the Missionaries been informed that any part of their actual system was offensive to the Turkish authorities, they would doubtless have altered their practice in compliance with such objection. The practice of thus hiring rooms in the Khans at Stamboul, and using them for the purposes of their work, had been adopted by the American Missionaries for a period of twenty-five years. Mr. Williams (the Turkish deacon who was arrested, and who was formerly connected with the American Mission) had himself been in the habit, for nine years, of expounding and even preaching in rooms of this description. No warning against such use of the rooms had ever been given by the authorities. The rooms were generally hired under a formal legal contract. As the practice of thus using rooms in Khans for mission purposes had existed before the concession of the great edict of toleration known as the Hatti Humayoum, it was not to be supposed that after that charter, less liberty would be allowed than had practically been enjoyed before. At all events, it seems to require full explanation, not only that Turkish subjects should have been thus violently dealt with on account of religious practices, but that a British subject should be arrested by the authorities of a friendly nation in a court at Stamboul when he was merely looking at the sealed door of the room which had been hired on behalf of the S.P.G. under a formal contract. If this can legally be done, without warning actually communicated to the Missionaries, of what use is the boasted Hatti-Humayoum?—and is not the British government bound not only to require redress for this sudden change of policy or interpretation of the Edict, but to insist on such assurances as would prevent the possibility of the occurrence of similar outrages?

It would be uncandid to deny that the Turkish Government is bound by its principles to maintain the national religion, *consistently with the conditions of the Hatti-Humayoum*; and to prevent what might lead to breach of the public peace. But there had been no indication of any unusual excitement among the Turkish population; and if the Turkish authorities had reason to think that the practice of using rooms in Khans (so long tacitly allowed, without any ground for complaint) was likely to lead to public disorder, they should at least have seen that due notice was received by the Missionaries, and time allowed them for acting on any official warning. Mr. Curtis received, indeed, on July 18, a direction to convey a warning (no special point was mentioned on which any change of practice was required) to Mr. Williams: but that clergyman had already been arrested on July 17.

The attention of the Christian public cannot be too much drawn to the article of the Hatti-Sheriff granted in 1856, and the inferences that follow not only from it, but from the subsequent letters of Lord Stratford de Redcliffe and Lord Clarendon. The article is as follows: 'As all religions are freely professed in my dominions, none of my subjects shall be hindered in the exercise of the religion which he professes, nor shall be molested in the exercise thereof.'

In a letter from Fuad Pasha (Feb. 12, 1856) he expressly says, 'Acquainted with the spirit of the age, the Porte hastens, with the imperial sanction, to communicate the decisions adopted regarding the above point. (This point, as appears from the letter of Lord S. de R. to Lord Clarendon of the same date, was the impunity of renegades.) In consequence, the assurances given to the British and French Governments, with reference to the question of renegades, are at present renewed and confirmed afresh; while an additional assurance is declared and made known, that the terms of the decision at that time adopted will be held to comprise absolutely all renegades.'

And Lord S. de R. to Lord Clarendon remarks that 'the Porte acknowledges and confirms its former declaration concerning renegades, and extends it to all expressly, including Mussulmans though not mentioned by name.' In a letter dated March 5, 1856, Lord Clarendon replies that H.M.'s Government consider 'that the declarations contained in Fuad Pasha's note may be effectually appealed to hereafter, if any renewal should take place of molestation of converts from Islam to Christianity.' What (we may ask, after reading these extracts from the important documents from which they are taken) is necessarily implied in 'the free exercise' of his religion' on the part of a Turkish (renegade) convert to Christianity?

It implies—

1. Protection in attending his place of worship or other place of religious instruction, whether the house of the missionary or such room as may be hired for greater convenience.

2. The right of hearing the service in his own vernacular tongue. And this can be enjoyed, to any good purpose, only when his service is conducted by those who speak the language at least as well as natives.

3. Protection in receiving the various ordinances of his Church, including the rite of ordering of Priests and Deacons, if God should put it into his heart to devote himself to the Christian ministry. It is part of the Christian religion to believe that men in all Christian communities are moved by the Holy Ghost to give themselves to that great work; and as no Christian who has reason to think that he is so moved would be justified in quenching and stifling the motions of God's Holy Spirit in his heart, so no Bishop would be justified in refusing ordination to a person (otherwise properly qualified and providentially called) who should be thus persuaded and thus disposed.

4. The free exercise of his religion would seem to include the right, not only of speaking and writing freely in its defence, but also of conversing freely with those among whom he is responsible to God for exercising both, consciously and unconsciously, the influence which we all possess, in a

10 *The Bishop of Gibraltar on the Persecution in Turkey.*

greater or less degree, on religious subjects. I freely admit that this right should be exercised with discretion, with the recollection that our Blessed Saviour taught His disciples as they were able to bear the lessons to be imparted; and with remembrance also of His express precept, that we are not to cast pearls before such as will only turn again and rend us. But as it is part of a Mussulman's duty, according to the Koran, to seek daily the conversion of those whom he considers infidels; so, if all religions are to be exercised with equal freedom (in accordance with the Hatti Sheriff already quoted) in the Sultan's dominions, I see not how the authorities, who acknowledge the force of that charter, can shut their eyes to the fact, that every Christian is equally bound to make known the remedy Divinely given for the sin and sorrow of a fallen world. And it would appear, from Lord Clarendon's letter, quoted above, that the British Government at that time (1856) contemplated the possibility of an appeal to the declaration contained in Fuad Pasha's note, not only in defence of British subjects, but of converts from Islam to Christianity.

5. The free exercise of their religion to such converts would seem to involve the right of having their names enrolled under the protection of some known and recognised Court, or Chancery, to which they can appeal for the defence of their civil right, and for the Christian interment of their dead. According to the Turkish law (if I am rightly informed) the abjuration of the Mussulman religion involves a kind of civil outlawry; and, according to the existing directions of the Turkish authorities, it is not permitted to enrol the Turkish converts as Protestants under any known and recognised protection.

My object, Rev. and Dear Brethren, in thus entering on this painful subject, is first to express my fatherly sympathy both with yourselves and with the little flock who have been called to suffer for conscience' sake, whether by imprisonment or by exile. On some of them I had the office of laying hands in the sacred rite of confirmation; and my humble prayers have been continually offered as well for your own guidance and consolation, as that these confessors of the faith may be steadfast to their principles, and that this unexpected and violent opposition may tend (as similar antagonism has generally tended) to the furtherance of the Truth.

And I have thus written, also, in the hope that the testimony and suggestions of one who (though remote from the scene of trial) is bound by his office to reflect on what has passed with special care and interest, may not be altogether useless in any future discussion of the subject.

It is natural that the English public should ask what has been the occasion of this sudden and violent outbreak?—I am myself led to believe that there is at this time an extensive movement in at least one part of the Turkish empire,—not perhaps to Christianity at present, but to a great and important modification of the ancient Mahomedan faith and customs. It may be that this movement, which, if real, is wholly unconnected with the missionary work at Constantinople, has been viewed by the Turkish Government as if it were connected with that work. I cannot discover that any unusual conduct on the part of the Missionaries can be truly said to have given occasion to it.

At the present moment, I believe that the converts who were imprisoned

have all been released. Three of them, however, are in exile. They claim the prayers of the Church.¹

As far as I can ascertain, those who were confirmed in the school-chapel on St. Barnabas'-day have been steadfast to their principles. It is, however, said and believed, that several (some, at least, of those who were imprisoned) were assured that if they would become Mussulmans again, their liberty would be granted. If this is the case, we see how little reality there is in the excuse alleged by the Turkish authorities for their imprisonment; namely, that they were arrested, not on account of their religion, but in order to save them from the effects of Mahomedan fanaticism.

The immediate effect of these lamentable acts of violence has been, no doubt, to check the missionary work at Constantinople and to throw uncertainty over the interpretation put upon the Hatti Sheriff by the Turkish Government. But the progress of the Truth was never really checked by persecution. I see that the British Ambassador, in his letter to the Secretary of the *Evangelical Alliance*, recommends the discontinuance of the work in hired rooms in the Khans in Stamboul. Great weight is doubtless due to his Excellency's advice, and I do not wonder at his shrinking from the responsibility of insisting on what the Turkish Government tells him might cost the occurrence of an outbreak on the part of the fanatical population at Constantinople. But, seeing that the American Missionaries have used such rooms for similar purposes without being interfered with, for twenty-five years, it will be thought symptomatic of anything but progress (rather of a retrograde movement in the direction of that intolerance which was professedly abandoned when in 1856 the Turkish Empire was so deeply indebted to British and French intervention) if the Missionaries should think that after his Excellency's counsel they are bound to desist from using such rooms.

I have not specially adverted to the confiscation of Dr. Pfander's able and temperate publications. When Mussulmans are allowed freely to circulate the most abusive writings against Christians, it is surely impossible for the Turkish Government to claim the merit of Toleration, if Christians are forbidden in a mild and temperate manner to show how destitute of a real foundation is the whole superstructure of Mahomedanism."

MISSIONS TO CHINA.

WE have to unite with our American brethren in lamenting the decease of their first Missionary Bishop to China, the Right Rev. Dr. W. J. BOONK. He returned from Europe to Shanghai on June 13th, 1864, having received no benefit from his voyage—in the course of which, indeed, his wife died, and he himself narrowly escaped shipwreck. He died at his post, on July 17th. At the late meeting of the American "Board of Missions," Bishop Stevens, the Assistant of Pennsylvania, paid a well-deserved tribute to his memory.

¹ Dr. Pfander adds, that forty "Protestant Turks" have been sent from Constantinople to Acre, condemned to the galleys.

He said that Bishop Boone had been his intimate personal friend for more than thirty years. They had been classmates in youth, in studying medicine in Charleston. Mr. Boone had previously pursued his studies in the University of South Carolina; then studied law under Chancellor Desaussure; and finally went through a course on medicine, to qualify himself for missionary life. Thus armed and equipped, and allied by marriage with one of the first and best families in the State—for he married a daughter of the Chancellor Desaussure with whom he studied—he gave up all for the work in China. Bishop Stevens went with him on board the ship when he first set out thither, and had seen him on every occasion of return to this country. He felt drawn to him in a peculiar manner. He was a man of God, whose whole heart was filled with zeal for the cause of Christ. He never spared himself in any respect. He was eminently wise and judicious, and succeeded easily in attaching others to him. His benevolence, integrity, and singular administrative power won for him the sincere respect of the foreign residents in China, as well as of a large circle of friends at home. He humbly thanked God for such a model Missionary Bishop, and prayed that another might be found to take up the standard and bear it on, conquering and to conquer. Before his death, God had been very near him, both in personal afflictions and in those that had befallen his beloved country. He had only a few weeks before laid a dear wife to rest in a lonely island in the Red Sea; and feeble and broken in health, he had refused the invitation to visit this country once more, and had turned back to his work in China. On the way thither he was nearly wrecked in a fearful cyclone. Thus purified in fire after fire, his gold was bright enough to reflect clearly his Saviour's face, and he received the welcome invitation, "Friend, come up higher."

The resolutions of the "Board of Missions" which were introduced by this speech, declared after thankfully testifying to Bishop Boone's faithful work as a Missionary for twenty-eight years, that the fall of the Church standard-bearer in China and Japan should cause us to plead more mightily with God to raise up another who shall bear still further forward and hold still higher up the work of evangelizing those distant lands.

In Peking, a wide door is opened for the preaching of the Gospel, and the climate is singularly healthy. Six Missionaries have taken up their abode in that city during the past year, three places of residence have been purchased for the location of missions, two schools have been opened, and two chapels rented, all without opposition from the Government. The people of the place are willing to hear, free from prejudice to a great degree, and, what is remarkable in China, women form a considerable part of the audiences. One of these Missionaries is of our sister Church of the United States, two of the English Church, two of the *London Missionary Society*, and one of the American Dissenters' Board.

The *Spirit of Missions*, in suggesting that the evangelizing work by foreigners should be conducted henceforth chiefly in the north of China, makes some encouraging statements as to the superior salubrity and other attractions of that part of the empire:—

"Mr. Blodgett, a Missionary of the American Board, recently visited a cemetery of Roman Catholic priests at Peking. 'Of twenty-six priests

whose remains were interred there, the average term of life in China was twenty-four years, and the average total of life was sixty years. The average age for entering the field was thirty-five years. No settled minister who feels inwardly called to the missionary work need be detained by his age from coming to China, if he be not above thirty or thirty-five.' Pekin is in the province of Chihli, which is situated between the 38° and 43° of N. latitude. Nankin is about 33° N.; and in the province in which Nankin is situated, the average term of labour of the Jesuit priests was but eleven years, as Mr. Blodgett ascertained in a similar way. But all the Protestant Missionaries have, until recently, been compelled to labour in cities which are south from Nankin, *and the average term of Protestant Missionary life has been but five years.* We give the latitude of the 'Five Ports' which have been occupied by them. Shanghai, 32°; Ningpo, 30°; Fuhchau, 26°; Amoy, 24°; Canton, 23°. What has added to the unhealthiness of these southern cities is, that they are surrounded by malaria-producing rice-fields, the fruitful source of the fevers which have laid the Missionaries low. Some of the northern provinces are free from these rice-fields, and are mountainous in their character.

"Now that they have the Treaty right of going to these salubrious northern provinces, the Missionaries of nearly all the Societies represented in China are moving northward. Why should they go on labouring in a part of the empire where the average term of Missionary life is only five years, when another part is opened which is equally populous and equally needs the Gospel, and where the average term of labour is twenty-four years? Why should they continue their labours in the pestilential south, when more important fields are opened in the healthy north? The centre of political, literary, and religious influence in China is in the north, and not in the south. There is more intelligence, manliness, and strength of character in the northern than in the southern Chinese. The language spoken in the north is the standard of correct speaking. The embassies and caravans from Tibet, Manchuria, Mongolia, and Corea, congregate in the north, and not in the south, and we may influence those countries best from that quarter. The northern Chinese will see fewer unprincipled traders and profane sailors from Christian countries, than the southern.

"The difficulties of the navigation, and the absence of good ports on the northern coast, will cause Shanghai to be the great tea, silk, and opium mart. There the Chinese will continue to point the Missionaries to the palatial residences of the opium-traders, and tell them to go in there and convert those who are enriching themselves on the ruin of the Chinese. We believe Shanghai to be now the worst place in all China for carrying on missionary operations. Our own Mission has had but about a hundred converts in all; and this number, small as it is, is about twice as many as the English Church Mission has had at the same place. Missionaries of the American Board, and of the American Presbyterians, number even fewer converts than those of the English Church.

"Shanghai being the most northern of the Five Ports opened by the treaties of 1842, and its people being less troublesome and turbulent than the Cantonese, it seemed to promise well when it was selected by Bishop

Boone for our Mission Station. But owing to the great influx of the opium-traders, and other opposing and unexpected causes, that promise has not been realized. The congregating there of such a heterogeneous mass of natives and foreigners, who have but insufficient accommodation, has made Shanghai more than ever unhealthy. Small-pox and other diseases have been fearfully prevalent during the last two or three years. Our own Mission has suffered most. And shall we continue sending Missionaries to so unpromising, so unhealthy, so expensive a place, when in the salubrious north the great cities of Tientsin, Chefoo, and Tungchau are opened?—nay, when we can even occupy Peking itself, with its 2,000,000 of inhabitants? Such, we are glad to know, is not the intention of our Foreign Committee.

“But are the converts in the south to be deserted? Let them be placed, as far as it is expedient, under the care of native pastors and catechists, and where it is not judged expedient to leave them at once entirely under such care, let one foreign Missionary remain—the one who has enjoyed the best health there, and is most familiar with the language spoken there. Dr. Anderson, and others experienced in missionary matters, are of the opinion that Protestant Missionaries have kept the native pastors too much in a state of tutelage, and prevented them from occupying positions in which their powers would be developed. The native pastors in Madagascar were not given responsible positions before the persecutions. But when foreigners were all driven from the country, then these native pastors were found equal to the emergency; and when those foreigners were allowed back again after an absence of twenty years, they found the Malagasy Church ten times as strong as when they left it.

“Our Missionary, the Rev. Mr. Schereschewsky, having acquired the language spoken at Peking, is already engaged in preaching and teaching, and also in important labours of translation. One or two ordained Missionaries ought to be sent at once to labour with him in that vast city. The Rev. D. D. Smith, we understand, expects soon to return to the city of Chefoo in the adjoining province of Shantung, where he writes: ‘The climate is equable and pleasant, and has been declared by some who have visited the country to be the finest in the world.’ Well would it be if two or three additional labourers were to accompany Mr. Smith on his return to his chosen field of labour. Shantung contains twenty-nine millions, and Chihli, the province in which Peking is, has thirty-six millions of inhabitants. Will not some of our Candidates for Orders and younger Clergy seriously and prayerfully consider the question of going to these inviting fields, there to labour for the glory of their Divine Master, and the good of the myriads of souls who are there perishing for lack of knowledge? Will there not be at least a few who, possessed of a Pauline spirit, will say: ‘So will I strive to preach the Gospel, not where Christ is named, lest I build upon another man’s foundation’? Or shall we continue to have lamentable evidence that there is very little of this Pauline spirit in the Church?”

THE PRETENDED INTRUSION AT HONOLULU.

(*From the New York Church Journal.*)

A CONCERTED outcry has been raised in many quarters against the sending of a Bishop and a few clergy of the Church of England to the Hawaiian Islands. In Dr. Anderson's book on the *Hawaiian Islands: their Progress and Condition under Missionary Labours*, published lately at Boston, the key-note is sounded. Dr. Bacon, at the late meeting of the A. B. C. F. M.,¹ devoted a written address to an attack on the Church Mission at Honolulu, threatening an appeal to all Protestant Christendom for this gross violation of Christian courtesy in intruding upon ground already occupied by Congregationalists and Presbyterians. The attack has run the rounds of the non-Episcopal press: and some even among ourselves, who ought to know better, have been weak enough to give credence to its misrepresentations.

Now far be it from us to undervalue the work done by the Presbyterian and Congregationalist Missionaries in the Hawaiian Islands. Before their arrival, indeed, the long-established idolatry had broken down of its own weight, and was repudiated by king, chiefs, priest, and people. The whole nation was in a kind of religious interregnum, having parted with their old faith, and being ready for any new one which might come along. The A. B. C. F. M. were first in the field, and followed up the good work with such energy, faith, liberality, zeal, and success, that by the year 1848 the whole of those islands were Christianized, and paganism had utterly perished. The fame of this conversion has rung through the whole world, and has everywhere called forth well deserved admiration and rejoicing.

Now the attempt is made to create the impression that after the A. B. C. F. M. have thus borne the burden and heat of the day, and accomplished the work, the Church mission is now started simply for the purpose of stealing away the converts, as being an easier way to build up the Church of England than for her to send Missionaries to other lands and convert a nation of heathen on her own account. Even were this the whole case, the course would be entirely defensible on the ground that as Church people believe Congregationalism and Presbyterianism to be systems too defective to be reliable for white men, they cannot suppose them to be *more* efficacious for a race *less* able to take care of themselves: and the same convictions which make Churchmen desirous to win over Dissenters in England or in this country, would apply with equal if not greater force to Hawaii.

But this is *not* all; and we call special attention to facts every one of which (with one slight exception) is drawn from Dr. Anderson's book, and therefore cannot be questioned by Dr. Anderson's friends.

The point which we shall prove is, that Congregationalism had not done and was not doing, all that was necessary for the religious health and growth of the Native population; and that there was therefore a *necessity* for trying something else.

¹ *I.e.* "American Board of Commissioners for Foreign Missions."

In the first place, the Puritan religion had not sufficed to stop the rapid and fearful diminution of the population, though it had somewhat diminished the rate of decay ;—which is perhaps all that could have been done. From 142,050—the estimated number when the Missionaries arrived in 1823, the native population declined to 67,084 in 1860 :—a dead loss of 74,966, or *more than one half*. The Puritans at first had full possession of the ground, from the reigning sovereign down, including every member of the government ; but they have not been able to retain it. A Romish mission has been actively at work in the same field for many years, and since 1839 has prospered so greatly that in 1862 the Romish Bishop reported 18 European Missionaries, 12 “catechist brothers,” a convent of 10 nuns, 28 “decent chapels,” 30 “chapels built of straw,” 80 “religious pupils,” a “college” of 40 pupils, 50 “schools,” and a total of 23,500 “Catholics,”—thus showing that in 1862 the Puritans had *already lost more than one-third* of the *total native population* to the Romanists ! One would think that this must convince the Puritans that there is a screw loose in their system somewhere or other.

Attempts are again and again made by Dr. Anderson to break the force of this tremendous fact, but without reaching the true seat of the evil. In one place he makes out that the Christian natives were very *averse* to Romanism because it so much resembled their discarded idolatry ; but that would not account for the loss of one-third of their total population to Rome. In another place he says that “the accessions to the Roman Catholic community, especially in former years, are understood to have been largely from the *excommunicated* Protestant Church members.” But as the total of excommunications during the whole forty years have been “not far from 8,000,” they would only have made about one-third of the Romish total, even if the Romanists had taken in every excommunicate person without exception. Another attempt is made to account for Romish increase, when Dr. Anderson says :—“The strength of Romish Missions lies not so much in their doctrines and worship as in the influence they always seek, in some form, to wield in the state ; and when they cannot secure that, they are not very much dreaded, in point of fact, by Protestant Missionaries.” But the fact is that, almost all along, it was *the Puritan* Missionaries who wielded the Government influence, and not the Romish. And yet the Puritans have so wholly lost it, that now *every* member of the King’s cabinet is a Churchman, except *one*, and he only is a Romanist. This one solitary cabinet minister cannot have been the *cause* which lost one-third of the total population.

Another significant fact is, that of this small native population of 67,000, no less than 4,580 are Mormons ! And of the remainder only 19,679 were Puritan Church members in 1863,—leaving many thousands of back-slidden or unattached Christians.

Now for proof that it was *felt* and *known* that something was wanting. It is acknowledged by Dr. Anderson that in the critical year 1848, the right course as to encouraging a native ministry was not taken ~~at the~~ right time ; and the final convocation for organizing a native Church by the Puritans was not held until 1863,—after they had been scared into it by the Anglican Bishop. The attempt to keep a whole nation in foreign

leading-strings for fifteen years after it had become wholly Christian, was a mistake ; and the Puritans are reaping the fruits of it.

Again, their discipline was too rigid and hard for a newly converted people. During their forty years, the total number of converts was 50,913 ; and the total of excommunications was about 8,000 ; nearly *one* out of every *six* converts ! This must have been rather hard-hearted ; and Dr. Anderson candidly confesses that he “ found it was the opinion of some of the Missionaries, looking back in the light of present experience, that the excommunications had, in some instances, been for insufficient reasons, and, of course, too numerous.”

Again, the Hawaiians, like all barbarous people, are of a predominantly sensuous temperament, and incapable of the abstract. The Puritan way of correcting this is to force them to the very thing which they are least likely to find agreeable to their natural tastes. The worship to which they are trained is the baldest specimen of Protestant worship except only that of the Quakers. A late traveller in those Islands speaks of the established fashions in clothing as requiring black or brown, or dark grey or drab,—an entire avoidance of any tint that is pleasing to look at ; another mark of Puritan impress upon a docile people. Dr. Anderson himself gives a woodcut of the great “ Stone Church at Honolulu ”—which, by a solecism in the use of language, may be called the Puritan Cathedral ; and surely there never was seen, out of New England, a more pure and perfect specimen of ugliness. It even outdoes the usual type of two-story meeting-house, in being much more squat in general effect, with a tower more stumpy, and a mere runt end of a square spire. As if the architecture were not ugly enough, its effect has been enhanced by making the building much larger than there is any need for, and they have walled off, in the inside, that part of it which is in common use for public worship. Now the burden of change which the Gospel requires in such a barbarous people is certainly great enough, without insisting upon dreary ugliness of buildings, and baldness of worship, and sad-coloured clothes besides. When the Romish brilliance and attractiveness of display are brought into competition with the waning power of this very unlovely form of Protestant religion, one is at no loss to understand the rapid gain of Romanism. We would only call the attention of our Protestant friends to the fact, that in *no case whatever*, in the history of Protestantism, has Rome been able to gain over, within twenty-five years, *a full third of the total population*, except in the Sandwich Islands. This striking fact in that case has, so far as we have noticed, been totally ignored by most of those who have joined in the outcry at the “ intrusion ” of the Church of England Mission.

RESTORATION OF THE DIACONATE, AND LAY READERS.

SIR,—In your number of June, 1864, which reached me a few days ago, I have read with deep interest your remarks on the “ Restoration of the Diaconate ” and the employment of Lay Readers. With long experience of the use of Lay Readers in the Church, it is perhaps due from me to respond to your invitation, and contribute information respecting

them. If I can do so usefully, I shall only regret that my far away absence from England so long delays my response.

When I was a Missionary I had first, for eleven years, the charge of twenty-three widely separate settlements of fishermen. For seven of the larger settlements Lay Readers were appointed, and except upon my own infrequent visits, their services in Church were the only ministrations to the people. In another Mission afterwards, three out of four flocks committed to me had, every Sunday, my own ministrations and those of a Lay Reader in turn. Probably the circumstances of these flocks and their Readers are in many points like those generally known in other Colonies.

Usually the Reader was a man chosen from among the flock which he was to serve; and as all the people were illiterate or very nearly so, he was little superior to the rest, except perhaps in good morals. He was sometimes the only man in the settlement who could read, or at most the only man who could read intelligibly. Commonly the Reader was also Schoolmaster, and received for the latter office 30*l.* or 35*l.* yearly from the Government Board of Education; which, with his salary as Reader, and his gains by fishing early in the summer mornings and throughout his holidays, made up his maintenance. If he were not a schoolmaster he was a fisherman, and perhaps also a petty trader in articles of dress, such as the fishermen called "shop goods and women's gear." But this is a very objectionable occupation for a Reader.

The regular mode of choice and appointment of these persons could not in every case be observed. Properly, the man was a communicant, selected by the Clergyman and flock jointly, whose name was sent to the Bishop with a recommendation subscribed by the Clergyman and three or more communicants. Upon appointment, the Reader subscribed to the Thirty-nine Articles, and engaged himself to observe certain rules of conduct both in the mode of his services in Church and in his general behaviour, and then received the Bishop's licence empowering him to act only during the clergyman's pleasure, and under his direction. Usually a man so licensed receives as salary 4*l.* yearly, paid to him out of the collection which the clergyman makes from the people for the maintenance of the Mission; and it is supposed and desired that the Reader will not make for himself any collection, or receive from the people any gifts on account of his services.

Certainly much good was done by means of this appointment among people who, without it, could have had no public worship, and had very little to remind them of any duty to God or their neighbour. There were, however, many inconveniences, and frequent cause of trouble and sorrow to the Clergyman, attending it. Some of these I will mention.

1. The rules which the Licensed Reader has engaged to observe cannot be enforced. The only penalty that can be inflicted for their non-observance, is the withdrawal of the licence; an extreme step, to be justified only by very grave offence, for generally it would be very difficult, often impossible, to get another person to undertake the office. Much irregularity that will not be corrected has to be tolerated, rather than the public worship should cease. The salary is so paltry and inconsiderable,

even to such poor men as those who were Readers in my Mission, that no wholesome correction could be effected by making deduction from it; more probably the effect would be that the Reader would throw up his appointment.

2. The Reader does not, like a Clergyman, regard the public service as a duty with which no private concerns may interfere. Several times, in my own experience, it has happened that a Reader has closed his church for many weeks, and deprived the whole flock, because of some hard word spoken by an ill-conditioned neighbour; another man's pig has broken into the Reader's garden, and he gets into anger about compensation for the damage; neighbours take part in the contest, and straightway the church is closed.

3. The Reader avails himself of the people's assembling for service on Sunday, to give them notices and admonitions without authority, upon all sorts of odd subjects. If he is Schoolmaster, at the time of service on Sunday he vents his complaints and indignant remonstrances about non-payment of School-dues by the people, with pointed allusion to some special offender, who is present and is naturally angry at being shamed before his neighbours.

4. Most commonly, the Reader is a poorer man than many of the flock, his worldly pursuits are such as their own, and in education he is scarcely, if at all, above them. Some, therefore, despise him in his office, and others grudge him the superior respectability it confers. To some men, then,—graceless ones truly, but not therefore the less a part of the Clergyman's anxious care,—the Reader's services are unacceptable and unprofitable. Others there are who make too little difference in their estimate of his services and those of the Clergyman; and the Reader must have a mind very superior to most men if he do not rather encourage their error. One of my Readers, appointed long before my time, was an old runaway man-of-war's man, who without shame related to every listener what scampish tricks he had played in the service, and how he had contrived to make disabling wounds, and infuse poison into his limbs, that he might get his discharge. Subsequently all his dealings in the fishing trade were marked by 'cuteness and roguery, in which also he was an instructor and abettor to his neighbours. On this very account he was high in their esteem, and nowhere else did my own ministrations seem so little valued. One especial mark of the people's error there was, that in sickness they never sent for their Clergyman. For a funeral they would hardly fail to require my presence, and fetch me a distance of nearly ten miles by sea; for they counted it a mark of especial respectability to be buried by a clergyman. I remonstrated often with them upon this matter without effect: but once I got the answer, "We *do*, Sir, always send for Uncle Moses when we are sick, for we know St. James tells us to send for the Elders of the Church."

5. Lastly, the services of Readers are distressingly expensive to the ill-paid Missionary. If licensed, they have, as I said, to be paid, 4*l.* each yearly, out of his collection. Unlicensed Readers make collections for themselves. In either case, the Missionary can obtain nothing for his own maintenance from the place where a Reader serves; in the former,

the Clergyman collects perhaps 2*l.* 10*s.* or 3*l.* and makes up the deficiency for the Reader's payment from moneys given to himself, as an acknowledgment of his own services in other places; in the latter, if the Clergyman apply for dues, the people tell him that they have already given all that they can spare to their Reader, or, as they designate him, "Our Minister." To appreciate the effect of this upon the Missionary's pocket, it must be remembered that for half of his appointed salary he is referred to his people. I do not know an instance of the full half being so obtained, even by the most diligent and clever collector. Another expense in which Readers involve the Clergyman is for Sermon Books. To keep my seven Readers sufficiently supplied with a change and variety of sermons, required a small library, and as I could not afford that, the men often used such books as they could procure anywhere, without discrimination. The mischief is obvious.

It will, of course, be asked, Why is any Reader allowed to officiate without licence conferred, even though it be not possible to enforce all the conditions of the licence?

1. In some places remote from the Clergyman's care, men have assumed that office without consulting him, and sanctioned only by their neighbours' consent. It is seldom advisable for the Clergyman to disturb such an arrangement when he discovers it. By concurring, he will often obtain a real though undefined control. It will be easily imagined that in some such cases strong reasons exist for not conferring the Bishop's licence.

2. Some men refuse to accept the conditions of a licence, and the real motive of some who pretend this objection is, that they can collect for themselves a larger payment than the 4*l.* which the Missionary would pay or procure for them. One man—an exceedingly disagreeable man, but very useful in his office, and the only one in the settlement that would perform it—told me plainly that he would not be licensed, because he would not be controlled: "I will never put myself under a master in anything; unless, indeed, he pays me well for it."

3. Sometimes some humble, good-hearted man, grieved for the omission of public worship, acts as Reader, "only," as he will say, "till a good man can be found;" and he does this without pay, for love of God and his brethren. One instance of this kind of service I remember with peculiar gratitude. A Wesleyan Methodist, residing in a settlement of my Mission during the winter months of every year, but going to the Labrador for the summer, volunteered to read our Church Service and any sermons I chose to give him, until I could procure a Schoolmaster and Reader for the place. In much ill-health and suffering the good man did this voluntary work, faithfully using the Prayer-book and appointed sermons; and in the same humble spirit with which he undertook it he afterwards resigned the duty, and gave way to a Schoolmaster of my appointment. Partly, perhaps, because he was by profession a Methodist, but chiefly because of his necessary departure every summer, and his desire for some one to hold the office, who could serve the flock continually, my good friend never spoke to me of a licence, nor did I propose it to him.

Another inquiry of chief importance will be, Whether Lay Readers

are often found to invade the peculiar office of the Priest? I had one Reader who had little scruple in the matter, but generally there was very little actual offence of this kind. They are often called upon to baptize sick infants, and this was permitted. I ever found the Readers discourage the people in the requirement of Private Baptism, and assist me in getting infants which they had baptized, brought to me for reception into the Church. The use of the forms of Absolution and Benediction is perhaps assumed by some few men, and may be long continued before the Clergyman gets information.

Great good, I own again, was done for my people by the appointment of Lay Readers, and a Missionary will hardly grudge any cost which he can bear, to secure the regular observance of public worship by flocks which belong to his care, yet cannot be served by him personally. Good service beyond this was rendered by some Readers, who not only so fulfilled their office in public, but were in private judicious and grave admonitors to their brethren. The facts I have adduced are not to discredit the office, but to show some serious difficulties attending its use. Some persons who read my statement may devise and recommend means for removing, or at least lessening them.

With a brief remark upon the Diaconate, I will end this long letter. Here, as well as upon the former subject, I write with my opinions grounded upon long actual observation; and I beg to urge the importance of securing for the Holy Ministry, even in its humblest office, and for the service of the meanest flocks, men who possess at least refined feelings and gentle habits. *If*, in some cases, learning can be dispensed with, yet I venture to say that, in no case can the lack of these qualifications be overlooked and excused, without grievous hurt to the Church. Few persons can suppose how keenly the coarsest of people in a poor, mean flock will observe in their Clergyman any ungentlemanly bearing, and how sadly his position and influence are affected by it. Most persons will think it unnecessary to remark that, for the flock's sake, high acquirements should ever be required in them that seek the teacher's office; comparatively few will perceive how strongly this should be urged for the teacher's own sake. To put a conscientious man in a position of duty for which he is sure to find himself incompetent, but from which it is not possible for him to recede, is a cruelty which very great necessity can scarcely justify.

I am, Sir, &c.

JULIAN MORETON,
Colonial Chaplain.

Labuan, August 15th, 1864.

SIR,—I have read with the greatest interest the statements contained in your last number, of the want of clergy to minister to the scattered families of churchmen in our Colonies, and of their willingness to provide for Clergy, if only they can be procured. I am convinced, however, that the Anglican Church will never maintain itself, much less extend itself in our Colonies,—and may I not add, at home, too?—until the Bishops will consent to divest themselves of their State and Establishment associations, and have faith to fall back upon their Divine mission, and copy

the practice of primitive times. You very truly say that the Apostles ordained native converts, and did not send to Jerusalem for ministers. The Universities cannot supply England, much less the Colonies; our brethren in Liberia have pointed out the true solution of the difficulty. They have appointed "a very humble, but pious man, as Lay Reader;" they have done just what the Dissenters have done, and done successfully, at home and abroad—opened the ministry to the lower classes; and herein lies their success, and one of the secrets of the failure of the Church to attach to herself the middle and lower orders. We shall never hold our own, or make progress, till the order of Deacons is made a reality again. If it be thought necessary that a Deacon should give up all secular employment whatever, and if such cannot be found, then let "Readers" be appointed who might still continue to work at a trade, and yet conduct services.

I am intimately acquainted with a parish in which there is a large settlement of Irvingites, and one of the most successful of their arrangements is their Diaconate, which embraces pious labourers, who still pursue their calling, and devote a certain time to visiting among the poor, and conducting services, as well as taking charge of their temporal wants. Amongst other sects, class leaders and local preachers fill a gap which the Church does not attempt to supply, but which she might supply, according to primitive practice, out of that very same material which at present forms the stronghold of schism. I, for one, should subscribe much more heartily to our Colonial Missions, if I did not feel that by so doing I was helping to perpetuate an abuse which is one of the many evils that we have contracted from our connexion with the State.

I am, Sir, your obedient servant,

PRESBYTER.

Reviews and Notices.

The Life and Correspondence of George Calixtus, Abbot of Königlutter and Professor Primarius in the University of Helmstadt. By the Rev. W. C. Dowding, &c. &c. J. H. & J. Parker.

WE are greatly indebted to Mr. Dowding for recalling attention to the name of Calixtus, a name which Bossuet, in associating it with those of Chemnitz and Gerhard, pronounced to be the greatest which, down to his time, foreign Protestant theology had produced: a name whose bearer—

"Was of foremost rank; living amidst the excitements of the Thirty Years' War, and personally interested in its saddest scenes; associated with the chiefest both in power and intellect: with Casaubon and De Thou; with Vossius and Grotius; with Augustus of Brunswick and the 'Great Elector;' with Oxenstierna and Christina of Sweden:"

—the name of one who devoted his best energies to the reunion of Christendom on a basis of historic truth.

George Calixtus or Kallison—his father, the parson of Medelby, was the first to adopt the more classical title—was born at Flensburg, in 1586. The Scandinavian Church, therefore, could claim him by his birth and baptism; Sleswick, in which duchy Flensburg stands having from the days of Charlemagne down to the nefarious—and we trust short-lived—conquest of last year, been always a part of Denmark, its dukes being Danish vassals or the Danish kings themselves, and its bishops being suffragans of Lund as long as that See held the Primacy of the North. But the University of Copenhagen did not then stand high; and the same objection lay against that of Upsal, even if the Sleswick family had not shared the anti-Swedish feeling which had been growing up since the ending of the Calmar Union. So, in his sixteenth year, Calixtus removed to Helmstadt in Germany, the only University on the Continent where the same type of doctrine prevailed as in Denmark—subscription to the unvaried Augustan Confession, with rejection of the mis-called “Concord Formula.” At Helmstadt he became ultimately “Professor Primarius” of Theology, a chair which he held till his death in 1657, together with the titular prelacy of Königsutter, to which his princely patron presented him.

Notwithstanding Mr. Dowding reminds us of the commonness of such a custom in Germany, it seems strange, considering the veneration of Calixtus for the ancient Church, that he was content to go on to the end of his life teaching Divinity students, leading controversies, criticizing councils and communions, and thus, in a very high sense, exercising a “Ministry of the Word,” without ever seeking by imposition of hands and prayer, together with an ordination-vow, God’s covenanted grace for exercising that ministry aright. His remaining a layman was certainly not due to any scruples as to Presbyterianism; this is plain from the manner in which he and his school met the advocates of Rome on the Church’s note of Succession. There is an apology by his favourite disciple Conringius, ably done, but melancholy to read, advancing many arguments good enough, as *ad hominem*, against “Succession” in the distorted Romish sense; but treating the topic very differently to Laud in his conference with Fisher, or even to the broader Protestant delineation of Field.

Calixtus, however, realized far more than was usual with the theologians of his time, the right objects and right manner of Christian teaching. He urged the prime importance of presenting the literal sense of Scripture, though not to the exclusion of the mystical; the aid of the Fathers to be constantly employed, but their names in

popular discourse to be seldom mentioned. He pressed also the study of science and criticism, and he insisted on the distinction between theology and religion. Mr. Dowding observes :

“ But, if he were wiser in his appreciation of the past than some who claimed *par excellence* the Protestant name, this did not blind him to the need of reform, nor prevent his calling Luther ‘inspired’ for his work in it. He looked upon the Reformation as a deliverance from the unendurable despotism of the Pope ; and, further, as a more discriminating recognition of Church history and teaching, through the revival of the influence of sound learning upon theology. He lamented only the excesses which the unwonted freedom (misused) had drawn after it ; explaining that if a pretence of evangelical liberty had caused some to broach heresies, errors, and sects, they had nothing in common with those, like himself, who ‘embraced the doctrine delivered by the Apostles, contained in the Sacred Canonical Scriptures, and set forth in the Creeds ; partly in the Apostolical, afterwards in the Nicæan and Constantinopolitan (to which is added the Athanasian) ; then in the confessions and declarations of the Councils of Ephesus and Chalcedon ; and who received with a devout mind, and believed, whatever the faithful of the first ages, the doctors of the Church and the martyrs of Christ, received and believed, by common consent, as being necessary to salvation.’ ‘ But ’ he continues, ‘ such matters as are not contained in Holy Scripture, and were unknown to the entire period of a purer antiquity, these we cannot consider to be articles of the Christian Catholic faith ; for we know and are most certain that whatever is necessary to be believed for salvation was believed by the Apostles, and by their disciples, the heads of the primitive Church, and was left upon record in written instruments.’ ” (p. 142.)

The position held by Calixtus on the relation of Scripture and tradition is sometimes still misrepresented. It is thus given by our author from the “Procemium” to the Helmstadt edition of the *Commonitorium* of Vincentius and Augustine’s treatise *De Doctrinâ Christiana* :—

“ Calixtus points out how that God in the Scriptures which He caused to be prepared by the Prophets and Apostles, delivers to us the mysteries or articles of faith, and the sacraments necessary to salvation, by way of revelation and ordinance (*revelando et sciendo*), by institution and commandment. The Church, however, delivers to us the same thing, neither by revelation nor by ordinance, but by bearing witness (*testificando*) concerning the things which of God are revealed and instituted. This witness he traces in a double track. ‘ Tradition,’ he argues, ‘ is derived from antiquity by two channels: the one, of Creeds, Confessions, and Declarations: the other of consentient doctors and writers. To the latter he attaches a very large importance, as carrying along with it the highest assurance that can be had.’

“ Scripture, however, and tradition do not, in his mind, stand side by side as two independent sources of revelation. But all the truth which tradition possesses is drawn from the Holy Scriptures. From these, he

argues, as from a primal and untainted spring (a limpid, bubbling fountain), does the river of pure antiquity flow out.

“He had, previously, remarked upon the well-known *dictum* of Vincentius ; and he sums up his views on the subject thus : ‘ What we have said amounts to this, that it could not have been possible that the universal Church, especially the Church of the primitive age, should embrace falsities instead of the points or articles of faith ; and hand such (falsities) on to posterity : that the Church, I say, should in the ancient days, and with one accord, have erred as to the fundamentals of religion.’ ” (pp. 146, 147.)

Such sentiments as these, while they commanded the assent of a thoughtful, fair-minded minority, were sure to give offence to the many :—

“It was hardly to be expected that partisans would be pleased, or would yield their adhesion to a theory of evidence so hopelessly in discord with their petty specialities. The counter pleas presented might vary almost infinitely, one while taking the form of a popular Shibboleth, at another developing in a scientific demurrer. But the root of the objections would be always the same—an aversion to submit the recent, the local, and the few, to the threefold test of true Catholic consent. And thus our friend found it. Rigid Lutherans were dismayed at the very word tradition, and could hardly be persuaded that he rejected the thing. The Romanists were disappointed at not finding the thing (at least in the form which they fondly supposed), and were proportionately aggrieved by his use of the word. Protestants conjured up to themselves a crypto-papisticism. Romanists discerned plainly an attack on the Pope. The former disliked the use of (what they thought) a papal weapon. The latter were sore displeased to find it turned against themselves.” (p. 48.)

Among the honourable exceptions to this general outbreak of hostility, Mr. Dowding signalizes the names of Grotius, Vossius, and also Gerhard. Gerhard’s misconceptions were removed by one single day of personal intercourse with Calixtus, to one of whose remarks, strict scholastic Lutheran as he was, he thus remarkably refers in after years, in a letter :—“I very often call to mind your most judicious observation, that every party fights for an unblessed victory (*infelici successu*) which rejects the offer of an honourable compromise.” In Denmark, moreover, as being Calixtus’ mother country, and as being a seat of the more conservative Reformation, the Helmstadt Professor’s labours “most naturally were valued ; the King Christian IV. spoke most favourably of him, and was anxious always to promote his friends ; he was taken as a sample man, the representative of temperate and reasonable theology.”

We have heard the views of Calixtus on the use of Catholic consent ; our author gives us valuable notices of the way in which he applied it with crushing power to the extinction of Roman novelties :—

“Admirably he states the *negative* force of tradition ; what it proves by its silence as well as by its voice. ‘Remember,’ he says ‘that this same tradition lies not only in testimony, clearly given, but also in silence, continuously preserved. For how could that have been instituted by Christ, or have originated with the Apostles, which in the first five centuries after Christ and the Apostles, no one can be proved to have been acquainted with. By this method of proof, therefore, the Roman pontiff ceases to be the supreme chief of the Catholic Church, the infallible judge and creator of dogma, the arbiter of empires and kingdoms.’ The public refusal of the sacred chalice is discredited. The immaculate conception vainly ascribed to the most blessed Virgin, Mother of God, her revival and assumption—this vanishes away. The adoration of statues and images is upset. The necessity of specifying in confession each separate sin with its circumstances, of believing in purgatory, the seven sacraments ; . . . and whatever superstitions and corruptions of this stamp were brought in during subsequent centuries—all this falls to pieces.” (pp. 155, 156.)

The treatises of Calixtus on Clerical Celibacy and Half-Communion deserve especial mention for their value as contributions to the good cause of Catholic Reformation.

To show further how Calixtus defended the Reformation, “speaking the truth in *love*,” we will quote from our author’s account of an address of his to the Roman Universities of Germany:—

“He earnestly beseeches them to labour after the things that make for peace. The first point on which he seeks to come to an agreement is the source and principle of religious knowledge. This he presumes they will admit with himself to be, 1st, Holy Scripture ; and 2d, Tradition. . . . This being the true spirit of the Reformation and of Luther, he asserts that the great Reformer introduced nothing new ; seeking only to set aside abuses and novelties, and to deliver the Church from the evil rule of the Pope. To prove this, he quotes his well-known words : ‘We admit that under the Papacy there is to be found much that is Christian and good ; nay, everything which is Christian and good,’ &c. . . . ‘The argument which he used,’ adds Calixtus, ‘will not be equally acceptable to all ; but still I venture to state it ; “St. Paul says, Antichrist is to sit in the temple of God. If then the Pope be (as I cannot but believe) the true Antichrist, so must he not sit or rule in the Devil’s seat, but in the temple of God. . . . So must the Roman church be indeed Christ’s Body, and possess all that Christianity should possess. But this we complain of, that the Pope will not abide by what he has inherited from the Apostles.” . . . This being so, it is manifest that by the labour and ministry of Luther, no new religion was brought (or ought to have been brought) into these parts. The Christian religion remains, as to its substance, what it was before. Superstitions, corruptions, errors, abuses, which had been added to it, partly in ignorance, partly by a preposterous and ill-considered zeal, partly by avarice and ambition ;—these things it was the effort of our forefathers to get rid of.’ ‘If, then,’ he says, ‘we are asked as to our faith and teaching, we answer, It is that which is contained in the Apostolical, Nicene, and

Athanasian Creeds; in the Ephesian anathemas, in the Confession of Chalcedon, and in that which the Synod of Mileve and the second Synod of Orange declared against the Pelagians. . . . We reject and condemn all that the ancient Church united to reject and condemn. But with all other Christians who confess and hold fast by this faith (though the separation of countries or the strife of princes separate us from them), yet we are, where-soever they may be placed, united in spirit and in a yearning to which we would gladly give effect in act, if a blessing of an opportunity were given us. . . . Where the foundation is safe, we can bear with differences of opinion upon less weighty or speculative by-questions. . . . We hold Baptism to be a bath of regeneration and of the renewing of the Holy Ghost, necessary for all who require the new birth. We celebrate and receive the Holy Eucharist, in which the Lord Christ offers to us His very Body to eat, and His very Blood to drink, in the way which He Himself has appointed. We forgive those who think evil of us and persecute, despise, repudiate, and condemn us with contemptuous hate; and we pray God that He, also, will forgive them and bring them to a better mind.' (pp. 165-168.)

"One so kindly and gentle of heart may thoroughly be believed when he exclaims so pitifully: 'If I may but help towards the healing of our schisms, I will shrink from no cares and no night watchings; no efforts and no dangers; . . . nay, I will never spare my life or my blood, if so be I may purchase the peace of the Church. For nothing can ever be laid upon me so heavy but that I would undertake it, not only with readiness, but with gladness also.'" (p. 169.)

While Calixtus was unjustly charged on some hands with Romanizing, he was taxed on others as a Crypto-Calvinist. But examination of his writings will convince us, as it did Rudelbach, that he was no such person:—

"Another cause of the decline of Protestant theology he finds in contempt of the mysteries. 'If because of difficulty we are to recede from the plain meaning of words, and to turn them about till we can get from them a meaning which pleases our taste, and is consistent with what we are familiar with;—then we are upon the edge of surrendering all faith in the mysteries, and nothing will be left us which is not admitted by the Mahomedans.' Calvin was 'desirous to restrict the licence of twisting words to those words alone which pertain to the mystery of the Eucharist, while he averted it from the mystery of the Holy Trinity and of the Incarnation. Unitarianism he opposed with cruelty; but it was in vain. The fire which had once been lighted by the unhappy licence we have mentioned, could not be extinguished in the flames which destroyed Servetus; but went on increasing in strength so far as not only to consume the mystery of the Holy Trinity and of the Incarnation, but even those of the Creation and Resurrection, which are believed and accepted by both Jews and Turks.' (p. 241.)

"He also holds the Calvinists responsible for another cause of mischief, impious contempt of the Primitive Church. From them he says the Socinians learnt (1) to explain away what they could not understand; (2) to make light of Church antiquity. The rest of their bad lesson the Socinians learnt

from the Romanists ; (1) the assurance that Holy Scripture alone cannot prove the doctrine of the Trinity ; (2) a sanction for calling on one who is not truly God. ‘ What more,’ he asks, ‘ did they want to establish their heresy ? ’ ” (p. 242.)

Mr. Dowding’s chapter 19 is devoted to the “Peace Efforts of Duræus.” His was indeed a memorable instance of the way in which the best opportunities are sometimes mysteriously allowed by Providence to be taken in hand by men not qualified to turn them to good account, though they even think themselves divinely called thereto. To Dury and to his like-opinioned ally, Forbes of Corse, must be set down a very large part of the comparative coolness which in modern days has checked the intercourse of the Anglican and Scandinavian Churches. When asked in the Upsal Convocation concerning the “absolute decrees,” Dury presented as the palladium of his proposed Protestant Union the “Harmony of Confessions.”¹ Forbes, though more discreet, was scarcely more satisfactory ; and to this hour, when a student at a Northern University is “posed,” the allusive comment is made, *Ad hæc Forbesius nihil*. Into the details of Dury’s proceedings we cannot enter now : his scheme was stated to be “the uniting of the Reformed Churches of Switzerland, Germany, and Scotland, with the Lutherans ; as well as with the Church of England.” He sought the German divines and the camp of the Swedish king, Gustave Adolph, armed with the sanction of Archbishop Abbot ; but he was content to go with Presbyterian ordination till Abbot’s more loyal successor insisted on his submitting to the Catholic rule. We would carefully disclaim approval of Dury’s theology and churchmanship, still we cannot but admire his energetic exertions in the cause of Christian Union, as he understood it. Calixtus most kindly received him and encouraged him, though it would be wrong to identify their views. At Frankfort, in 1634, Dury gained his greatest success, “a declaration from the different representatives in the theological Congress that his plans deserved further consideration, and that a Confession should be settled at some future Conference, embodying points essential to salvation, and leaving all disputes in the hands of the Schools.” (p. 176). But never in after years was Dury

¹ We presume that this bundle of Geneva patchwork was made use of for the “Sylloge Confessionum” of the Oxford Press. This would account for the insertion of the “Variata” Augustan Confession instead of the genuine original, an oversight only first corrected in the reprint of 1825 ; also for the still uncorrected misstatement that one of the Helvetic Confessions was approved of by the Church of England ; and for the careful addition of the Heidelberg Catechism and Decrees of Dort, while not a line is given of the Lutheran counter-documents. No doubt the “Harmony of Confessions” referred to in one of our Canons of 1603 is the same hand-book of Dury’s ; but that reference is for a purpose special and limited, so that it does not commit the English Church to a sanction of the book.

anywhere so fortunate. In Sweden especially, his efforts resulted only in disasters. Matthiæ, Bishop of Strengness, one of the most learned and pious men on the Swedish bench, incurred such odium from being induced to show favour to "the Pacificator," that he had to resign his see;¹ and in 1668 the ultra-Lutheran party in Sweden succeeded, as a clumsy barrier to "Syncretism," and also to the Romanism which had engulfed their Queen—in imposing on the Church the "Formula Concordiæ." Thus a new stumbling-block was raised in the way of intercommunion (though not a fatal obstacle in the opinion of Thorndike, nor in the practice of Swedberg), which was not removed until 1804. Dury himself—alas, for the inconstancy of mortals!—died a fanatical Quaker. But he had never felt like Calixtus the imposing majesty of Primitive Consent as the infallible expositor of Christianity.

Chapters 26—28 narrate the "Conference of Thorn." These, though far from the least interesting part of the work before us, we must pass over with the simple remark, that Calixtus here, as elsewhere, while wrongfully accused of disloyalty to the Augustan Confession, still seems to have maintained indifference towards the question of Episcopacy. Yet a portion of those whom at that Conference he brought back nearer to the Lutheran and true doctrine of the Sacraments, had an episcopal organization and a primitive-patterned discipline, and a claim to the Apostolic Succession, which afterwards won the respect of our Revisers of 1662, and of Potter and Wilson,—a body which, in the person of its "Moravian" descendants, is in America again attracting the attention of Anglican Churchmen.

In Chap. 29 the scene reverts to Germany. The "Peace of Westphalia" is characterized by Mr. Dowding as an "evidence that theology, having failed to make peace, was no longer to be allowed to be a cause of war; and proved that Germany had determined to let country supply the bond which ecclesiasticism could not furnish." (p. 288.) But there still continued to rage in the Protestant Schools that "rabies theologorum," deliverance from which Melancthon had set down as one of the chief benefits which death would bring him. It is very sad to see with what fatal blindness, what suicidal hostility, the extreme Lutherans went on assaulting Calixtus and his brethren at Helmstadt, with charges of heresy based on the most flimsy

¹ Geijer says, "His '*Idea boni ordinis in Ecclesiâ*' is one of the works reflecting honour on the Swedish Church. Yet occasion was taken from this treatise and his '*Rami Olivæ Septentrionalis*,' to accuse him of 'syncretistic' errors. On the report of Queen Christina's change of religion, he wrote an eloquent letter of disapproval, but expressing also his wishes for a reconciliation of the various Confessions. In 1664, he anticipated his deposition by abdicating the Episcopate."

pretexts, and which now are admitted on all sides to have been absurdly exaggerated. One disastrous result of these internecine conflicts in the camp of the Reformation, Calixtus had foreseen; and he lived to hear not only of respectable divines, but of crowned heads—a Duke of Brunswick and Christina, Queen of Sweden—seceding to Rome. Truly pious as he was, the chief of Helmstadt could not fail to be deeply troubled at events like these, which contributed to defer yet longer his hopes of promoting peace among Christians; yet in spite of all the sorrows that befell him—and we have passed in silence over those of the domestic, more personal kind—he remained unwearied in his work, as long as he lived, aiming at the same mark. He was spared to see his 70th year, dying in 1657. From the edifying account before us of his death we quote one of his latest utterances:—

“ I wish to die under Christ the Head, and in the Faith of the truly Catholic Church; and in charity with all who sincerely worship and love God the Father, Son, and Holy Ghost. One or another may have erred in by-questions which do not touch the grounds of the faith; such a one I will not condemn. God may forgive such a one, as he may be pleased also to forgive me, if I myself have erred in such by-questions, which (being not infallible) I may well have done.”

There is much more in Mr. Dowding's book on which we would have wished to remark, but our limits induce us to stop here. We thank the author for the interesting and instructive manner in which he has performed his task; his volume is a real addition to an important class of theological *brochures*; and we trust that he will succeed in leading to a wider and better acquaintance with one who, whatever we may think of some of his opinions as to Church-union and Church-government, or even as to certain details of doctrine, did good service to the cause of truth and peace,—service which will endure as long as his writings, and which in our own day is capable of becoming peculiarly valuable.

WE would commend to all who are interested in Indian Missions, and to students of Oriental Ecclesiology, the very excellent work by the Rev. G. B. HOWARD, on *The Christians of St. Thomas and their Liturgies* (J. H. and J. Parker). We hope to offer next month some notice of its contents to our readers.

OUR scanty space compels us to be content with the bare acknowledgment of several important publications:—

From Messrs. Rivingtons—(1) *On the Extension of the Ministry*, a collection of Archdeacon HALE's valuable Charges. (2) *Syntax and Synonyms of Greek Testament*, by Rev. W. WEBSTER, an elaborate grammar. (3) *Daily Service Hymnal*, by the Rev. J. SKINNER, Warden

of Newland. (4) *Hymns from the German*, by Frances E. Cox, which have reached a second edition.

From Messrs. J. H. and J. Parker—(1) *Sermons at Radley College*, by Rev. R. W. NORMAN, Warden. (2) *Witness of the Church to Christ's Promise of Coming*, the sermon at the consecration of three Bishops at Canterbury last summer, by the Rev. H. L. MANSEL, &c. (3) *Inspiration of Scripture and Eternal Punishment*, by the Rev. W. C. LAKE, (4) *Education for Frugal Men*; an account of experiments at St. Mary's and St. Alban's Halls, by the Principals of those Halls. (5) *Tracts for Christian Seasons*; new series, Parts IX. to XIII. (6) *A first Catechism on the Bible*, by Archdeacon F. FOULKES. (7) *Hymns on Litany*, by A. C.

From Messrs. Mozley—(1) *Sunday Teaching*, Vol. IV. (2) *Thoughts on the Baptismal Vow*, by the author of "A Grave Suggestion to Young Christians." (3) *Nature's Voice in Holy Church*, a series of designs for Church decoration throughout the year. (One shilling.) (4) *Right Fear and Wrong*, &c., by the author of "Sunshine in Sickness."

From Messrs. Hatchard—*Scripture and Science not at variance*, by Archdeacon PRATT, of Calcutta, fifth edition.

The Commentary on the Gospel of St. Mark, by Prebendary FORD, (Masters,) has reached a second edition.

A new *Translation of the Psalms*, with brief critical notes, by Principal KAY, (Shrimptons,) has been printed at Bishop's College.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of HURON and Archdeacon HELMUTH have come to England, the *Echo* tells us, to teach wisdom to the *Society for the Propagation of the Gospel*, which "seems somewhat to forget that its *special* 'chartered' mission is to the 'plantations' of England, rather than to heathendom." Archdeacon Helmuth's principal design is to obtain further aid for the Huron College, which was established in opposition to Trinity College, Toronto. He has already built for it a chapel, holding 250, having a Sunday school-room beneath, and intended to serve also as a district church. Dr. Helmuth is also erecting a large boys' school, and proposes also to erect one for girls.

THE Bishop of TORONTO was recently addressed by fifty-five Clergy and sixty-six lay delegates to Synod, requesting that he would summon a special meeting for the purpose of initiating a change of the present canon for the election of a Bishop, so as to authorize the Synod to delegate the election, if a majority prefer, to some Bishop or Bishops of the Church in the mother country. Bishop Strachan, in reply, declines to accede to the request to summon a special meeting; adheres to the doctrine of self-government, so long desired by the Church in the Colonies; and expresses his decided conviction that the Synod *can* make a satisfactory choice, as he

hopes it *will*, from the list of its own Presbyters. At the same time, he points out that the Synod is not debarred from choosing a Presbyter from any one of the five Dioceses forming the province of Canada.

THE Metropolitan of AUSTRALIA has been holding his first Visitation at BRISBANE. In his Charge he recalls the time when the Bishop of Calcutta was Bishop and Metropolitan of Australia; and contrasts the present growth of the colonies and of the Church, there being in Australia, New Zealand, &c. fourteen Bishops, and between 400 and 500 clergy. He speaks of the great need of missionary efforts on behalf of the Australian aborigines.

THE Bishop of BRISBANE, the local papers say, has united with his Roman episcopal rival, in an assault on the "godless," or undenominational system of schools upheld by the Government of the Colony. This same system, oddly enough, is in Lower Canada being worked as an engine for the spread of Romanism, and the opposition which has there arisen against it is confined to the English Church and the Protestant Dissenters.

THE Third Synod of Christ Church, New Zealand, was held in last October. The Diocesan, in his opening address, regretted that his clergy amounted only to seventeen. The Rev. H. Harper had recently sailed for England with his authority to procure more, four new districts having guaranteed the provision of a clerical stipend. There had been a gradual increase in the contributions for Church purposes, especially in those derived from the offertory. Six new churches had been finished since 1863.

Is there not cause for regret in the communication from the Indian Finance Secretary to Archdeacon Pratt, dated Aug. 4th, transmitting a resolution authorizing his scheme of revised Church Establishments for the Bengal Presidency?—"The Government of India propose to take this opportunity of introducing a self-supporting principle into the British Indian Church, by requiring that proper pew-rents should be taken, and that the Church servants and contingencies should be the first charge upon them, leaving the balance only, if any, to be paid to the public revenue. It is not intended, however, that any payments on this account should be required from regimental officers, who should, as at present, be allowed to have their sittings free. I am to request, therefore, that you will move the Lord Bishop to consider the expediency of laying a foundation of independent existence for the English Church in India to the extent above indicated, as a measure which is recommended in a Christian, as well as in a financial point of view.

DR. COLENSO.—On the subject of Dr. Colenso's pamphlets in reply to Bishop Gray's charge, one of the strongest of the many letters in the Natal papers is the following from Mr. Acutt, churchwarden of St. Paul's, Durban:—"Sir,—Having been favoured with a copy of the 'Remarks on Bishop Gray's Charge, by J. W. Natal,' after careful perusal I am led to ask myself can this be the work of the late Bishop of Natal, or some other person writing in his name, that has no knowledge of his past

career in this colony? If it is from his pen, he must think that Churchmen here have forgotten the battle fought on the subject he so bravely talks of as having never lent himself to—namely, the endeavour to establish a Church of South Africa, and would say, as he has in this pamphlet (p. 53), ‘that statements like these may be hazarded in England, but in Natal it would be ridiculous.’ I would beg to remind him that one of his first acts in this colony was to insist on the declaration he now repudiates (‘I declare that I am a member of the Church of South Africa, in union and communion with the Church of England’), and to endeavour to establish a Synod here for the purpose of passing laws for the Church of South Africa, he refusing to acknowledge the law to have any control over the affairs of the Church in this colony; he being, to use his own words, ‘a tyrant that is above the law.’ He speaks of liberty of opinion. Has he forgotten that in consequence of our refusing to sign this declaration he prohibited divine service from being held for the space of three months, and took legal proceedings to turn the laity out of the church because they held service there according to the forms of the Church of England; that he addressed the churchwarden as ‘once a member of the Church,’ thereby implying that he had been excommunicated? Has he forgotten the protest of the laity respecting the South African Church, the Synod and the Offertory being contrary to the practice of the Church of England and the Twenty-first Article respecting Synods? Also the part played by the Archdeacon in refusing to hold services at all the villages on the coast unless they would submit to the Offertory and other innovations? And this was done under the sanction and with the approval of the Bishop of Natal. And yet he dares to assert in this pamphlet (p. 63), ‘I never have been, and never will be, a party to such a scheme—to such (as it would appear to me) a treacherous and dishonest abuse of my office.’ Had I time, and you space, I could give many facts that would startle the admirers of this champion of liberty of thought and freedom of speech. He speaks with great assurance of his return to this colony as a Bishop. Then, I can assure him, should such be the case, he will only be met by the infidel and the sceptic with any show of approval; but by Christian men, of every denomination, with the assurance that their faith in the Word of God and the sufficiency of Christ’s atonement has not been shaken either by his or his Kaffir’s reasoning. As to the clergy and members of the Church, I feel convinced that they will never permit him to occupy a single pulpit, that he can legally be kept from, for the purpose of disseminating his particular views, but will, as they have done before, withstand all innovation and false doctrine.”

SMALL v. LARGE DIOCESES.—The *New York Church Journal* gives some important statistics, showing how Church extension in America is forwarded by small dioceses as compared with large ones:—

“In Pennsylvania—which is a large diocese—there is only one Church communicant to every 180 of the total population, and Pennsylvania had her own Bishop as early as any diocese, except Connecticut. Nor can it

be said that the advantages for Church growth in Pennsylvania have been very different from those in the adjoining States of New Jersey and Delaware—which did not have Bishops of their own by any means so early. Yet in New Jersey, which is a *small* diocese, there is one Church communicant to every 113 of the total population ; and in Delaware, another *small* diocese, the proportion is one to every 104 of the total population. Even little Vermont—the hardest of soil for Church growth, and with no large city whatever, and a population that emigrates more largely than any other Northern State—gives as her ratio 149, which is far ahead of the great diocese of Pennsylvania. And New York—with all its wealth, and large cities, and old endowments, and flourishing Institutions, is beaten in this proportion between population and communicants by Maryland, which is much smaller ; and Maryland is beaten by both Rhode Island and Connecticut, which are smaller still.”

THE MELANESIAN MISSION.—We learn with deep regret from the *Guardian*, that Bishop Patteson, in again visiting the Santa Cruz group, has met with an attack by the natives, which ended fatally to two of his devoted followers. The islands of that group have always been looked upon as dangerous and difficult of approach. When Bishop Patteson, in his voyage of 1862, was able to land seven times, and met with a friendly reception, it was thought an important and hopeful opening had been made. In 1863, contrary winds and sickness prevented his repeating his visits. At length, on August 14, 1864, the *Southern Cross* reached the group again, and on that day sailed slowly along the populous island of Santa Cruz, heaving to from time to time to give presents to the numerous canoes which were following. On the subsequent day, Bishop Patteson landed in his boat in two places, the schooner following along the shore. The natives in great numbers received him with perfect friendliness, and all went well. Later in the day, without returning to the vessel, he landed again at a large and populous village in Graciosa Bay. A great crowd assembled to meet the Bishop, who waded to shore, and went and sat for some time in a large house in the village, the boat awaiting his return at the edge of the reef. Meanwhile, many canoes were out with the schooner, trading in the most friendly manner ; and the boat, while waiting for the Bishop, was surrounded by natives standing on the reef or swimming in the sea. Nothing occurred to cause the least uneasiness, until, on the Bishop returning to the boat and getting into it, there was some difficulty in clearing the boat from the natives swimming round her. There was nothing unusual in this ; but the men on the reef began to bend their bows ; and before the Bishop could ship the rudder, a shower of arrows fell upon the boat. Mr. Pearce and Edwin Nobbs were struck at once, the former by an arrow that pierced his breast, the latter by an arrow in the cheek. The boat pulled away, some canoes following, and then Fisher Young, who was pulling the stroke oar, was shot through the wrist, but still pulled on. After some minutes the canoes gave over the chase, the sail was got up, and the boat gained the schooner.

The cause of this sudden and doubtless unpremeditated attack remains unknown. Most probably, some European vessel had visited the island.

and some outrage had been committed, which the natives supposed was about to be repeated when they saw some force, however gentle, used to free the boat.

The arrows having been extracted and the wounds dressed, the greatest anxiety followed. Were the arrows poisoned? For a little while there was good hope. But on the Saturday the tetanus began with Fisher Young, and he died on Monday morning, just as the schooner was making the harbour at Vanua Lava. He was buried on shore; Edwin Nobbs was well enough to attend the funeral; but lockjaw soon came on him also, and "for five days and nights he never slept," the Bishop writes: but though "at sea, knocking about, detained by heavy contrary winds from reaching Norfolk Island, and seeing father and mother, brothers and sisters there before he died, he never murmured." He was released from suffering on Monday, September 5.

The touching details of these deaths are hardly for the public eye; but the many friends of the Pitcairn people in England will learn from them that their interest has not been misplaced. Mr. Pearce, we are happy to add, after his terrible wound, borne by him also with great fortitude, appeared to be again strong and well.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Dec. 6, 1864.*—Bishop Chapman in the chair.

The proposed grant of 1,000*l.* was made towards the endowment of the new Diocese of Otago and Southland. The Rev. H. W. Harper, the eldest son of the Bishop of Christchurch, who was present, gave an account of the extent of the proposed new diocese, its rapid increase in population and wealth, and the religious liberality of its principal inhabitants. There was also voted 50*l.* towards the erection of a church in Bishop Harper's diocese, at Oamuru.

Mr. G. F. Chambers' motion respecting Professor Jacobson's Latin Prayer-book, that it "be not published by the Society until certain other competent scholars have pronounced it satisfactory," was lost by one vote.

Grants have been renewed from the Indian Fund of 150*l.* to the Vepery Seminary, and 30*l.* each to those of VEDIARPURAM and SAWYERPURAM.

The Rev. J. H. F. Duport, in a letter dated Fallangia, October 3, reported favourably of the Pongas Mission. The services are well attended, a goodly number have been baptized, and requests were almost daily made for Bibles and Prayer-books. Mr. Duport's request for a grant of such books was agreed to.

A sum of 50*l.* was voted towards the rebuilding of St. Philip's Church, Georgetown, Demerara. The city of Georgetown has not yet recovered from the loss of a million sterling during two calamitous fires in April and July last. St. Philip's serves as the chapel for King's College, in addition to being the parish church for a population of 8,000.

A grant of 15*l.* was voted towards the erection of a new church in Lakefield, county of Peterborough, Canada West.

A letter from the Bishop of Ontario stated that in his diocese eighteen

new churches were in process of erection, and four others have been enlarged. He asked, and received aid—15*l.* in each case—towards (1) A second church in the Mohawks' Reserve. The Mohawks, who number 626, pay \$420 a year to their minister, and \$200 to their schoolmaster, and they have already contributed \$600 to this new church; so that last year they paid to Church purposes a fourth of their whole income. (2) A new church at Eganville, in Renfrew county, one of the poorest Missions in the diocese; yet where the people not only pay their minister's stipend, but have paid \$600 towards a church. (3, 4) Churches at Plantagenet and Mador, in both which places Missionaries have raised \$600 for the purpose.

Grants also of 15*l.* each were made towards three new churches in the Diocese of Huron.

The Bishop of Newfoundland has written to say that he is now again in want of an Incumbent of the Cathedral Church, to be also his Vicar-general; and also of a Vice-Principal of his college, who also takes charge of a small district adjoining, and assists in the cathedral. To the Incumbent of the Cathedral he offers 250*l.* per annum, and a house rent-free; to the Vice-Principal of the college, 100*l.* with board and lodging in the college.

Several grants of books were made; among them, one to Mr. J. F. Welch, manager of the *Church of England Emigration Society* for forming special settlements in New Zealand, for the use of the fifth party of emigrants sailing immediately under his care.

ANGLO-CONTINENTAL SOCIETY.—A meeting was held (by permission) at 79, Pall Mall, on December 7th, Canon Wordsworth in the chair.

The Bishop of Ely was elected President of the Society; Canon Wordsworth was elected member of the Book Committee; Archdeacons Bartholomew, Huxtable, and Jacob, the Revs. Dr. Biber and Nugent Wade, were added to the General Committee.

The Secretary read the Annual Report, containing an account of the Society's operations on the Continent, and in Scandinavia and England. Information in respect to France was embodied in a letter of the Rev. Archer Gurney; in respect to Italy in a report of Count Tasca. At Messina it was stated that a Society consisting of clergy and laity had been founded, of which the following was the constitution:—

“ART. 1.—The object of our Association is to profess and preserve in all its purity the religion and the faith taught by Jesus Christ, preached by the Apostles, and transmitted to us by the Primitive Church.

“ART. 2.—The Canonical Scriptures of the Old and New Testaments,¹ because they contain all that is necessary to be believed by every Christian, we accept as the rule of faith.

¹ The same as those received by the English Church.

“ ART. 3.—The three Creeds commonly received by the Church, to wit, that of the Apostles, the Niceno-Constantinopolitan, and Athanasian, are in like manner received by us, because they contain purely Biblical doctrines.

“ ART. 4.—We do not admit human authority in matters of faith, but we accept the first four Œcumenical Councils, because we are of opinion that they did not deviate from the sound and infallible teaching of the Holy Bible. In unity of faith, then, we will communicate with those Churches which have maintained and do maintain themselves firm and constant in the doctrine of the Apostles, and the teaching of the Primitive Church. With regard to discipline, every National Church has the power and the right to modify it, as necessity or sound morals, as well of the clergy as the people, shall require, always, however, in conformity to the Word of God.

“ ART. 5.—The Sacraments were instituted by Jesus Christ as means of sanctification for the whole Church in general, and for every one of the faithful in particular, and not for this or that class of persons in the Church ; hence it is that we do not find in the Gospel other than two only Sacraments instituted by Jesus Christ as such, to wit, Baptism and the Holy Supper or Eucharist, and as such they come to be professed by us. Confirmation, Penitence, Holy Unction, Sacred Orders, and Marriage we retain as suited to certain states and conditions of particular life, but they have not, therefore, the efficacy of the two Sacraments of the Gospel.

“ ART. 6.—Inasmuch as the Supper of the Lord was instituted by Jesus Christ as a continual commemoration of His only and sole great sacrifice on the Cross, where He offered Himself once for all, a victim of propitiation, redemption, and expiation for all the sins of the world—it is necessary that the Communion should be given to the people whole and entire, according to the practice of the Primitive Church.

“ ART. 7.—The Holy Offices and all the sacred rites ought always to be celebrated in Italian, and never in a tongue not understood by the people.

“ ART. 8.—Our worship ought to be addressed to God only, and always as the Gospel prescribes, in spirit and in truth ; therefore, we reject all those abuses and superstitions introduced into the Church through ignorance or the interests of men, that have corrupted the pure and simple worship of the primitive times of Christianity. We retain, however, the Cross of Jesus Christ, our sole Mediator between God and man, as the imperishable sign of our redemption.

“ ART. 9.—The above Articles have been compiled (so far as our feeble light reaches) from the Holy Scriptures, the early Fathers, and the practice of the Primitive Church ; according to which we declare, that when the Italian Church shall have returned to the doctrines and maxims of the first ages, and shall be reunited in a National General Council, or in an Œcumenical Council, then we shall be ready to obey and follow all that shall be established in that Council, in matters of faith and discipline.”

After an interesting address from the Chairman on the duty of English

Churchmen towards Italian Churchmen, Henry Hoare, Esq. moved the following resolution, which was seconded by the Rev. Nugent Wade :

“ That in the present circumstances of the Kingdom of Italy, it is the duty of members of the United Church of England and Ireland to co-operate in a brotherly and affectionate spirit with those Italians, lay and clerical, who are anxious to reform their Church on Primitive principles.”

Thomas Turner, Esq. moved the following resolution, which was supported by the Rev. J. James and T. Parry Woodcock, Esq. :

“ That an effort should now be made to strengthen the hands of the Anglo-Continental Society, so as to enable it to maintain additional agents, charged with the duty of disseminating the publications of the Society, and of spreading the principles on which the Reformation of the Church of England was effected in the sixteenth century.”

The Secretary explained, that owing to the small funds at his disposal, only two native agents were at present engaged in carrying on the Society's work in Italy. One of them was an Italian nobleman living in the north of Italy, the other a Sicilian gentleman living at Messina. There were great openings elsewhere, and there were men well suited for the post. He especially appealed for aid to support a native agent in Naples. The Rev. Lord Charles Hervey and Canon Hawkins urged upon the meeting, that the “ effort ” now to be made to obtain large support in England should be real and extended. Archdeacon Huxtable undertook individually to bear the cost of maintaining one book-hawker to sell Bibles, Prayer-books, and other publications on the Society's list. The Secretary was empowered to engage book-hawkers for this purpose. Canon Trevor believed that there were many English clergymen who, individually or associated together, would be willing to follow Archdeacon Huxtable's example, if the proposal of supporting an Italian book-hawker was made to them, and they had sufficient ground for believing that he would be under good direction.

After some further discussion on Italy, the Chairman called the attention of the meeting to the other subject before them, Scandinavia.

The Rev. Dr. Biber moved, and J. E. Meymott, Esq. seconded the resolution :

“ That while thankfully recognising the fact that amid the schisms and estrangements of modern Christendom, no formal suspension of the ancient Catholic intercommunion has ever taken place between the Churches of England and Scandinavia, this Society deems the present circumstances especially favourable for promoting the renewal of such intercommunion, and will be happy to co-operate in any measures tending to bring about so desirable a result.”

The Rev. N. Wade and Rev. F. S. May carried on the discussion, in which the Swedish and Danish Chaplains joined. The Rev. Frithiof Grafström, Swedish Chaplain, expressed his hope of a closer union of the Scandinavian and English Churches on the distinctive principles of the Churches, which were essentially one. The Rev. J. Plenge, Danish

Chaplain, also expressed his warm sympathy. The Chairman closed the meeting with an address on the brightening prospect of Christian inter-communion, and with the Prayer for Unity in the State-service.

The following statements are given in this Society's present Report, under the head "Scandinavia":—

"Although during the past year no event directly ecclesiastical calls for remark here in connexion with our efforts for promoting Intercommunion with the Scandinavian Church, recent political occurrences cannot be overlooked in their bearing on the future of Northern Christianity. The invasion of Denmark by the Germans has rendered it henceforth impossible for German Protestantism to communicate its impulses unchecked and unmodified to the southern province of the Scandinavian Church. To the members of that Church one natural consequence will be a less unquestioning disposition to admit the systems whether of German Establishments or German philosophers and divines. Hence the Christianity of other lands, and the period of their own Church prior to Luther and the Reformation, will obtain a greater share of attention: thus, on the one hand, the especial consanguinity (so to speak) of the Anglican communion will be more widely observed and better appreciated; while, on the other, the Primitive element in the Middle Ages of the Church—the salt which still kept the world from perishing—will be more carefully sought out, vindicated, and cherished. Such effects, of good out of evil, are, in fact, already beginning to show themselves.

"But, independently of what has been referred to, there is evidence of a growing desire among our brethren in Scandinavia, as among ourselves, to abate that ecclesiastical isolation which we increasingly deplore. Private expressions, in this sense, of persons of high ecclesiastical standing cannot well be published; but the following extract from a paper prepared for the discussion of the *Prestmöte* at Lund, in September last, by its Præses, the Rev. Swen L. Bring, will suffice to show how our movement is being echoed from the North:—

"'Thesis 6. *No true Church without endeavouring after Union with other portions of Christendom.*—The word *Union*, in matters ecclesiastical, has come to have a bad sound. The violent manner in which the Union in Germany between Lutherans and Calvinists has been imposed, has justly made men afraid of similar union-attempts elsewhere. The attempts also at union between the Roman Catholics and Protestants, which have been made from time to time, have been unfortunate. All this makes the Churches seem sometimes to be weary of the whole thing; but no Christian community ought to be so, as long as it retains the words of the Apostles' Creed, "I believe the Holy Catholic Church." Granted that the Church both as "Holy" and "Catholic" is more a matter for faith than for sight; we have the promise of Christ that "there shall be one Fold and One Shepherd," and the attempt to bring about this unity must not be abandoned in the presumption that it cannot be approached before the Lord's Second Advent. Since he has taught us to pray, "Thy will be done in earth, as it is in Heaven," this cannot be anything ideal, for the realization of which on earth we are not to pray and work, leaving,

however, "to the Father the times and seasons, which he hath put in His own power." But harder is the task, how to prepare and to realize such a Union, without failing in loyalty to our distinctive standards. Peace must not be purchased at the cost of truth.

"At the present, the endeavour after Union has again revived in the English Church. She seeks intercommunion with both the Orthodox Eastern and the Protestant Northern Church. As the relationship between Christians of the Augsburg Confession and the Anglican Church—the Church of the Thirty-nine Articles—is very close, we ought not to be indifferent to this approach. We, at least, ought in heart to meet our brethren of that communion. The subject is one which has to be brought forward here, as it has already been in Anglican Synods. It is a question which cannot sink, and which even while not definitively settled, does good by keeping up a consciousness of the Church's oneness in her several communions. All uniting, organizing movements ought to be taken up by the Church with the most lively interest, seeing that the Church's life, like the body's, has its strength in the sound unity of its members.'

"While speaking of Sweden, mention ought to be made of the co-operation rendered us by the British chaplains at Stockholm and Gothenburgh. An offensive modern Act of Diet, which compels marriages of subjects of the two crowns to be celebrated twice, might well interest their whole congregations in our movement.

"In Denmark, the unsuccessful struggle against the German invasion has diverted men's minds for the time from following up proposals relating to the Church; but the labours of the Rev. J. Vahl in our behalf have not been intermitted or fruitless. To him the English Church is much indebted for what he has said and written of her, with equal zeal and judgment. And of the Danish Episcopate, as well as the Swedish, we have now to record, with gratitude to Almighty God, that affection for the Anglican as a Sister Church has been revived, and that the first communications have been exchanged for taking steps to restore that perfectness of Intercommunion which was retained from the days of Canute and Agelnoth, through the darkest period of Papal usurpation, and which was certainly never designed to be discontinued by the Reformers.

"On the whole, we can state, without hesitation, that this object of the *Anglo-Continental Society's* efforts has, during the past year, interested new friends on both sides. And if only contributions are continued to defray the expenses, which are involved in even literary intercourse, there is hope of seeing, ere long, these efforts succeed, which have won the good wishes of such persons as the Abbé Guettée, and attracted the notice of both Latins and Greeks.

"Grants of books have been made to the Secretary of the Special Scandinavian Fund by the *Society for Promoting Christian Knowledge*, and by Messrs. Rivington. Copies of works of the Archbishop of Dublin, the Bishop of Lincoln, Canon Wordsworth, and other eminent persons, have been presented by their respective authors."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

FEBRUARY, 1865.

INTELLECTUAL AND RELIGIOUS PROGRESS IN INDIA.

By the kindness of M. de Tassy, Professor of Hindustani in the Paris "École Impériale des Langues Orientales," we have been enabled to collect from his recent Annual Address¹ some facts as to the actual position of Indian intellectual life, which are of value from a Missionary point of view.

In the first place, it is pleasing to notice that one great obstacle to the evangelisation of that vast country, or rather continent, which has in so peculiar a degree been entrusted to England's care—we mean the multiplicity of tongues—is still diminishing:—

"The diffusion of Hindustani has been much promoted by the efforts of Sir Charles Trevelyan, who has even begun to reform the language, weeding out the Persian and Arabic parasites introduced by the Mussulman conquest, where they have their Indian equivalents, and in some cases replacing them with words borrowed from the English. The Indians have even adopted some English words which have exact synonyms in Hindustani. Thus, owing to the value which the English set upon time—witness their proverb, 'Time is money'—a value quite unknown to Orientals, the natives now employ the word *time* as representing a different idea to their own *sâman* or *daur*. Similarly they prefer to the words *kumba* or *khandân* the word *family*, as better denoting the English idea of 'home;' . . . and so with many other European expressions, which seem to them more characteristic than their native equivalents."

¹ "Discours d'Ouverture du 5 Décembre, 1864, prononcé par M. Garcin de Tassy, Membre de l'Institut, &c., à l'École Impériale et Spéciale des Langues Orientales vivantes, près la Bibliothèque Impériale."—(Pp. 27.)

In this language, which the Professor calls the Vulgar Hindustani or English Urdû, are written most of the publications of the Missionaries. Some eminent Mussulmans deplore the Anglicizing tendency, which they ascribe to the vulgar and affectedly negligent diction of still too many among the European officials. It is, however, an accomplished fact, that this Hindustani or Urdû is the medium of communication in military life for the whole of India. It is already understood and spoken everywhere—in the camps and in the bazaars; even in the Deccan; and the British authorities always employ it in their speeches to the people. While Hindustani is thus universally known, Tamil, Telugu, Bengali, and all the rest, remain restricted to their respective localities.

The newspapers published in Hindustani are increasing in number and circulation. The spread of education has created among the Indians a public opinion, “in spite of their natural indifference.” The native journals, which are rising in every direction, are “conducted not without a certain skill. Some display an extended knowledge of the English literature, and though independent of the Government, they are fairly loyal in their tone.” They contain, besides news, articles on the modern discoveries, and everything relating to the progress of civilization. For example, the *Awadh Akbar* (*News of Oude*), inserted, we are told, “an account of the Sheffield inundation, by Mr. E. H. Palmer, of St. John’s College, Cambridge, who, at the age of twenty-four, has acquired from Professor Syed Abdoollah in the University of London, such a facility in speaking and writing Hindustani, that, were it not for his complexion and his name, he might be easily taken for a Mussulman of India.” Such another publication is the *Bahrat Khand Amrit*, “The Ambrosia for India”:—

“This journal is the organ of a society of Hindus at Agra which aims at religious and social reform. Its founders, recognising in principle the divine origin of the Vedas, and taking as their rule of conduct the precepts these books contain, invite their brethren to return to the purity of faith and worship, to the simplicity of the usages of ancient days.”

Among the recent books in Hindustani, the “*Kuçumânjali*,” or “Nosegay of Flowers,” is specified as containing almost all the arguments of modern writers on Natural Theology. At Calcutta, a Mussulman literary society has been set on foot by the efforts of the Saiyid Ahmad Khân, who was mentioned in our pages last year as the author of a Commentary on the Bible, and as a correspondent of the *Moslem Missionary Society*. Its founder urged—

“That generally all nations who have excelled or now excel in letters, science, or the arts, have received from without the quickening seeds which

have produced that result ; they have only improved and developed what they had borrowed in rudiments from others. Thus the Mussulmans, who at the beginning of Islamism had no knowledge of philosophy and the natural sciences, borrowed their elements from the Greeks, but then, by their own restless labours, carried them to that great perfection which their literature attests. So, the Hindus, though eminent for their knowledge in the earliest times, yet received instruction, according to credible authorities, from a nation on their north-west frontier—the Aryas. The English themselves, who, says Ahmad, are at present in the forefront of civilization, are indebted to other countries for the knowledge of the arts and sciences which they have perfected. Hence he would persuade his fellow-countrymen—not only the Mussulmans, who for so many centuries were famed for their genius and learning, but also the Hindus, to whom are due in the most remote antiquity discoveries in the several branches of science—to awake from the lethargic slumber into which they have fallen, to imitate each their ancestors by appropriating the sciences and arts of foreign nations, and to earn fresh laurels by cultivating anew those departments of knowledge in which they shone. Such a result Saiyid Ahmad expects from the foundation of a Society admitting Hindus as well as Mussulmans, without distinction of race, caste, or *creed*. A committee of this Society is to publish Hindustani translations of useful European works, after first clearing them of all religious matter that might give offence ; but his own co-religionists, he says, need not shrink from studying English scientific writings because they contain propositions contrary to the Qurân, if they call to mind the example of those Arabs who held it no offence to Islamism to study the astrology of Pythagoras.”

The development of educational establishments for the natives of India has been much fostered by the interest exhibited by Sir John Lawrence, the truly enlightened philanthropist who now holds the vice-regal sceptre. In the Canning College at Lucknow, founded by the *tallukdars*, in the class-rooms of the “British Indian Association,” and in all the Government Colleges, “the ‘Indasians’ are carefully taught the English language, and Shakspeare is studied and appreciated.” The Parsees still take the lead in acts of munificence, in this as in other directions. One has contributed 65,000 rupees towards the construction of a college at Surat ; another has given 50,000 rupees for enabling five Indians to go to England for University degrees, that they may practise on their return at the Indian Bar. The Hindus were shamefully distanced by the Parsees in their donations for relieving the distress caused by the late cyclone at Calcutta. However, one Hindu has given the large sum of two lakhs of rupees (20,000*l.*) to found a library in the University at Bombay. A lately deceased Mussulman has left two and a half lakhs to establish High School in the same city.

We are particularly glad to note the advance made in the education

of females. At Lahore this cause has won the important support of a direct descendant of Bâbâ Nânak, from whom the Sikhs received their sacred book, the *Granth*; and a pundit there has prepared educational books for the express use of female native schools. The "Bethune School" at Calcutta, is named with praise by M. de Tassy; but he reserves his highest eulogy for the European ladies, who—some of them without salary—have undertaken the education of females in their *zananas*. This method is at present the most feasible for India, since there is to be considered, not only the strong repugnance of respectable mothers to sending their children to a school out of their private apartments, but also the circumstance that females are betrothed at the age of four or five, and are mothers at thirteen or fourteen.

Professor de Tassy's remarks on the English Missions in India are interesting, as coming from an independent quarter. He ascribes importance to the correspondence which has passed between the Saiyid Ahmad, mentioned above, and the *Moslem Missionary Society*. In this estimate we concur, and we will at the same time express our regret that this society has so slowly been working its way among us to notice and support. The device of a distinct organization for the conversion of a body holding a distinct religious standing was first sanctioned by the concordate at Jerusalem between the Apostolates of Peter and Paul, and its utility has been recognised in the practice of the Church of Rome to this day. Yet till 1861, no such organization for work among the Moslems existed within our communion; and it is a lamentable fact that the *Turkish Mission Aid Society* a society in London for sending subsidies to the American Dissenters' *Board of Foreign Missions*—which Board, again, assails directly the Eastern Churches, but only indirectly Eastern Islam—raised, chiefly from English Churchmen, a sum last year of more than three thousand pounds, while our own *Moslem Missionary Society* was left to vegetate on a pittance not the tenth of that sum.

It is, indeed, a strange spectacle—at once sad and happy—to see a Mussulman of India defending the veracity of the Books of Moses against the heresies and calumnies of one who has been, and claims still to be, a Bishop of our English Church.

With regard to the Pastoral of the Metropolitan of Calcutta, and the complaint therein of the immense extent of Bishop Cotton's diocese, we are reminded by the Paris Professor that "the Roman Catholic Bishops in the East Indies amount now to seventeen." He notes with gladness the issue by our *Society for Promoting Christian Knowledge*, of more than 6,000 publications in Hindustani or the local dialects,

Tamil, and Telugu. As tokens of the success attending our Missionary efforts, he instances the occupation by the *Church Missionary Society* at Peshawur, of an ancient palace occupied by the General Avitabile in the time of Runjeet Singh, and the forwardness with which the Maharajah Dhuleep Singh, in his late visit to India for the incineration of his mother's corpse, avowed his adopted creed. The results of British Christian effort in India are pronounced to have been "not very great, but certainly real."

Such is a brief summary of the address before us of M. Tassy. It would be equally narrow-minded and short-sighted if we refused to be interested by this spectacle of intellectual progress in India. Even in regard to the advance of merely secular information and mental culture, we are not bound as Christians to remain indifferent. Unsanctified knowledge is, indeed, a dangerous thing; a two-edged sword, an instrument in the hands of those to whom it is given, either for good or for evil; but scarcely anything can be conceived worse in its moral effects than the deathly stagnation from which the Indian mind is being aroused; and even if the movement now going on results in but a change of evils, we cannot be insensible to the importance of watching the progress of such events that we may learn from them for our own and for other lands. But already it is evident that the presence of Christianity in India is acting with a leaven-like influence on "the lump" of native society, both directly and indirectly. And let the statesmen who advocate creedless education strive as they may, they will find it impossible to strain our religion out of the instruction we offer to India respecting our civilization, our literature, our history. The action of Christianity is to be traced in the eclectic attempts in both Moslem and Hindu cultivated circles. The Moslem attempt is as yet in its infancy, but it has in Saiyid Abdoollah as clever and active as was Rammuhon Roy, and one whose impulse on his co-religionists bids fair to be equal in success. On the other side, the Hindu movement, in the form of the *Brahmo Somaj*, is attaining important dimensions, and is become a phenomenon which thrusts itself on the notice of the most incurious. Without undertaking to offer here a description of the *Somaj*, or of the history of its retreat from a monotheism on the basis of a Divine Veda to a vague theory of human intuitions, we will place together here some notices of its workings, which we have lately met with. At Calcutta, a marriage according to its ritual recently took place, between a law student of the Presidency College, and a widow of fourteen. Independently of this being a widow marriage, it is noteworthy that the parties were of different castes. The occurrence was unprecedented, and is rightly described as an "auspicious event."

The action of the same system is seen from another side in the following extract from the report of a Missionary :—

“ At a place about twenty-four miles in the south of Burdwan where I had pitched my tent, my native assistants were almost the whole day importuned with demands for Gospels and other portions of Holy Scripture. I here made the acquaintance of an interesting Zemindar, under whose protection there is not only a large Government-aided English school flourishing, but who also maintains a girls’ school, and who moreover had the courage to establish a Brahmo-Somaj, and thus openly to discountenance caste and idolatry. It is certainly most pleasing and encouraging to find from his spacious lofty hall the idols banished, and to hear, instead of the incantations of the priests and the noise of the drums, the teaching of a well-organized school, and to meet here about thirty girls of the most respectable inhabitants.

The members of the Brahmo-Somaj consist chiefly of the school-teachers and of the senior pupils. In order to admit them to a religious discussion which the Zemindar had fixed for one afternoon, the English school was closed two hours before the appointed time. I always find that to speak with the Brahmos about sin and atonement is of little avail, because their consciences have not yet been awakened out of their heathenish torpor. Their self-confidence and self-sufficiency is more apt to be shaken if I speak to them about death, and the folly of considering death in itself an advancement to a higher mode of existence ; and this leads me to speak about resurrection and about the necessity of a Saviour to redeem us from the bonds of death.

The audience in the Zemindar’s house, after exhausting their store of arguments in favour of their superficial notions, seemed to be somewhat impressed with the truth ; the head master, however, who had imbibed English infidelity, did all he could with his sarcasms to thwart the power of the truth.

I had, however, good opportunities at my tent also to speak to numbers of the school-boys. They would sit down under the large banian-tree, under which not only my tent but large audiences besides had room, and listen attentively to the Scripture stories which I related to them.” (*Calcutta Christian Intelligencer* for 1864, page 327.)

There is plainly a number of persons attached to the *Brahmo Somaj* to whom the profession of its faith is a thin disguise for mere infidelity. But we are assured it is only a minority among the educated Hindus who have turned “liberty into license, and secretly partake of forbidden joys in food and drink unknown to their fathers, looking for no higher benefits from the knowledge which modern days have given them.” And of these “fellows of the baser sort,” it does not appear that many belong to the *Somaj*. The class which so largely has joined the eclectic society, “though in some respects they may break through restraints which they feel burdensome, still preserve their self-respect and the respect of all around them. Their worship is characterised

by an order, regularity, and devotedness which Hinduism never knew. They are exceedingly interested in religious discussions, and in large numbers listen with attention to the Christian lectures delivered by missionaries." It was to youth of this class, who form the soul, and also constitute, as it would seem, the bulk of the *Brahmo Somaj*, that Bishop Cotton delivered the lecture on the "Clouds of Aristophanes," which we have already chronicled.¹ He pointed out with gentleness but clearness the parallel between their own position and that of the young men of Athens, described the character and teaching of Socrates, and—when the plaudits of his hearers had subsided—urged them to follow in the footsteps of the old philosopher. It is, of course, not hoped that such persons will rest content with being disciples of Socrates; and a fact is mentioned by a recent writer, which also forbids us to expect it in the case of some. The fact, as will be observed, affords a strong illustration of the peril of neglecting outward ordinances:—

"The great secret of this movement is, the necessity laid upon educated Hindus to satisfy their new desires conflicting with the social penalties, amounting to a living martyrdom, which at present attend the public renunciation of Hinduism. Almost every English educated Hindu in India will, at present, profess Christianity up to the point of baptism, or of any definite step which would exclude him from Hinduism, and doom him to social death, or rather a life in death. Brumhism is a compromise of this kind for the more intellectual and earnest of the educated Hindus. This was strikingly illustrated during a visit paid to India by five influential members of the Society of Friends. They proclaimed the dangerous doctrine—very dangerous in India at present—that baptism is not necessary to Christianity. Had they kept to this, they might have founded a great quasi-Christian sect. At once several youths waited on them, eager to follow their teaching. But when, seeing the evil they were doing, the Friends declared that a *public* profession of some kind was necessary to Christianity, their inquirers fled."²

It is a fresh instance of that providential guidance which, "not weighing our merits, but pardoning our offences" in regard to India, has ever been conspicuous in the appointments to the Calcutta Metropolitanate, that that chair is at present filled by one who has so wisely inaugurated a system of dealing with these educated inquirers at their centre, which reminds us of the better features of the old Alexandrine School. We have just referred to Bishop Cotton's lecture to the

¹ *Colonial Church Chronicle*, 1864, p. 398.

² "Christianity in India," &c. by G. Smith, Esq. of Serampore, Fellow of the University of Calcutta. Edinburgh, 1864. (P. 17.)

Bethune Society, and we have now before us, in a collected form, the more theological lectures to educated natives, which were delivered in the Cathedral of Calcutta by the Bishop and five of his clergy in the past year, according to the announcement which we chronicled at the time.¹ As our object in mentioning them here is to draw attention to their publication rather than to criticize their contents, it will be enough to quote from the words of one who was present when they were delivered :—

“ It was the great desire and hope of the late Bishop Wilson when he first conceived the idea of a Metropolitan Cathedral, that its choir should some day be thronged with native worshippers listening to the confirmation of their faith ; and not only so, but as the preface before us tells us, he ‘ had often desired that the vestibule of his cathedral might be used for the defence of the Gospel to native inquirers.’ The first part of this desire, though doubtless to a degree far short of the hopes of his ardent mind, has in part been realized, inasmuch as, for some years past, congregations of native Christians have regularly assembled within that choir for the confirmation of their faith and the worship of Almighty God. But never did the second part of that desire begin to show prospect of fulfilment until lately, when the lectern placed under the cathedral tower was occupied by those who delivered these Lectures, and we witnessed, as Bishop Cotton has described it, ‘ the striking spectacle of the white-robed Bengalees gathered beneath the lofty arches of the Metropolitan Church of India, listening to a series of apologies for Christianity ; especially on the evening when one of their most distinguished countrymen, well versed in the lore of their own Rishis, invited them to seek in Jesus Christ the same rest from their toilsome wandering which he himself had found.’ This surely is a crisis in the history of the Cathedral, and we confidently hope that it is an earnest of that light which other circumstances also lead us to believe is dawning upon the moral and spiritual obscurity of this heathen land.

There can be no longer any doubt of the existence of a very general spirit of inquiry amongst the educated natives of India with respect to the claims of Christianity. Many are they who, wholly despising their own superstitions, yet shrink from embracing the Gospel, for which they are unprepared to make great and necessary sacrifices. Doubtless too, with a secret wish to excuse themselves from taking that decided step to which their own consciences point them, they eagerly seize upon all objections to Christianity which Colenso and Renan and others put in their way. Thus they endeavour to persuade themselves that the Christian doctrines of Revelation are at stake.”

These Lectures, then, have for their object to meet such false assumptions, and to show that educated Europeans, however aware of doubts

¹ “ Revelation, Christianity, and the Bible,” a course of Lectures to Educated Natives of India, delivered in St. Paul’s Cathedral by the Bishop of the Diocese and five of his Clergy. Calcutta : Lepage and Co. London : Hatchard and Co. See *Colonial Church Chronicle* for 1864, p. 359.

and difficulties, can “yet repose with entire confidence on the positive proofs of Christianity,” and “are able to give a reason for the hope that is in them, and for inviting others to become partakers of that hope.”

The *Calcutta Christian Intelligencer*, from which the above words are taken, gives the number, in 1863, of native members of the English Church in the diocese of Calcutta, under the care of the S.P.G. at 4,744 ; of the C.M.S. at 8,275 ; total, 13,019. It also sets down the total contributions to the two Societies' Calcutta Diocesan Committees for that year at 19,006 rupees, “besides local subscriptions to particular Missions, which all who know India will recognise as a very important omission.” The *Additional Clergy Society* is another organization of which the last report helps to show what Churchmen in the Calcutta diocese itself are doing for the Gospel among the other class of the baptized. Two more “stations” have been occupied by this Society, but there is only one clergyman of our Church at present in the whole of Assam, except the German Missionary at Tezpore, Mr. Hesselmeier ; a grievous want, considering the large population of scattered tea-planters. The difficulty of finding men for the work of the Society is still severely felt ; seven places are vacant. To meet these wants only one gentleman has been preparing for ordination. Money has been sent home for the outfit and passage of six clergymen, but candidates for the appointments are not forthcoming. The truth is, we suspect, that the Society falls between two stools. A man of ardent devotion to evangelistic work prefers the more exciting and interesting field of direct missionary labour ; a priest of a quieter temperament who desires to settle in India with his wife and children, and work there as he would in England, desires the greater secular advantages of a chaplaincy. The Committee, appreciating this difficulty, have now endeavoured to improve the position of their clergy by adding a second sum of fifty rupees a month to their income after six years' service, and by instituting a Pension Fund, from which they hope to give, to any clergyman who serves them for eighteen years a pension of 100% a year.

But we must draw this paper to a close. In what we have said as to the educational progress of India, we think we have sufficiently cleared ourselves of any charge of trusting to the diffusion of mere secular knowledge as a charm for regenerating India. The Church—both the Church on the spot and the Church at home—must be awake to improve the opportunity. But an opportunity it is, and one which is very promising ; and we agree with those who say to us, “Give the youth—give the women—of India knowledge of any kind first, that

they may be able to find the true knowledge." Whether the eclectic tendency produced by education in India shall eventuate in infidelity or in Christianity, depends, under God, on the faithfulness of the Church. In the meanwhile the prospect seems promising, and we regard the following words by one well qualified to judge of Indian Missions as true and just in their estimate :—

"I will indulge in no such flights of delusive rhetoric as you hear too often from missionary platforms—that India is on the eve of conversion, that Hinduism is tottering to its fall. Ah! it is not so that the Lord works. People at home think only that one day is with the Lord as a thousand years, forgetting that a thousand years are also as one day. Overlook not the great element in all progress—Time; and then your faith will be at once deeper and more intelligent, your prayers more earnest and acceptable, your liberality more generous and effectual. It is something to say that a century of missionary work, miserably inadequate in its extent, has created a Church of 300,000 souls; but it is more to say that the latter half of that century has set in motion great leavening forces which will, one day, no doubt far distant, but still clearly realizable by faith and common sense, bring all India—a land with nearly the area of Europe, and more than its varied population—to the feet of Christ."¹

Correspondence, Documents, &c.

THE BISHOP OF GIBRALTAR'S VISITATION IN 1864.

(Continued from page 7.)

THE only English Church which has as yet been consecrated at Constantinople, is the Chapel attached to the British Embassy. It stands in the gardens of the Ambassador's large but not very imposing palace, which occupies one of the best sites at Pera, commanding a view of the Golden Horn, with the many domes and minarets of Stamboul, on the other side, seen through the groves of magnificent cypresses which descend towards the water. The Chapel is a substantial and well-appointed building; but its excessive plainness is much to be lamented in a city where the noble pile of St. Sophia not only shows the efforts made by a Christian Emperor to express the reverence due to the worship of God, but has served as a model to the successive Sultans, who have striven to outvie its stately proportions, and its treasures of coloured marbles, in their magnificent mosques. With the exception of these mosques, Constantinople is little more than a city of huts; and on observing the meanness of its dwelling-houses in contrast with the noble temples, for which no cost or labour have

¹ Smith's "Christianity in India," &c. p. 12.

been spared, an Englishman will often think with shame how often, in his own country, the contrast is the other way—some mean and unsightly house of God by the side of a princely mansion, for which nothing has been thought too good. It is satisfactory to know that the new Memorial Church will not unworthily exhibit the character and style of English Christian architecture. The site, which was given by the late Sultan, is an open space in Pera, lower down the hill than the British Embassy, and in the direction of the Bosphorus. Though somewhat surrounded by buildings on three sides, it will show itself well on the fourth to the English seamen on the Bosphorus. The first stone was laid by Lord Stratford de Redclyffe and Sir H. Bulwer, and has been covered over for several years, owing to unforeseen difficulties in preparing plans and making contracts. It was gratifying to the Bishop of Gibraltar that the work was resumed during his visit. The foundations have occupied much time, from the nature of the soil; but the walls are now showing themselves above ground, and it is hoped that the Chapel will be ready for consecration in 1866. Some difference of opinion exists as to whether this site (as at no great distance from the Embassy Chapel) has been well chosen; but as it is the site given by the late Sultan, and the building will be conspicuous from the sea,—and as, moreover, if the question had been re-opened, the probability is that the whole scheme would have been endlessly postponed,—the Bishop was thankful to find that the Committee of the *Society for the Propagation of the Gospel* had not been influenced by objections upon that score.

Besides the Embassy Chapel, Divine Service is regularly conducted in the School-chapel of the S. P. G. Mission; in a Chapel built during the Crimean war, at the suburb of Ortakemi, above the Bosphorus; in the School-chapel of the Mission of the *London Society for Promoting Christianity among the Jews*, at Haskeni, a village or suburb on the Golden Horn, much inhabited by the British engineers and other artisans employed at the docks and arsenals; and the Clergy are always ready to administer Divine Service at the villages on the other side of the Bosphorus, where English reside, who could not possibly attend the services in Pera. The English are very much scattered about, especially in the summer; and it is then very important that service should be regularly conducted at Therapia, some fifteen miles from Pera, near the entrance to the Black Sea. As there is only one Chaplain to the British Embassy, who has two services at the Ambassador's Chapel (and no one who has not been at Constantinople can conceive the difficulty of transit, even from one part of Pera to another), it is obvious that all these services could not be carried on without a considerable staff of Clergy; more particularly as it is most important that one or other of the Clergy should, from time to time, travel into the provinces to minister to the groups of English who, for commercial or engineering objects, are widely scattered about, and depend for means of grace on such visits as can thus be accomplished. For instance, at Kustandji on the Black Sea, at Galatz and Sulina on the Danube, there are considerable groups, of whom more special mention will presently be made.

At the time of the Bishop of Gibraltar's visit, there were nine

Clergymen at Constantinople (now increased to ten). They are as follows :—

Rev. C. B. Gribble, Chaplain to British Embassy.
 Rev. G. C. Curtis, S. P. G. Missionary.
 Rev. Dr. Pfander, C. M. S. Missionary.
 Rev. Dr. Koehle, C. M. S. Missionary.
 Rev. R. H. Weakley, C. M. S. Missionary.
 Rev. H. S. Knapp, Colonial Ch. and Sch. Soc. Chaplain.
 Rev. C. L. Newman, London S. P. C. among the Jews.
 Rev. S. H. Ewald, S. P. G. Missionary.
 Rev. E. Williams (Deacon), S. P. G. Missionary.
 Rev. Mahmoud Effendi (Deacon), S. P. G. Missionary.

It is impossible to look through this list of Clergy—with reference to the several Societies which they represent, and to the fact that, while the Embassy Chaplain is the natural president of the Clergy in any meetings, there is no recognised and Canonical head of so numerous a staff—without much thankfulness that hitherto there has been so much harmony among its members, and that they present an united front against the opponents of the common creed. This has been publicly expressed several times by the Bishop of Gibraltar; and it is gratifying to know that Mr. Gribble invites the aid of the several Clergymen in preaching the Lent Lectures in the Embassy Chapel, and is always anxious to promote the spirit of unity and brotherhood among his brethren. It will at once be seen how essential it is to any hope of missionary success, as well as to the credit of the English Church, that this blessed spirit should breathe throughout the various efforts and actings of so many somewhat independent Missions.

The particular object of the valuable Colonial Church Mission is the benefit of the seamen. Mr. Knapp visits them, and has services on board the ships in the harbour; and has conducted an evening service in the Schoolroom of the London Mission for Promoting Christianity among the Jews.

These details are mentioned, in order that the readers of the *Colonial Church Chronicle* may see how many and how various are the occasions for Christian effort at Constantinople, and in the hope that these good works may be more supported than hitherto by contributions (much needed) from England. For instance, Mr. Curtis conducts a school for the English children at his Mission premises in Pera. It is attended by forty children. This was not originally contemplated by the S. P. G. Committee; but, as it was found to supply a great want, the Committee sanctioned and contributed generously towards it. Practically, however, it answers in no inconsiderable degree the purpose of an orphanage. It happens continually that children (especially in cases of mixed marriages) are left in a most destitute condition; and Mr. Curtis has (beyond his means) seen to the support as well as instruction of such orphans. Funds could scarcely be entrusted for a more Christian object than to enable Mr. C. to meet these cases. The charge ought not to fall, as it has hitherto fallen, upon himself to a great degree.

There is a flourishing school attached to the Jewish Mission. The Jews at Constantinople are chiefly descendants of those who were driven from Spain by the intolerance of its bigoted rulers, and hospitably received by the Turks. They speak almost exclusively the Spanish language. The excellent head of this Mission was ordained Deacon by the Bishop of Gibraltar, at the Embassy Chapel, on Sunday, June 5th. This was the first ordination by a Protestant Bishop at Constantinople.¹

It should be stated, as a proof that the English Church at Constantinople is not unmindful of the poor, that there are two charitable funds—one (for the supply of necessaries in winter) conducted with much kindness and solicitude by Lady Bulwer; the other, known as the Relief Fund, for general distress among the poor British population. The case of orphans, however, is felt to be one that demands extraordinary aid.

During the Bishop's visit of a month, he preached on Sunday mornings in the Embassy Chapel, and on the evenings in the other places where prayer was wont to be made: always finding numerous and attentive congregations. On St. Barnabas' Day, he confirmed ten Turks in the S. P. G. School-chapel; and, on the following day, thirty-five English candidates for the sacred rite, in the Embassy Chapel. The charge to the Turks who were confirmed was translated and read to them in their own tongue by one of the Turkish Deacons. This was the first public confirmation of Turks in Constantinople, and the first occasion, it is believed, on which Turkish women, in their peculiar veil, were present at a public ordinance. It was not administered in the Embassy Chapel, in order to avoid needless publicity.

The Bishop, of course, visited the English burial-grounds, both at Pera and Therapia. That at the latter place is in the same painfully neglected condition which there was occasion to notice at Smyrna and Messina. A grant, however, had recently been made from the Home Government towards the expense of removing the dead (with the gravestones, as far as possible) from the old cemetery at Pera (which was required by the Turkish Government) to a new one lately granted; and the operation (necessarily painful) was being conducted, under Mr. Gribble's care, with reverence and solicitude.

There is a flourishing station of the Bible Society at Constantinople (the same cannot be said of the depôt for S. P. C. K. publications), and the sale of Bibles had much increased of late. Mr. Newman, the Jewish Missionary, has since made an excursion into Moldavia, and other neighbouring provinces; and the sale of Bibles and the cordiality of his reception among Jews were such as to repay him for the severe privations which he encountered from the absence of all accommodation. In Bulgaria, the Bible is said to be the only book much read; and the ecclesiastical condition of that country is just now full of interest, and opens a field for Christian exertion. Shortly after the Bishop of Gibraltar left Constantinople, Mr. Curtis was applied to confidentially, with a written request for intervention on the part of the English Church, with a view to assist the

¹ Mr. Newman has since been ordained Priest at St. Paul's Church, Valetta.

Church of Bulgaria in its efforts after independence. It appears that the supremacy of the Greek Church is distasteful to the Christians in Bulgaria, and an opening is thus afforded for the establishment of schools and the diffusion of books in that province.¹ This is but one of many instances in which (both in the East and West—in Armenia, Greece, and Italy) we find tokens of a wish to look to the Church of England, if not as an ecclesiastical model, at least for guidance and counsel.

It may be well to narrate, somewhat more at length, a still more touching instance of the same kind which occurred while the Bishop was in the East, and which led him to seek an interview with the Armenian Patriarch.

This he had not contemplated. Regarding the Patriarch of Constantinople as the representative of the Catholic Church in the East (orthodox in its creed, however much needing reformation in practice), the Bishop of Gibraltar requested an interview with that venerable prelate, in the same spirit of reverence and brotherly love in which he had sought and enjoyed his interviews with the Archbishops of Smyrna and Athens. And if no great result followed from his visit it appeared to be received with pleasure, and returned (by the Bishop of Candia, on the part of the venerable Patriarch) with courtesy. The visit to the Armenian Patriarch took place in consequence of an application from an Armenian congregation to be supplied with an ordained Pastor, and to be regarded as a charge in the Diocese of Gibraltar. The Armenian Church seems formerly to have been involved in Eutychian error; but this does not appear to be the case at present. Eutyches and Nestorius are both anathematized by it, with other heretics; and if its version of the Nicene Creed is not identical in words either with our own or the Greek form, it confesses explicitly the consubstantiality of the Three Persons of the blessed Trinity. Viewed according to the theory of Diocesan Episcopacy which is received in the West, its position would seem questionable, if not actually schismatic. But the Eastern theory appears to regard Churches as national rather than local or territorial; and thus, while the relation of the Armenian Church to the Greek may not be very cordial, the Greek Patriarch exchanges visits with his Armenian brother, and does not seem to regard him as an intruder or schismatic. Indeed, from time to time it has been the custom for the Greek Patriarch to visit the church of the Armenian, and pronounce a blessing from his throne. And then the Greek prelates never seem to regard the presence of an Anglican Bishop in the East as an intrusion; but as the natural and legitimate consequence of the residence of Englishmen. Their theory of Episcopacy is that Dioceses are distinguished by race and nations, rather than by place.

The Bishop of Gibraltar visited several Armenian churches; and, as

¹ The wife of the British Consul at Monastere or Bitolia has been actively engaged in providing instruction for the Bulgarian children. Two benevolent ladies are endeavouring to establish Schools in Servia on the model of those so successfully conducted for thirty years at Athens by Mrs. Hill. The Misses Walsh have, with persevering zeal, conducted a school of the same description for many years at Constantinople.

far as he could judge, the ritual appeared to be simpler—less characterised by what Protestants would consider mere “bodily exercise”—than the Greek. All these facts should be much weighed by any one who would form an opinion as to the relation of these ancient communions to each other or to the Church of England.

When the American (Independent) Missionaries came to the East about twenty-five years ago, they addressed themselves to the work of promoting reformation in the Armenian Church. It was not their primary intention to draw Armenians away from their native Church, but to induce that ancient communion to reform itself. And it would have been well if they had abided by that original purpose. Under the influence, however (it is said), of their supporters at Boston, they could not refrain, after a time, from forming their converts into congregations (Independent), under their own control and discipline. This discipline is so rigid that they not only do not admit persons to Communion who cannot give such evidence of piety as satisfies the ruling Board; but they do not admit children to baptism unless their parents are thus approved. They have formed in this way a vast number of congregations; and if the government of the American Missionaries has been rigid, it seems in a pecuniary sense to have been liberal, until the funds from America were less freely supplied in consequence of the unhappy war. Coincidentally (it is said) with that diminished supply, complaints began to be heard in some of the congregations of the hard measure meted out by their spiritual rulers; and about a year before the death of the late Bishop of Gibraltar, the Armenian congregation at Pera (up to that time ruled by the American Missionaries) applied to be received into his Diocese. They urged the severity of the American discipline; the difficulty of obtaining the administration of sacraments; and also that on reflection they were convinced that, while thankful to the American Missionaries for instructing them in the great Christian truths, they had been mistaken in giving up much that was primitive and Catholic in their native Church, together (certainly) with much that was superstitious. They asked for the restoration of Liturgical worship and the Episcopal forms of Government. The late Bishop advised them to prepare a reformed exemplar of the Armenian Liturgy; but this correspondence seems to have been interrupted by his death. It was renewed with his successor, who had several very interesting interviews with deputations from the congregation, including a venerable priest who had suffered much for his scriptural views, and also the person whom the congregation wished to present for Holy Orders.

The Bishop of Gibraltar was much inclined to accede to their request. There were indeed the obvious objections that the Armenian Patriarch might possibly be offended, and the American Missionaries might complain. On the other hand it might be possible to overcome the objections of the Patriarch: and acknowledging fully the zeal and devotedness of the Missionaries, the Bishop of Gibraltar could not but sympathise heartily with the wishes expressed by the Armenians. He thought it prudent, however, to seek an interview with the Armenian Patriarch, nor was this purpose objected to by the deputation. The result of this visit was unfavourable to their object. The Patriarch (whose appearance and manner

were dignified and impressive) acknowledged frankly¹ that the Bishop of Gibraltar's conduct in consulting him was fair and straight-forward. But he objected in the strongest manner to his complying with the request. He said that no words could express the extent of evil done to his Church by the Americans; that they had come among his flock, treating them as idolators, and sowing seeds of strife and division in numberless families; and (he added) that if the Bishop of Gibraltar should comply with the request of this particular congregation, the probability was that their example would be followed by others still faithful to their native Church; and that such an act on the part of an English Bishop would inflict serious injury on that ancient Christian communion.

The representation of the venerable Prelate was so strong, that the Bishop felt it his duty (before acting as he was inclined to act) to consult those whom in England he is especially bound to advise with in cases of difficulty; and their answer has been such as to induce him at all events to suspend any final decision. It is urged that by complying with the request the Bishop of Gibraltar might be involved in difficulties as to creed and discipline without any real power of dealing with them; and again, that, at a time when the desire for unity seems to be springing up in all parts of Christendom, it would be unfortunate if any act of an English Bishop should estrange the ancient Churches of the East more widely than is now the case, from the Church of England. He feels the force of their reasons; and, in deference to those to whom all reverence is due, he has left the matter at present as it was. But while it is impossible to advise this congregation to return to the rule of the Independents, it is equally impossible to counsel them to acquiesce in the conditions on which the Armenian Patriarch would receive them back, and remove the tremendous excommunication which had been fulminated against them. One of these conditions is, that they acknowledge adoration to be due not only to the True Cross, but to all other crosses as images of that sacred object.

The Bishop of Gibraltar must own that it has been with great pain that he has thus far denied compliance with the request of these apparently devout and anxious petitioners, who seem (ecclesiastically) in a most helpless condition, if the Church of England (especially bound to sympathise with Christians desiring to return to the primitive order and discipline) feels herself bound to turn away from them. As one of their body is a very aged priest (who received the Holy Communion as a clergyman at the Embassy Chapel one of the Sundays when the Bishop officiated) it is possible that, for a time, at all events, the Holy Communion may be administered in the Congregation. The aged priest is not capable of preaching; and the Bishop suggested that he might licence the lay brother whom the congregation wished to present for Holy Orders, as a preacher. Much compassion is felt for a body of

¹ The interviews with the two Patriarchs were of course conducted with the assistance of a Dragoman. Sir H. Bulwer was kind enough to allow the attendance of his own Dragoman, the lamented Mr. P. Sarell, since drowned when bathing in the Bosphorus. On three other occasions the Bishop of Gibraltar was much indebted to Mr. Sarell for kind attentions.

conscientious men thus painfully circumstanced ; and when it is remembered that applications for more aggressive action on the part of the Church of England are now made in Italy as well as in the East, and when there is reason also to believe that more forward steps on her part might produce extensive effects towards a reformation conducted on her own principles of Evangelical Truth and Apostolic Order,—it becomes a serious question, What is this special duty to which God calls the Church of England at the present crisis, and is she faithfully devoting herself to it?¹

(*To be continued.*)

A DANISH RETROSPECT OF THE YEAR 1864.

THE following is condensed from the *Almindelig Kirketidende*:—

The year now ended is one of the most unfortunate through which Denmark has ever had to pass. Many hundreds of her sons have been hurried into another world by a violent death, plunging the whole nation into mourning ; another and heavier cross for us to bear was the hostile occupation of half of our country ; the last, and bitterest cup, was the compulsory peace, which has robbed us of part of our forefathers' immemorial heritage, and consigned our brothers and sisters to the power of a treacherous and implacable foe.

If, now, as Christians we inquire why God has laid on us all this burden—why He has taken from the Danish Church a part of the field which He had entrusted to her care—it will not suffice to be told in reply that our foes were many while we were few, that they were better armed, and that no Power—*i.e.* no earthly Power—came to our assistance. Such an answer is short, even historically ; the few have often triumphed over the many—witness in our own days the suppression of the mutiny in India ; and from a Christian point of view it must be rejected altogether, as based on a faithless, heathenish assumption that God “ takes no part in politics,” but leaves the powers of the earth to thrive and strive as they may. Had it so pleased our Almighty Father, He might have saved us from all these afflictions.

Is it, then, because the Germans are better Christians than we ? Religion can scarcely be thought to have much strength among them when we look at the conduct of their governments, absolutisms and democracies alike. Surely, as states, their Christianity has sunk to the zero point, though one of their princes still writes on his banners, “ God with us.” The falsehood and hypocrisy which has marked every step of the German powers in this tragedy are known to all. The behaviour of the Prussian

¹ A suggestion has been made that the proper line to be taken by this Armenian congregation would be to seek reconciliation with the Greek Church ; and that it might be possible for the Bishop of Gibraltar to suggest or arrange the terms of their reception. As far as he is informed, he does not believe that, under present circumstances, such a measure would be practicable. Its practical effect would be that the Armenians, so received, would be regarded rather as deserters from their nation, than as acting on any understood ecclesiastical principle.

troops in Jutland did not show them in a better light than their masters. Sanctification of the Lord's-day seemed to them a thing unknown; that day was the usual one for their concerts and dances, and for changing their quarters. As to ministerial provision, they were even worse off than our own poor force; their chaplains were more in number, but in point of quality, we know of more than one *feldprediger* who has not left behind him the highest character. In many places the German troops were supplied with religious reading by the Danes, their own chaplains showing no interest in the matter. Of course, we do not doubt that there were sincere Christians among those invaders, any more than there are such in Germany; but there can hardly be much *intelligent* piety where even the religious leaders of a nation stand up for falsehood and violence. The losses of Denmark and her Church can hardly be set down to the superior Christianity of the Germans.

But is Sleswig torn from us because the Danish Church neglected to do her work? Our Government, without doubt, has committed grave faults there; but that was in the earlier times, when it turned Church and school into engines of forcible *Germanizing*. The "Language-Rescript" of 1851 was, on the other hand, just and unexceptionable, if once we admit that the State may, by such interferences, treat the Church as its servant. But what should be complained of is not this or that measure in Sleswig; it is the present position of our whole Church to the State; and this we are glad our best clergy of all opinions are beginning to see. Had the Government allowed the maxim of "A Free Church in a Free State," instead of turning the Established Church into almost a mere department of the administration, no doubt the condition of religion in Sleswig, as everywhere else, would have been better. Sleswig, however, could show more than its proportion of sound and zealous priests; and the rationalizing *Adler Agenda*, which had been introduced in the Germanizing times from Holstein, was everywhere being laid aside in the Danish speaking parishes. Affection to this miserable compilation has unquestionably helped to excite the "Schleswig-Holsteiners" against Denmark. But they have now everything their own way; Germanizing and rationalizing are the prime duties which the authorities exact from all the pastors and schoolmasters. May Heaven have pity on the afflicted little remnant of the Danish Church in Sleswig, and bring to nought the devices of the evil one!

One great reason why we were not helped by God was probably because we did not look for success to Him. We looked to Sweden, France, England. We trusted in our earthworks, our men, our ships. Individuals looked higher, indeed; but as a nation this was not so. The places of amusement in the capital made a better harvest in 1864 than ever before. There was no National Fast-day appointed. In the army, again, there was much which was unworthy of the Christian name, though for this the Government should bear a large part of the blame, as it ought to have done more for its spiritual provision.

But amidst all the recollections which sadden us, both as Danes and as Danish Christians, we are able to rejoice over tokens of a continued revival amongst us in real religion, such as, for instance, the raising by the

Inner Mission Society—chiefly from contributions of the middle and lower classes—of a sum of \$3,500 for a “Soldiers’ Mission.” We record also, with thanks, that the *Anglican Society for Promoting Christian Knowledge* gave towards this object \$180. In this manner six *colporteurs* were supported, whose labours were gladly superintended by the army-chaplains, and accepted by the men. We may hope that the effects of this work, which were very visible at the time, especially during the terrible days of Dyppel and Alsen, have not been in every case ephemeral.

While the children of this world have striven to forget their sorrows in gaiety and dissipation, God’s children have in these grievous trials found an increased desire to seek after Him and His Word. In spite of the unfavourable outward circumstances in the places occupied by the enemy, the churches have been so well attended as to encourage the hope that our people have made progress in religious earnestness.

As to Church questions, men have naturally had of late little time or heart to discuss them; the war has engrossed us all. But now we may expect a repetition of the schemes put forth in Parliament by our Radical agitators; may they be successfully defeated! The chief ecclesiastical event of the year has been the revival of the old mission in South India. Mr. Ox has left the Leipsig Society for our own, and will (we hope) be joined by two students from our Missionary College in the spring.

THE BISHOP OF NEWFOUNDLAND’S VISIT TO CONCEPTION AND TRINITY BAYS.

THE St. John’s journals give the subjoined account of the Bishop of Newfoundland’s late visit to Conception and Trinity Bays.

“His Lordship left St. John’s and crossed Conception Bay to Brigus, on Monday, the 7th November, accompanied by Mr. Rule, of the Theological College. On arriving at Brigus he was received by the Rev. Mr. Taylor, the resident Missionary, and the same evening preached in the church. On the following morning he consecrated a new church at Salmon Cove in this Mission, assisted in the service by six clergymen of the Deanery of Conception Bay. This comely church is chiefly due to Mr. Bartlett, of Brigus. On this occasion it was quite full. The inhabitants of the district (nearly all fishermen) with their families made an effort to attend and appear in their best, but in too many instances sallow faces and sunken cheeks gave unmistakable evidence of pinching poverty, consequent upon the failure of the fisheries. The collection, for the purchase of communion plate, amounted to 13*l*. After this service the Bishop proceeded, with the Rev. Mr. Blackmore, to Bay Roberts.

On Wednesday, the 9th, the Bishop went to Harbour Grace, and after morning service in the church consecrated the new cemetery outside the town. The day happily was very fine, and a very large number of the inhabitants attended. The members of the British Society led the procession from the church to the cemetery, and were followed by the Rural Dean, and the rector of Harbour Grace, the Rev. Mr. Jones, and the Bishop; the churchwardens and parishioners in the rear. It was calculated that a thousand persons were present, and joined the procession. After

the consecration had been completed, the procession returned with the Bishop and clergy from the cemetery to the church. In the evening the Bishop and Rural Dean were forwarded to Carbonear, where a handsome and commodious new church, to replace an inconvenient and unsightly one (which is still standing), has been erected through the exertions of the Rev. Mr. Hoyles, the Missionary of that district. In consequence of the lamentable failure of the fishery for the two last seasons, the church has been long in progress, but is at length completed. This church, on Thursday, November 10th, was consecrated by the Bishop, assisted by five clergymen. The morning was wet, but the collection in the service amounted to nearly 24/.

On Friday, November 11th, the Bishop, with Mr. Rule, crossed the country to Heart's Content, in Trinity Bay, where he was met by the Rev. Mr. Smith, the Rural Dean, the Rev. Mr. Gardner, the Missionary, and the Rev. Mr. Dobie. The still too extensive Mission of Heart's Content retains four churches, with a large population attached to each; the extremities,—Heart's Delight and Scilly Cove,—are twenty miles apart. It is much to the credit of the Missionary, the Rev. Mr. Gardener, that in his residence of little more than three years he has, with much self-privation, succeeded in replacing the wretched old churches at those extremities with new ones, large, sightly, and well-arranged. The parishioners of each are fishermen, suffering like their neighbours from the prevailing scarcity. Both churches were assisted by the Church Society. On Saturday, November 12th, that at Heart's Delight was consecrated. The day was bright, still, and warm, such a day as friends in England would be proud of in September; and at night the full moon, with a cloudless sky, made the return through the woods safe and pleasant to Heart's Content.

Sunday, November 13th, was, if possible, more lovely than the day foregoing—one of the days of that poetic season, the Indian summer, 'the year's last lovely smile.' Starting early to Scilly Cove seven or eight miles from Heart's Content, the Bishop arrived with the clergy in time to commence the consecration service of the new church at 10.30. The building, which is a counterpart of that just mentioned at Heart's Delight, was quite full, many being present from the neighbouring settlements. The Mission, in which these and other improvements have been and are being made (for a third church is awaiting consecration, and the fourth has been considerably enlarged), is one of the two which have engaged wholly to support their clergymen, and, though with great difficulty at present, are yet duly fulfilling their engagement.

After the consecration services at Scilly Cove, the Bishop and his friends returned to Heart's Content. Here an evening service was held at four o'clock, the Bishop again preaching. Each of the four churches now consecrated has received pecuniary assistance and service-books from the *Society for Promoting Christian Knowledge*.

On Monday, November 14th, the Bishop, leaving Heart's Content at day-break with Mr. Rule, reached Carbonear in time to cross Conception Bay in the packet, which landed them at Portugal Cove at 2 P.M. Here they were hospitably received by the Rev. Mr. Jagg, the Missionary, and forwarded by him to St. John's for evening service in the cathedral at five."

THE BISHOP OF ILLINOIS ON CHRISTIAN UNITY.

THE Diocese of Illinois is remarkable for a flourishing Scandinavian congregation in union with it, ministered to by a priest in Swedish orders ; and it has also attracted attention during the present year by the episcopal re-ordination of Dr. Reynold, a learned and much esteemed Lutheran divine. We are indebted to the courtesy of Bishop Whitehouse for the sight of his lately-delivered Annual Address to the Diocese, and of the Handbook he has sanctioned for the provisional use of the Scandinavians under his charge, "until," as he says, "the proper authorities of the Church shall make arrangements sanctioning the Swedish Ritual, of which the Collects, Epistles, and Gospels correspond with those of our own." We venture to hope that the present Handbook will ere long be superseded by the adoption of a more national Ritual for that interesting portion of the Diocese. We believe that Bishop Kemper has already set an example of this. We would, if space permitted, make several extracts from the "Address," especially with regard to the misfortunes of Jubilee College, and the lack of candidates for the Ministry, an evil from which the Americans suffer even more than ourselves ; but we must rest content with copying the following paragraphs, which show the way in which Bishop Whitehouse contemplates the great question of Christian Unity:—

"The Church, in one sense, like her Head, is the same 'yesterday, to-day, and for ever ;' but she has always presented the variety incident to her militant condition—her wilderness journey. We classify the eras in her history by distinctive titles, as her spirit and work have been shaped by peculiar providences ; and we recognise the presence of the King by the swaying and guiding of every condition, so fluctuating and distinct, into the one grand harmony of 'working together for good.' We reverence the Apostolic age, in its child-like faith and beautiful unity ; the fountain age of creed and liturgy, and resistless advance into heathenism 'without scrip or purse for the journey.' Far on we come where corruption had accreted as the ark struggled through the storms, and despotism had throned itself, with spiritual name, among the wrecks and treasures of heathen Rome ; when the corruption had to be cleansed and the power resisted, and the inner life made free by Reformation at all hazards. Along between these sundered ages, history sets up the eras of Gnostic Philosophy, and the successive heresies Novatian and Arian ; of Nestorius and Eutyches ; of Monothelite and Iconoclastic ; the ages of darkness and Hildebrand ; of the martyr witnesses of the Waldenses and Wickliffe ; the Scholastic and Synodal, with all the minuter subdivisions of error and struggle, each of them with an inner life, which shaded the work and tinged the saintship of the people of God.

The Reformation had, with its vigorous and productive protest, and with the jealous dogmatic and scholastic conflict which succeeded the bold emancipation (in both which the two great principles of authority and individual freedom hold fair balance), the Reformation had an inevitable tendency to the subjective and the individual. The Protestant element must weaken into negation while the impulsive liberty of opinion becomes more lawless and fragmentary. Traditional authority loses the ideal sway,

and it is at last recognised only as some government or hierarchy to be resisted for conscience sake, or in an old ceremonial, obnoxious and oppressive. Personal religion, with its awful sacredness, depths so mysterious, and heights so giddy, pours a stream of intense life into the private passion and public struggle, only to scatter the wider, as it overleaps the barrier. Religious freedom cut loose from Catholic authority, hopeless or defiant of organic unity, tends inevitably to revolution, contempt for authority and self-destruction, and propagates on its way indefinite divisions.

Hence, the dominant phase of modern Christianity for good and evil, has been, and is, Sectarianism, with all its energetic principles and noble wilfulness; its earnest searchings and pitiful failures; its subjective power to stir the affections; its stern intellect and passionate impulses, with its cold and disheartened reactions; its grand contests with the moral evils of society, and oftentimes its sad failures; its missionary sacrifices and conquests, baffled and frittered away by internecine dissensions. Sectarianism, in the main, originates in the yearning after or supposed attainment of higher good; and rests upon the conviction that the Church has abated some emotional condition, or has obscured some dogmatic principle, lowered some distinctive observance, or cramped some individual liberty. It lies and operates generally within the domain of 'Articles of Religion,' not in the holy inclosure of the Creeds, and hence, the whole history of Sect is, in reality, an attestation to the fidelity of the Church, as the 'keeper and witness' of the truth, and the conservator of the simple terms of primitive communion. It exalts opinion into principle, and then organizes the principle into party, while the private judgment, vigorous and combined, which energises its youth, dwindles into the subjective individuality, and reproduces new forms, more and more to be characterised as eccentric, local and ephemeral. The temper produced by such divisions in Protestant Christendom, whatever may be the cause, must be polemic; discord, intense, and protracted, involving the bitter strife of the Sections with each other, as much as the common quarrel of all with the Church, from which they cut themselves off. But in this spirit, time necessarily produces essential change. The fresh contest and strife not only grows weary and inert, but the vitality of Sectarianism itself fluctuates. The original topics of keen interest fade out of memory; the early forms of sharp separation are obliterated; the honest piety secretly bewails the disunion, and the subjective conviction of loss and shame from a divided Protestantism and a dishonoured Gospel, impels naturally towards some community of benevolent work, and seasons of demonstrative Union. The Church-like strength of the larger sects infuses breadth and dignity into the voluntary associations for the chosen work; and the Divine blessing prospers the effort for evangelizing society, and prepares minds and hearts, through a conventional union, for the Organic Unity. This, I think, is our era, the marked phase of the Christian world. Around and abroad tokens exist of preparation for concord, the longing of need, high reflection of Christian charity, the discussion of the subject, direct and incidental, and this in unlooked for quarters and forms, the demonstrative evils of a negative Protestantism, thoughtful inquiry and heart-hunger that the sundered branches of the Catholic Church shall be drawn closer together; and that, by direct

overtures of wisdom and love, attention should be invited to the great bases of organic Unity, the Apostles' and Nicene Creeds, the historic Ministry, and the high expediency of Liturgical Worship. There is, at least, a groping after fundamental principles, and the Church is able to exhibit kindly and persuasively these organic laws; she can manifest the broad agreement and liberty of the universal Church, at the same time that she explains and upholds the inflexible standards in Confession and Ministry of a real Unity. We can teach and plead, not as existing in a present modernism, nor as assuming that, as the Episcopal Church of the United States, we have a right to claim an absolute correctness, coercing identity with us in discipline, worship and polity, but as going back with the rest to the Primitive and ante-Nicene age, willing to test everything essential by that standard, and satisfied that, with agreement in the grand facts, dogmatic and ecclesiastical, there to be found established 'ubique semper et ab omnibus,' discretionary polity and the expression of articles of religion may be safely left to the judgment and conscience of the different Christian bodies. There we shall behold, if anywhere yet on earth, 'the Woman clothed with the Sun, treading on the Moon, and crowned with the twelve Stars; the Church clad in the robe of Christ's Righteousness, and having her brows encircled with the starry diadem of Apostolic Doctrine and Discipline.' "

TRAVELLING IN INDIA.

THE following rough notes of a clergyman's laborious travels in India are sent us, with an observation, the importance of which will be confirmed by their perusal:—

If we do not take up the pastoral care of neglected Europeans, we must expect English Dissenters to do so. Thus a rich tradesman here, a "United Independent," who gave me 2*l.* for our poor, incidentally added that he had been in correspondence about the advisability of getting one of his teachers out here. The suggestion came from England, and the numbers of neglected Europeans in Bombay alone tempted him to encourage his people to send out a man; and yet he himself comes to church!

"MY DEAR BROTHER AND SISTER,—I thank you very much for your many letters (as yet unanswered). The reason of my delay in writing (of late) is the long journey I took to Nagpore. I left Bombay, Thursday, April 21st, and returned May 30th. On the Friday we had a meeting for the Propagation Society at Egutpoora, and on the Sunday, service there. On the Monday we started at 6 A.M. for Bhosawal, which we reached before dark. Then rode on a *lory*, which you may recollect to be a light truck or carriage, pushed by men along the rails to a house at the Taptee river, three miles on. Next morning, we rode to Mulkapore; wind very hot, like a furnace-blast. Visited the houses, as usual. Next morning, rode by contractor's engine to the river Mund (about forty miles), where Mr. W—— and his wife live. Mr. W—— is one of the firm of contractors. Here met Capt. F——, going to Mhow, with wife and child—a terrible journey. He bought of me Beveridge's Sermons, Blomfield's

Family Prayer, Churchman's Almanack, and a Prayer-book ; all published by the *Society for Promoting Christian Knowledge*, for 12s. Visited the workmen ; dined about seven. Mr. W—— asked about the Divinity of Christ. Have since sent him Jones's "Catholic Doctrine of the Trinity." Next morning, service ; sold men Prayer-books, and two of Mowbray's pictures. Nearly all the men on this branch are Scotch Presbyterians ; still they were very kind to me. Mr. W—— lent me his horse, to go all the way to Nagpore, *i.e.* over two hundred miles. I started in the evening, and reached Parus after dark. Stayed with Mr. H—— all night ; prayers. He has wife and child. Next morning, he rode with me, to show me the way. Reached Akola (about twelve miles) about nine ; sun very hot. Lodged with Captain B—— till Monday morning, that we might have service on Sunday. It was now Friday. At Akola, about fifty Christians, not Roman Catholics. Service very rarely by a clergyman ; the senior civil officer read it every Sunday. Had service (evensong and sermon) in the evening. On Saturday, visited where I had not the day before. Felt very tired and unwell. Heat great. This was the worst time for travelling ; but I had not been able to go at the best. One man offered me 50*l.* towards a church at Akola ; showed me best site for it.

May 1st.—Two full services ; like Friday, well attended. Monday, started early ; rode to Boregaum. M—— there, of English Church. Breakfast. I rode on his horse to the next house. O—— there. Like M——, an inspector, *i.e.* one who in England was an ordinary workman, but steady and skilful at his work. My horse had to follow me, led by what you call the groom ; we, the *ghoriwalla*, *i.e.* horseman, or syce (rhymes with "rice"). Stayed here in hot part of the day. Religious conversation, as usual. Rode on, in the evening, to Mr. G——'s house : he is a civil engineer, and very hospitable. Had short service. Next morning, rode on his horse to Maena, where Mr. W——'s had been sent on, the night before. No one at home. Rode on, and met two Europeans. Reached Patamla. Mr. E——, civil engineer, not at home, but his servant gave me a good breakfast. Talked with the inspector I had met, after he came home. Rode on, in the afternoon, to Budnaira. Stayed for night, spending it in the usual way. Rode to Oomrawutlee (five or six miles) in the morning ; horse and rider very tired.

May 4th.—Lodged with Captain A——, a very worthy man, and the chief magistrate in the place. Visited the houses. Service in the court-house in the evening ; baptism ; sermon in the dark ; subject of sermon, the departure of Christ, an example of the unselfishness with which we should leave India—the expediency to us of His departure. Impressive service. Next morning, up before daybreak, and call on Mr. M——, who is to ride to the next station, and show me the way over the hills. Pretty road, hard to find and to travel. Eight miles, and then we came to Captain C——'s house (engineer). Not at home. Here we got a bottle of ginger-beer. Now I learn that my guide, a cashier to the contractors, is a member of the Scotch Episcopal Church, though he does not care much about it. However, I am to send him a copy of Russell's "History of the Church of Scotland," from our depository. Captain C—— comes

in to breakfast. Knows Mr. Kemp, of the *Society for the Propagation of the Gospel*, well. Is a capital Churchman.

We have services for Ascension-day; two native Christians, Roman Catholics, joining us. Leave in afternoon. Ride on six miles; then, growing dark, I stop with an inspector, as the next station is a long way on, and not easy to find. Send on horse, and ride my host's next morning.

Mr. Oag is from Wick, of which he gives me some account. The Episcopalians very few; Free Church exceed all. Himself of the Establishment, I think he said. A very active Dissenter of some kind or other going to Wick, called himself, upon being asked by an old woman he visited, 'of the Church of Christ only.' Whereupon she said there was no such Church, and would have nothing to do with him. This was told me to show me how ignorant the poor are. The place is rising fast in importance. Have you seen advertisement about church there? Spent night as usual, and rode off early next morning to the next house; found no one at home, as also at the next, so rode on to Natchengaon, meeting the inspector whose house I had left. Came to the river Wurdahat at last. This divides Berar province from what is called the Central Provinces, over which the hard working Mr. Temple is commissioner. He is one of the rising men of India. Over this river a fine bridge is being made, and here I found Mr. B——, not very well. At this place many had died from cholera.

Less than a mile on is Mr. O——'s house, Natchengaum, (gaum, or gaon, means village or town.) Here had breakfast, and service, and rode Mr. O——'s horse to next house on railway, passing Kowtah station, lest I should be benighted. Met Mr. C—— on the works. Rode to his house, and found Mr. W——'s horse, that had been sent on by the groom, just coming in as I was. So rode off at once, through a wild country, as hard as I could, to Mr. G——'s house. Being quite dark, and I ignorant of the way, I borrowed his horse to the next house, only a mile, his groom showing me the way, and his night-watchman leading my horse. Got in very tired, and could hardly sleep at night, from weariness, and the vivid lightning and thunder that kept on nearly all night. The wind, too, was very boisterous. The sky for a moment would be as light as if the moon were shining, or more so, and then dark, while with each illumination came a strong gust of wind, as if the lightning flash were driving all before it. I never noticed the like before or since. The owner was not at home, but I met him next morning, at the next station I called at. When I got up, the air was much cooler from the rain, but the ground not so fit to ride over. This was Saturday morning, and I was yet forty-nine miles and a half from Nagpore, where I was anxious to be at night. So I rode on tolerably well where the ground would allow, till I came to a water-course, with muddy water in it from last week's rain. Had much trouble in urging the horse on, though the water could only be quite shallow. At last he stepped in, and I found myself in a kind of bog, the horse having sunk in mud, &c. I jumped off, and sunk up to my knees, but soon struggled out, for the width was only a few feet; then I pulled at the bridle till my horse struggled out also. One stirrup was gone; the saddle was all over dirt. Mr. T——'s house was in sight, over a mile off,

and I got there as well as I could, slowly through the now hot sun. He had just gone to a neighbour's, whither, after changing my clothes for his, I followed; for my luggage was far behind, on the head of one of those very useful men called coolies: they carry all ordinary burdens here, mile after mile, at very little cost. Had breakfast, and service; Mr. Reid present, with two others. Then Mr. T—— lent me his horse to the next halting-place, where Mr. Parker's horse would be, and which he allowed me to take on. Soon reached this place, called Boree. It is eighteen miles from Nagpore. A good horse would have taken me in by daylight almost. However, this little pony I could not manage well, and so I did not get half-way before darkness came on. I found the road-inspector's house (I was now off the railway, a few miles on a turnpike-road, as you would say), and happily a fresh horse was there, as I had heard was likely to be the case. He cantered along as well as the darkness would allow me to let him on a strange road; for the clouds that had been a great protection from the sun in the day also hid the moon at night. At last, reached Nagpore, or, more properly, Seetabuldee, and woke up Mr. Temple's gardener, whose house is the first you come to. His servant led the horse to the residency, that is, Mr. Temple's house, and I found myself in his hospitable shelter a little before ten. All had gone to bed. Mr. Temple was not at home. However, the servants made me comfortable; I felt the more so when I heard the rain, a few minutes after I got in. Being very tired, I soon fell asleep.

The next morning (Sunday after Ascension-day, May 8th), I awoke quite fresh, and went off to Seetabuldee church for six o'clock service. Even at that hour it was so hot that in church every one was bathed in perspiration. Preached from Acts i. 8, and last verse of St. John xv. being in the Gospel for the day. Congregation attentive, especially the children, who afterwards told much of the sermon to Colonel T——'s wife, a hardworking lady in the Sunday-school and such like good works, at whose house I was hospitably entertained from Tuesday to Wednesday morning. She asked me to send her reports of S.P.G. and such like books. Send me anything from home which you think useful. The Hymn for Ascensiontide was sung out of *Hymns Ancient and Modern*, being specially printed, as the books, though ordered, had not come. Rev. Mr. Trotman, the minister, received me kindly, though a perfect stranger, and looking rather forlorn. The church, which is still unfinished, will be one of the most beautiful in India.

Major K—— went home with me to the Residency again, where he was a guest for some days, as I for a few hours. He told me of soldiers' trials in India, which you may know are peculiar and deadening in their effect on the soul. Took much interest in my account of things as to S.P.C.K. &c. I found the S.P.G. hardly known between Egutpoora and Nagpore.

Colonel T—— lent me his bullock-cart to ride on to Kamptee, twelve miles, where the Rev. A. Taylor, the senior chaplain, lives. Seetabuldee is the civil station, Kamptee the military station, and Nagpore (Snake city) the native town close by. Reached Kamptee at six in the evening. Sermon long, but attention kept up to the end. Church large, and ill-contrived for hearing; however, I did not spare my voice. The beautiful

cemetery hard by is the best I have seen in India. Many of the memorials have the sign of our redemption carved upon them as you see in England.

Mr. T—— most hospitably entertained me, and we had much pleasant discourse together. On Monday he showed me the schools, orphanage, poor-house, &c. Some Plymouthites there, as elsewhere, and have a little chapel for services. At night we have the Litany in the church, after which, from the text printed on the cover of the *Gospel Missionary*, I gave an address about the *Society for the Propagation of the Gospel*. Saw the Tamil catechist whom Mr. T—— employs to work among the Tamil Christians.

May 10th.—Started for Seetabuldee, being Tuesday, and visited the school and persons connected with the railway. Mr. Elliott, schoolmaster, recommended by the warden of St. Augustine's College, is getting on very nicely: some think him too strict a Churchman, but all seem to agree that he is a clever schoolmaster, and a worthy earnest Christian. Had meeting in the evening in the schoolroom. Very large attendance. Explained what S.P.G. was. Mr. Cooper, the sole missionary of the Free Church at Nagpore, and Mr. Young, his schoolmaster, were present. Mr. T—— was with us, and we sat up late, discussing how to better the province of Berar in its spiritual aspect, not even one clergyman being at present stationed in it.

May 11th.—I started off, after much delay, upon a very fleet, strong horse, which the contractor very kindly lent me, and returned by the same road I came. Still do I call to mind, with much gladness of heart, the unvaried kindness I received. Stopped with Mr. T——, of Sindee, all night, and the next day reached K—— about nine at night. Here the chief magistrate is a strict Roman Catholic. However, he gave a pound (ten rupees) for our proposed church at Bhosawal. He had to leave early in the morning, so, in spite of weariness, we kept up conversation on religious matters till quite late. Next day, had diarrhoea a little. Cholera had been very bad here: a wife and two children had been carried off in a few hours, a little before. We had service in a private house, and then I rested by sleeping during the hot part of the afternoon. Rode off towards night, the moon shining, to Dhurungaun, where no one had been at home when I called before. Reached there a little before ten. Mr. P—— got up, and furnished me with some supper, though I was almost past eating, signed his name to the list as a donor of five pounds for the church, and, after prayers, we retired again. I still seem to hear his words, 'A man ought to think twice before coming to India;' alluding to what we had said about its moral and spiritual drawbacks and temptations.

The next morning, Saturday, I reached my dear friend's, Mr. C——'s, house. His wife is still away at Chikulda, a hill *sanatorium*; and he shortly moves to Natchengaon. At night it threatened rain. He lent me a very fleet horse, which knew the road over the hills that I could only partly recollect. He seemed to fly the whole way, whether the road were good or bad, or stony or rutty, or rough or smooth, or steep or sloping, or soft or hard; only in one place, where it was very steep and stony, I had to hold him in. Once I could not at all recognise the road. However, I gave him the rein. In a very short time I found myself at Captain

A——'s house again, just as the storm seemed to be coming upon us, and as he was going out to dinner. It was then dark. Of course, I accompanied my friend; but we retired early, as I had two services on the morrow. These were much as the one the week before. We determined in the course of the day to call a meeting, as about fifty Christians live there, and get up a memorial to Government about a clergyman for Berar. This was done on Monday evening, and passed off very happily. Perhaps I may send you a copy of the memorial. Captain A—— gave me a letter from Mr. Kemp, S.P.G. about the sending of a Missionary to Berar. He also told me of the good work Mr. Mulhausen was doing for the poor Gonds at Chikulda. I wrote to this gentleman, a retired officer, and he sent me a pious, encouraging reply. The Gonds are aborigines of India, whom, in his neighbourhood, he is seeking to benefit socially and spiritually. He is willing to give half his income for missionary work among them.

On Tuesday morning, May 17th, I left my hospitable host for Budnair, where I found Mr. W——'s horse awaiting me. On this I rode to Moortizapoor, where Mr. Geddes lives, and spent the night with Mr. H——, his neighbour, himself being out. Mr. H—— told me of a native coming to a friend of his, seeking work, but saying that he was from a missionary school. His papers were good, but his friend would not take him on. At last, the man said that he was not a Christian. "Oh! then I will take you." This was said to show how great is the dislike to Christian converts by Europeans. They tell us they find the biggest rogue a Christian: to heathen bad qualities he adds forwardness and offensive imitation of his master.

Early on Wednesday morning (May 18th) I started on my faithful horse, or rather Mr. W——'s, and got into Akola about noon. Sun exceedingly hot. However, I managed to visit Mr. H——, who had been brought into Akola, because of his broken thigh. This was done by the same horse as that on which he rode to show me the way. It fell backwards, across his thigh. Went to Captain B——'s, by previous invitation and arrangement, and sent out notice for service in the evening. Many attended, and I gave out notice for service the next morning, and meeting as at Oomraottee in the evening. At the morning service had two baptisms. One child was brought I am afraid to say how many miles by the anxious father, who had spoken about it on my former visit. It was over a year old, if I rightly remember. At night we had the meeting, and all present signed the memorial adopted at Oomraottee, with verbal alterations: Captain B—— in the chair. Left early on Friday morning (May 20th), my host riding with me some way. We discoursed about apostolical succession, the 'man of sin,' and other religious matters. He had heard Mr. DuPort preach with great pleasure, though he was, he thought, a little given to forms.

Reached the Mund for breakfast, say 10 A.M. Very glad to get back, though the horse showed no signs of pleasure. Mr. W—— was not at home, but came in before I left, with some friends, knocked up by two or three days continuous railway travelling. In talking with a native clerk of his, he said that himself and many more preferred the Christian religion; but, in his case, he had to earn money for his father, whose debts were

300*l.* and ought not to have been, in prudence, 30*l.* Debt here is one of the great curses amongst the natives: it is inherited from generation to generation.

And now I had finished all that part of the journey to and from Nagpore that required a horse. The double distance would make that I had ridden over four hundred miles. The people on the line had promised, or paid over, 160*l.* towards building a church at Bhosawal, though, in the ordinary course of things, not one would use or perhaps see it. And such was their hospitality the journey cost me nothing, except the wear and tear of clothes, which, however, will be an important matter to a travelling Missionary.

By the contractor's engine, I went on in the afternoon to Mulkapore. The driver, a Scotchman, very keen for money, told me of his anxiety to convert a Roman Catholic lad 'to be a Christian.' From talk I had before and after this, it seemed to me this youth feared God far more than his well-wisher. The dreadful language I heard about this time was most painful. Pastoral neglect and trials peculiar to India were pleaded as the excuse. One man really would attend to religion when he got back again to Scotland, but here it was impossible. No church, no minister, no Sunday, no time to read anything but the newspaper, what could they do? In one place, while the engine halted for water, one of the men put five rupees, *i.e.* ten shillings, into my hand for the church, and that gladly. Reached Mulkapore station, the beginning of the opened line, about nine, and walked on, over a mile, to an engineer's bungalow; a detective officer accompanied me, who told me how, by disguising himself as a Mussulman, he caught two wretches trying to fire many thousand pounds' worth of cotton. At the bungalow I found two visitors (one a Roman Catholic), who gave us five pounds each for Bhosawal church.

Saturday, May 21st, I started by train, about seven A.M. for Bhosawal. My luggage had not yet come up. Here are about fifty Christians, of English descent, though not all from England, many of whom I visited. I then, by a lorry, rode on to the Taptec again; exceeding hot. † Found that a driver, Mr. Somerson, was sick of dysentery. Very weak, he died about three days after, though at the time he thought that he should get better. Mr. Carter, sub-contractor, said he was a Roman Catholic, and also his wife: however, they did not at all object to my visits. Mrs. J——, mine hostess, daughter of a Welsh clergyman, received me very kindly. On Sunday morning, May 22d (Trinity Sunday), we had service in Mr. J——'s house. There came Mr. H——, a somewhat remarkable young man, earnest in religious work. He worked hard to attend on poor Somerson his spare hours. When the cholera was bad amongst the natives, he only, of the Europeans, would visit them; and this he did continually, distributing medicines at his own cost, though having only low wages. He bears a good character with his immediate superior and his chief. He sent for several books from S.P.C.K. &c. With him I found a devotional book (S.P.C.K.), containing the name G——. This man had been a schoolmaster under Mr. F——. He is now, it is to be feared, as bad as bad can be in man on earth, at least in his behaviour to himself and family. Drink the proximate cause of his ruin. How often does the

thought come to my mind, that schoolmasters should train lads to act on principle. This poor fellow would talk quite piously.

On Sunday afternoon, my host and another guest went by the useful lorry to Bhosawal, and had service there, baptizing an infant lately born, and churching the mother. Though the family had been painfully poor till lately, they gave ten rupees, that is 1*l.* as an offering. Much encouraged by the service. Home late.

On Monday (23d May) wrote many letters, visited Somerson again, and called on those I had not yet seen. Mr. and Mrs. D——, Wesleyans, were most glad to see me as usual. We had the evening service in the family before I left. The eldest son, a bold and clever rider, showed me the way home, it being dark, and told me tales of the manners and customs of the natives. They hate Christianity, he said. The youth's mind was in part formed by what he daily saw and heard. Remember, he never went to church, or saw a minister, except on some chance occasion. However, we arranged for Mrs. J—— to teach him and his younger brother when she could, at least on Sundays. Conversation kept up late at night. Bishops disliked for personal reasons—as useless, costly.

In the morning (Tuesday) went over to see Somerson again. Just as I was coming away in came Father Meurin, Jesuit priest, who, however, asked me to stay. No. Went back to mine host's, from whence I rode on a horse to Bhosawal; inspected the place, with the view to finding the best site for the church, and at nine rode off by the passenger-train to Julgaum. Curiously enough, this train brought up my luggage.

At Julgaum had service, which was heartily appreciated. One of the men wanted me to take up "co-operative stores." Certainly they would be a great boon here; men pay high prices for inferior articles. Called on an old man who is a sort of Calvinistic Baptist, of whom nobody gives a good word. He was very civil—to the surprise of his neighbours. In the afternoon rode off on mine host's pony, with his neighbour's spurs, for Dhurungaun. The sun being so very hot as well as the wind, I put off starting as long as I could. Even now I think almost shuddering of the heat of that day, and the weariness of that night. The owner had forewarned me that he could not ride his pony; and, certainly, at first the pony did prefer his own way, however this did not last long. The road was easy to find for a few miles, till I came to the first river, then I could not tell which way to take, and not being expert in speaking vernaculars, could not make out much from the natives, especially as they are apt to say yes to everything. Anyhow I had thirty-six miles or so from Julgaum to go, which I made a good deal more. Till darkness came on I could canter along; afterwards it was slow, dreary work. At last I came to a village where I got some dirty water to rinse out my mouth, for I dare not swallow it, and tried to ride on to another, said to be only a little way, but in the dark it seemed to be long. The moon had not risen, or if it had it was hidden by the dense cloud on the horizon. When at last I reached this village I felt unable to ride my horse the next stage—a long one. So I sent for the head man of the place, called the pātēll, and explained as well as I could in Hindostani that I wanted a bullock cart, and would

leave the horse there. I offered two shillings for it to take me to Dhurungaum (I think twelve miles off) and they wanted four shillings. However, the cart came without bullocks, and I lay down in it to rest, using my coat for a pillow till the bullocks came. At this time the moon peeped over the clouds. The cart started at last, and we had such a jolting as I never dreamed of in England, but to which here one gets accustomed. I slept some part of the way in spite of it. When we came to another village we changed carts, and rode on with fresh bullocks, getting into Dhurungaun, but seeking a European's house at which I could have shelter. One was found at last, and I woke up the owner, who must have dreamt of thieves. Happily I had met him before, and so we soon knew each other. It was now about three o'clock. Soon I was fast asleep, and woke about six, wonderfully fresh. After a couple of cups of tea, in which was cow's milk, the first I had tasted in India, I went off to "the Palace," where Mr. T——, the chief magistrate of the district, was staying, and arranged for service at eight. Every one came, even a sick lady, who was supposed not to be able to leave her room from weakness. About sixteen present. This "Palace" was built by General Outram. The mortar in it would cost more than the price asked for it—about 300% or 400%. It would make a first-rate house for Missionaries. A small room is built as a chapel, and really has an ecclesiastical appearance, but it would be very hot; now the place is as good as deserted; we pay more rent in a year at Bombay than would suffice to buy that house.

After sleep and tiffin at three o'clock, Mr. T—— lent me a splendid pony, and I started for Mussawud at five, and reached it by eight. I could generally track the road with care; I cantered all the way. In this jungle I saw for the first time a wild peacock. The last mile or so being quite dark, and a river to cross, two natives went before to show me the road, charging nothing as a matter of course, but also asking nothing. My carpet bag was to come on by a bigari or coolie, but I have not seen it to this day. At Mussawud a letter was waiting for me, asking me to go back to Bhosawal and bury Somerson, who had died, but it was too late. In India a man must be buried on the day of his death, or if at night he died then the next morning he must be buried. Exactly at midnight the goods train came in, and I went on by it to Nandgaum. Here I arranged for service in the waiting room at eleven; we had a large congregation for the place and the day; many Roman Catholic Portuguese attended. I sold here many of the pictures you sent me—eighteen I think—at cost price or very nearly. By the passenger train in the afternoon I went on to Deolálee, the station for Nassick, of which Sharanpoor, where Mr. Price is, is a sort of suburb, being a mile beyond it, and five miles from the railway station. Rode on a jolting country cart, but now being used to it I did not so much mind. I noticed when we passed some camels; the driver felt obliged to blindfold one pony till they went past. Found, to my great disappointment, that all the clergy had left Sharanpoor; stayed over the whole of next day examining the workshops, Orphanage, and such like, and as no one had returned, slept there the night with the hope that Mr. Price would come back in time for me to see him. However, it was not so, and I left on Saturday morning

without doing what I had gone to do, and which is not done yet. Started off in a gharry till I was overtaken by the railway magistrate, Captain Lewis, in his carriage, and then I rode with him.

Reached the station long before train time, and so had talk with some Europeans there. One young man living in the jungle, who happened to be there, had not been (he said) to church for a long time, and I was glad to have serious but pleasant talk with him. He gave me 10s. towards Egutpoora Church. Did not get to Egutpoora till it began to be hot, and so practically lost the morning.

Rode off at night for Kussara (seven miles), for the usual Sunday service, Mr. F., a Grantham mechanic once, lending me a very good horse.

On Sunday (the first after Trinity), had the usual services at Kussara and Egutpoora. Afterwards had tea with Mr. C. B. Ker, a Scotchman, whose second name is Buchanan, after the first chaplain in India; he is a Presbyterian, however. On the morrow, May 30th, after one or two calls, I started off for Bombay, where, by means of lorries and a pony to the station, I arrived at night—having being absent just forty days, spent in almost constant travelling from place to place or house to house. On the Nagpore branch we collected about 160*l.* for a church at Bhosawal, as I said, and elsewhere about 40*l.* for Egutpoora Church. Everywhere I met with great kindness and hospitality, and a journey said to be almost perilous seemed to have darkened my face and hands, indeed, but not to have impaired my health.

The above account is written from memory, and amid interruptions, with some feelings of weariness and fatigue. I lost my note-book and various papers, else I had given the distances more exactly.

Amongst other lessons learned during the journey, I may mention:—

1. India herself should supply both money and men more largely for divine work.

2. The Gonds at Chikulda should be looked after by the S. P. G. at once. Mr. Mulharen's two letters to me about them are very encouraging.

3. A minister should be at work in Berar without delay.

4. Evangelization should be more regarded than education.

5. The children of Christians should be found a fair Christian school to go to. Now they have only heathen schools with Brahmin masters.

6. More attention must be given to the natives already baptized.

7. A bishop should be put at Nagpore as soon as possible.

Your affectionate Brother, ———.

THE PRETENDED INTRUSION AT HONOLULU.

II.

(From the New York Church Journal.)

IN our last issue we called attention to the fact—ignored by all who have joined in the outcry against the Church Mission in the Hawaiian Islands—that the Puritan system had proved itself inadequate to hold the native population which, under remarkably favourable circumstances, it had

converted to Christianity. Of the 67,084, to which the population has dwindled, rather more than one-third were Romanists already, and 4,580 were Mormons, to say nothing of the thousands who had backslidden, or paid no serious attention to religion at all. We showed Dr. Anderson's admissions as to the unwisdom of delaying the local organization of the Puritan body, and their reluctance to bring in a native ministry, although he confesses that "The native ministry is an indispensable element of success; and, if it does not succeed, the doom of the native churches, and of the nation as distinctively Hawaiian, is sealed." As to the late organization of the Puritan body in 1863—more than two years after the consecration of the Anglican Bishop—Dr. Anderson confesses that in 1848 "was the time for commencing in earnest what is *now* being done. . . . It *would have been better* (as it now appears) had this been done *before* the great body of the missionaries were past the meridian of life; *before* adverse sects had gained so much influence on the Islands; and while the government was better disposed than now to look with favour on the evangelical interests of the Islands."

These passages, and others like them, are a partial confession of failure, especially when coming from so strong a friend and partisan as Dr. Anderson. But more; he says of the new organization of 1863:—"The Hawaiian Protestant Community is now self-governing. *Whether it will be enduring, is a problem that cannot be solved at present.* The future of that community, however, is no more really impenetrable at the present moment than it has long been. For the past sixteen years at least we have rarely seen farther in our progress than where to take the next step."

In other words, all these and similar passages put together would seem to mean, that the Puritan mission has all along been an experiment; that its managers have been groping in the dark, in a business which they did not understand; that they have made serious errors in policy which have lost them more than one-third of their conquests already, and threaten to be eventually fatal to the whole; and that even in their own minds they are not sanguine as to the result. The need of fresh infusions of *religious* life in particular, are proved by the fact that Dr. Richard Armstrong, President of the Hawaiian Board of Public Instruction, and Mr. Wyllie, Minister of Foreign Affairs, in 1860, *requested* that a clergyman of the Church of England should be sent out to labour at Honolulu. Mr. Ellis, in 1861, said that such a clergyman "who would co-operate with the Christian ministers already there in promoting the moral and spiritual benefit of the community, would prove a real blessing." Dr. Anderson himself, in 1858 or 1859, advised one of our American Bishops to send an evangelical presbyter of our Church to those Islands, believing that such a man would "strengthen the influence of religion." And at even an earlier date, he suggested to "a bishop of the Methodist Episcopal Church" that it might prove a useful stimulus to the religious spirit on those Islands, were his Church to "send a good man to Honolulu." And all this was done "*as the Islands had been Christianized.*" All this clearly and evidently means, that though the Puritan body had everything to themselves at that time (except as to the Romanists and perhaps the

Mormons), they were conscious that there was *something wanting*. They needed something to “co-operate,” something to “strengthen,” something that might prove to be “a useful stimulus to the religious spirit on those Islands:” and what could that something be? “As the Islands *had been Christianized*” what could they need, now, except that same variety of sects which had proved (on Dissenting principles) so great a benefit to the rest of the religious world? And so they *request* the sending of an American Episcopal clergyman, and an English Evangelical clergyman, and a Methodist minister. The last was the first to be sent; “but the enterprise did not prove to be successful.” None of our clergy had been sent at the date of Dr. Anderson’s book. But after some delay, a mission was sent by the Church of England, which is succeeding much better than was desired—and hence the outcry.

But there has been a very powerful cause of that success, of which we have as yet said nothing. In that little nation of 67,000 people there is a king, and of course he is a person of very great importance. Dr. Anderson admits that “Of course it was proper for the king to connect himself with whatever branch of the visible Church he might choose:” and “of course” (we suppose) “it was proper” for any “branch of the visible Church” to respond favourably to any such “choice” on the part of the king. Now, King Kamehameha IV. was married to the granddaughter of an Englishman. Through Vancouver, the discoverer, so long ago as the early part of the century, the islands had requested the “protection” of Great Britain. In forming the civil system of government, the fact that there was a king made it necessary that the model should rather be England than the United States; and English tendencies rather than American were thus fostered. As to Kamehameha IV. Dr. Anderson says that he was “better educated, by far, than any of his predecessors, more intelligent, more capable of ruling well:” and his preference for the Church is therefore no surprise to us. Dr. Anderson adds: “Going from England to America in his foreign travels, he unhappily imbibed *an anti-American prejudice*, which became more apparent after the arrival of the English mission.” In Mr. Wyllie’s first letter requesting an English clergyman to be sent, and enclosing a letter from Dr. Armstrong “on the subject of the establishment in this capital (Honolulu) of an Episcopal Church,” he says:—“Their Majesties the king and queen prefer that form of worship, and were married according to the rites of the English Episcopal Church.” And he goes on to give a singular proof of the intelligent wisdom of the king:—“The king himself, taking all the interest in the education, morals, and religion of his people which becomes him as a sovereign, believes that an Episcopal Church here, besides supplying a want long felt by many British and American families, would operate beneficially in *narrowing the existing broad antagonism of the Calvinistic and Catholic creeds*, and thereby promote that *brotherly feeling between the clergy of both* that so well becomes the followers of the same Lord.” Dr. Anderson further informs us that the English Bishop “was most cordially received by the late king, whose youthful devotion to his interests soon became manifest to the people:” and that his “zeal” . . . “has not been without influence among the

higher officers of the government," *all* the cabinet ministers (except *one*, who is a Romanist) having connected themselves with the English Church, together with the Governor of Oahu and the Governor of Maui; and the present king having retained Bishop Staley as his chaplain, and made him a member of his Privy Council.

It thus appears that the English Church sent *no* missionary until repeatedly requested so to do both by the representatives of the Puritan body and by the king,—both the religious and civil power on the Islands themselves; that the request was complied with, and that the persons sent have been most cordially received, and have made a most successful beginning. We could add many details as to the extraordinary zeal and devotion of the late king, who translated the Prayer-book with his own royal hand, and laboured unremittingly down to the day of his death in promoting the success of the mission; but we forbear, preferring to confine ourselves solely to the admissions of Dr. Anderson himself.

What, then, is the ground of complaint? It is simply this; that the Puritan party wanted only *one presbyter* to be sent, who should be a Low-Churchman, and should fraternize entirely with *them*: whereas a Bishop and several clergymen were sent, who were all High-Churchmen, and do not fraternize with Congregationalists and Presbyterians in Honolulu any more than they would in London. That is the whole ground of complaint. This claiming of a right to dictate to the Church of England as to the number and rank of the persons who should be sent, and even as to the shade of their theological opinions,—the presuming to make it a condition that no Church clergyman should be sent who would not leave his Church principles behind him,—is such a singular specimen of impertinence that it needs no other answer beyond the setting forth what is its true nature. But we can easily go further, and show that if there has been any breach of courtesy or good faith it has been upon the *other side*; as will be evident from a few facts, which prove that the Puritan party and the king were at cross purposes from the first.

Mr. Wyllie's earliest letter on the subject (already quoted) shows that the king desired "an Episcopal Church" in his islands, which should be powerful enough to "operate beneficially in narrowing the existing broad antagonism of the Calvinistic and Catholic creeds, and thereby promote that brotherly feeling between the clergy of *both* that so well becomes the followers of the same Lord." Now, as the Romanists had a Bishop, eighteen European missionaries, ten nuns, &c. and one-third of the total population, while the Puritans had about another third of the total population as members of their Communion, with many ministers: it is manifest that *one* solitary presbyter of the Church of England could never accomplish the great object of the king's desire. Moreover, it is evident that the king desired something that should be equally connected with, and equally remote from, both the Puritan and Papal parties, for otherwise it could never narrow the existing broad antagonism betwixt the two: while the Puritan party wanted to divert the effort so that it should result in one Low-Churchman who should fraternize wholly with them, and have nothing to do with the Papal party. This would have rendered the Church mission (on which the king was bent) as total a failure as the

Methodist mission had been : and this double failure would have enhanced the waning prestige of the Puritan "experiment." The grand object of the king, it is evident, could not have had any chance to be realized, unless with a Bishop at the head of a mission conducted on those thorough Church principles which make the Anglican Communion, in the best sense, a *via media* between Rome and Protestant dissent. But while the Church of England, when *requested* (and *not until thus requested*) has thus done what she could to meet the king's desire, the Puritan party have done all *they* could to *thwart* it. They first inserted such limitations as would have defeated the object. When they found that, by the zeal of the Hawaiian consul-general in London, a Bishop was likely to be sent, they left no stone unturned to prevent it. Mr. Ellis wrote against it. Dr. Anderson wrote to the Archbishop of Canterbury against it. He wrote to the Bishop of London against it. He tries to make out that it was *not* by the king's desire that a Bishop was sent, when his own pages sufficiently prove the contrary. And every opportunity has been made the most of, since the arrival of the English mission, to pick quarrels with it, to misrepresent it, and to view in the most odious light everything that is done, or left undone, by the members of it. But this is only what might have been expected from the well-known spirit of Puritanism.

Colonial, Foreign, and Home News.

SUMMARY.

WE have to record two consecrations of Bishops in the United States ; that of the Rev. Dr. VAIL as Bishop of KANSAS, at Muscatine, on Dec. 15th, 1864, by the Right Rev. Dr. J. Kemper, Bishop of Wisconsin, the Bishops of Illinois and Iowa, and the Assistant of Ohio, assisting ; and of the Rev. Dr. COXE as Assistant of WESTERN NEW YORK, on the 4th of last month.

The *Gibraltar Chronicle* reports the resumption of English Services at Tangier, after a lapse of 180 years. The Rev. R. Shutte (late of St. Mary's, Exeter) officiates at present in a room of the "Victoria Hotel ;" but it is purposed to erect a church by subscription. The English now at Tangier are not more than forty ; but their number is on the increase. The Church of Rome has already a chapel there, with four priests.

The Bishop of ONTARIO was recently asked to consecrate a "mixed" cemetery at Kingston, but the "dissenting ministers" of the place organized an opposition which has proved successful. With this outcry in Canada we may compare that which in Scotland followed the consecration of a cemetery at Edinburgh soon after the Church's disestablishment there ; and we may *contrast* the opposite manner in which has lately been received at the same city the performance of a like act by Bishop Morrell.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Jan. 3, 1865.*—Rev. Dr. J. A. Hessey in the chair.

On the application of the Rev. J. R. Hill, Principal of Christchurch School, Cawnpore, India, a grant of 100*l.* (to meet 100*l.* from other sources) was made towards the establishment of two Theological scholarships in that school, in value five and four rupees per month, respectively. The Government restrict their bounty to the secular education of the children.

On the recommendation of the Bishop of Quebec, 25*l.* was voted to the Rev. P. Tocque, Missionary of Hopetown, in the Bay of Chaleurs, for church-building. His Mission extends for forty miles along a coast inhabited by 2,000 people. Three churches and a parsonage-house are in course of erection. The people, who are poor fishermen, have readily contributed unskilled labour, and \$300 had been collected for the Mission in Quebec.

A letter from the Rev. N. H. Brett, Trinity, Essequibo, mentioned the great success which has attended the circulation of the Illustrated Cards printed by the society in the Waran, Arawak, Acowoio, and Caribi languages. It has been especially manifested in drawing to our Missions large numbers of the Waikas and other cognate branches of the great and wide-spread Acouris nation, whose influence extends, by blood or alliance, through more than seventeen tribes between the coast and the Orinoco, and even towards the Amazon.

A grant of 15*l.* was made to the Rev. W. A. Elder, of Verulam, Natal, in aid of the completion of a new church at the Umhlali, eighteen miles distant. Mr. Elder is the only clergyman in the county, extending about sixty-five miles along the coast, with inhabitants scattered at various distances, from ten to twelve miles inland. He is responsible for services in six places; and has been requested by the Metropolitan to go and minister to the people in the church at Umhlali once a quarter, until a clergyman can be obtained for that division of the county. In Mr. Elder's absence the Church service has been conducted by the resident magistrate, C. B. Williams, Esq., who has presented a silver Communion service.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Bishop of London presided at the Monthly General Meeting on January 20th. The Bishop of Huron was present, and the attendance of members was very numerous. The Rev. J. E. Kempe presented the Treasurer's report, showing for 1864 an increase of about 5,000*l.* in subscriptions and collections, and 7,000*l.* in legacies over the receipts for 1863. It was announced that the retiring members of the Standing Committee (By-Law V.) were, John Walter, Esq. M.P.; Sir Henry Young; Rev. C. W. Furse; and C. J. Bunyon, Esq. The Standing Committee proposed the Rev. A. Mozley; J. E. Gorst, Esq.; the Hon. F. Lygon; and Rev. James Moorhouse for election to fill the vacancies. The Hon. H. Walpole and John Boodle, Esq. were also proposed by members. A resolution, expressing the grateful sense entertained by the Society of the valuable

services rendered by the late J. H. Markland, Esq. D.C.L. during a period of more than forty years, was unanimously agreed to. Mr. Markland was Treasurer from 1823 to 1842, when, upon his retirement, he was elected one of the Vice-Presidents of the Society. It was Mr. Markland who secured the endowment providing for the annual sermon at the Universities of Oxford and Cambridge, on the extension of the foreign missions of the Church—the funds being provided by Mr. Ramsden; the original idea having emanated from the Bishop of Barbados whilst on a visit to Mr. Markland. A discussion took place as to the appointment of a successor to the Rev. Canon Hawkins, who is about to retire from the Secretaryship. It was ultimately agreed that the Meeting at its rising should adjourn till Wednesday, February 8th, at twelve o'clock; and that the Standing Committee be requested to propose on that day “the name of one or more candidates whom they deem best fitted to fill the office of Secretary.” Notice was given by a member to propose at the meeting on February 17th, that the stipend of Mr. Hawkins’ successor “be at least 500*l.* per annum.” A pension of 100*l.* for the year 1865 was granted to the Rev. J. K. Best, late Missionary in India, and several appointments to Missions were confirmed.

MOSLEM MISSION SOCIETY.—A meeting of the Council was held at 24, Lincoln’s Inn Fields, on the 10th January; Raymond Pelly, Esq. in the chair.

The accounts for 1864 were presented. Nearly 200*l.* had been remitted for salaries to four missionary agents labouring among the Mohammedans in Syria and Egypt, under direct European superintendence. One of these agents is himself a convert from Islamism, one of the firstfruits of the Society’s labours. Another is a native clergyman, of superior birth, education, and ability, who was formerly a dignitary among the Syro-Romanists, but, “after reading the Holy Scriptures, the Fathers, and Church Histories,”—as he himself expresses it,—“distinguished the lean from the fat, and the good from the bad, and held to the best.”

The entire home expenses for the past year scarcely amount to 8*l.*, whilst little more than *two pounds* remained in the hands of the bankers, Messrs. Ransom, Bouverie, and Co., 1, Pall Mall East, S.E., and Messrs. Fuller, Banbury, and Co., 77, Lombard Street, E.C., when the accounts were made up.

The Secretary reported the baptism of three converts, in addition to the baptisms recorded in last year’s Report—a proof that the recent outbreaks at Constantinople have failed, as yet, to arrest the work. Two of the men are about thirty years old, and have borne excellent characters as Moslems. The third is a youth of about sixteen years of age. His baptism had been postponed, “lest opposition should be made by the Sheiks and Imams, on the ground of his being a minor; but as the young man longed for baptism, and had no relation who could oppose his open profession of Christ crucified, there seemed no valid grounds for further delay.”

Letters have been also received from Egypt, thankfully acknowledging the receipt of a supply of New Testaments, granted by the S.P.C.K. A book depôt has recently been opened at Cairo, by Miss Whateley (the late

Archbishop's daughter). The European superintendents of the agents of the M.M.S. in Syria and Egypt all complain of the difficulty of making them report their labours. Consul Skene writes: "The greatest fault I find in Cas (the Rev.) Butros Hazaz is his slowness in corresponding, and setting forth his views. When I urge him, he answers, 'Do not let us boast; we will work: the result will speak for us.'" The following are Cas Butros Hazaz's own words on the same subject:—

"I do not wish to occupy your time in writing to you long accounts, as others do. I will only write what is necessary, and give you such information as may be useful, to prevent loss of time on both sides; for the pen can never keep pace with the tongue, and what is said in an hour cannot be written in a day. I beg that you will forgive me on this score. I have very often discussions with many people; I sometimes stay with them till evening, and perhaps till late at night, and sometimes begin again in the morning. How could I therefore write accounts of it to you, and attend to my devotions? I pray that God may extend the light of the Gospel among the darkness of unbelief, and increase the glory of His holy name, and strengthen our Society, and be with it in all its actions, and hasten the coming of the happy kingdom."

Miss Whateley thus writes:—"I fully feel that your Society had a right to be annoyed at your agent Mansoor Shakoor's want of punctuality about reports. I am quite aware that there is difficulty in bringing even truly conscientious and pious Easterns into proper business habits as regards steady regularity in writing, and have often blamed Mansoor for his remissness. At the same time, the difficulty of writing in a foreign tongue, imperfectly understood, and which he has not time to cultivate as he would like, is a greater hindrance than English people can easily understand. A journal affords temptations to exaggerate and *fill up* accounts; yet this danger does not exist in your Cairo agent's case, as he has no vanity, and does not care to boast of his work."

Mr. G. Chapman, in whose offices the business of this Society is transacted, reported to the meeting, that he had received a visit from a clergyman connected with the *Society for Promoting Christian Knowledge*, who, having recently visited Cairo, and taken pains to inquire into the working of the Moslem Mission at that place, stated that he could not resist calling to give his unqualified testimony to the ability, earnestness, and discretion with which Mansoor Shakoor carries on his work amidst very trying circumstances. This missionary is still young, and it is hoped will qualify himself for Orders. His brother, Yoosof Shakoor, assists him; the salary (80*l.* per annum) being paid by some unknown friend, who, having observed and appreciated Mansoor's labours, considered it needful that he should be aided in them.

It was proposed that a devout man, who for about two years had been labouring under the Rev. Butros Hazaz in the evangelization of the settled Bedouin Arabs, without receiving one penny, be placed among the paid agents of the Society, with a salary of 30*l.*, in order to secure his *entire* services, as he is obliged to support himself by trade; but this proposal was not assented to, in consideration of the low state of the funds. In 1863, Consul Skene thus wrote of this man:—"Manook is a valuable

man. His trade is not prosperous, but I think this is owing to his neglecting it. He sincerely seeks to serve Christ, and thinks of little else. He has excellent abilities, and great energy and self-sacrifice. He has very much curtailed his little trade, in order to give almost his whole time to our work."

The following letter, written by a young Syrian, *in English*, contains another offer of help in this work, which the Council, from the lack of means, were sorrowfully compelled to decline:—

"Aleppo, April 16, 1864.

"Sir,—I beg that you will be kind enough to give yourself the trouble to consider my words; and although it is a great boldness to write to you, yet I believe that you will be kind enough to take notice of them. My original religion was the Roman Catholic. At fifteen years old, after having finished my education in the Arabic language, I left my father's family for the American Protestant College at Abeigh, a village near Beyrout, and spent there four years. . . . After having finished my education, I returned to Sidon, and kept there a school for about three years; and there I was received as a member of the Protestant Church, by Mr. Eddy, an American missionary. During all the time I spent in my native town, I was employed by the American missionaries; and my special work was to teach in the school, and to have a Bible-class twice a week, and sometimes to conduct the service in the absence of the Minister. At twenty-two years old, I left my employment with the American missionaries, and came here to study medicine with Dr. Wortabet. . . . I have, besides, been engaged by him as a teacher of the Protestant school here, under his charge. At the opening of the Episcopal Church here, Cas Butros Hazaz received me as a member of his Church. Now, as I wish to leave my employment with Dr. Wortabet, I take the liberty of asking you whether you can get me some employment under your care.

I remain, Sir, yours most respectfully,

FADDUL LEFLUFY."

In a second letter, in September last, Faddul Leflufy again urged his request to be employed assistant to Cas Butros Hazaz, though aware that his obtaining it would involve to him pecuniary loss. Dr. Wortabet, who is of the Scotch United Presbyterian Kirk, would place no obstacle in the way.

Letters have also been received from the Rev. H. W. Shackwell, Principal of the *Church Missionary College* at Agra, and from the Rev. A. R. M. Wilshire, Rector of Claremont, Capetown. The former expresses his interest in the speciality of the Society's enterprise, and promises aid. Mr. Wilshire states, that at a meeting of the Bishop of Capetown and his clergy, the condition of the Moslem population at the Cape was considered; and the Bishop suggested to Mr. Wilshire, who himself has several hundred Mohammedan Malays in his parish, that he should appeal to this Society. The Council felt greatly pained to find themselves unable at once to respond to this call from a fresh field; the more so as the agents to do the Church's work in it seem in this instance also to be ready at hand; very moderate funds being required to evangelize our own "fellow-subjects and fellow-parishioners."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

MARCH, 1865.

THE REFORM MOVEMENT IN ITALY.

“*QUEM Deus vult perdere, prius dementat,*” is a sentence which may well occur to our minds when we look at the infatuated obstinacy displayed by the Court of Rome in its recent “Encyclical.” The publication of that manifesto must surely have shaken the allegiance of some of the more respectable defenders of the Papal policy, such as Montalembert; and, plainly enough, it has stimulated the opponents of Ultramontanism to more determined efforts. The Reform Movement in Italy, in particular, can no longer be ignored or contemned; and the strange alteration in the sentiments expressed by one of the Cardinals who has fled to Naples, proves that one, at least, of the so-called “Sacred College” has awakened to the necessity of doing something to conciliate the swelling mass of disaffection in the peninsula, which so long was the most obedient part of the whole obedience of Rome. Whether any such attempts at conciliation will have an opportunity of being tried on a large scale at the decease of the present Pontiff remains to be seen; and it is equally uncertain whether, if then tried, they would succeed. That in some minds matters are probably already gone too far for any temporising measures, our readers will be convinced, on perusing the account which we are about to give of the contents of a religious newspaper at Florence, termed the *Esaminatore*.¹

The *Esaminatore*, after a year’s existence, says that its wish has been realized of becoming an intermediary between the persons who from

¹ *L’Esaminatore*, Periodico Mensile inteso a promuovere la concordia fra la Religione e lo Stato. Firenze. (Prezzo d’Associazione Inghilterra); un anno, L. 6.

Lombardy to Sicily foster similar ideas concerning Church Reform ; and its subscribers have continued to increase in number. It states also that it has lately received communications which disclose a real desire for the union on the basis of primitive Catholicity, on the part of "our brethren of the Oriental Church, for so many ages severed from us." Some passages in an article by the editor in the same issue as that containing this statement, throws light on his sentiments :—

"The *Divina Commedia* is for me, next to my Bible and my Kempis, my chief book of religion." "We must examine the Church of Rome as she stands at present, by the threefold rule to which she herself asserts her doctrines and practices to be conformed : right reason, the Holy Scripture, and the teachings of the Apostles universally received and followed in the Primitive Church."

The *Legge Vacca*, and much of the recent legislation of the Italian Parliament respecting Church property, &c. are freely criticised and in great part disapproved in this paper, as prejudicial to the interests of true religion. It urges the assignment of some of the funds resulting from the suppression of convents towards improving the means of educating the clergy, whose ignorance is lamented. After enlarging on this and other excellent suggestions, a writer in the *Esaminatore* concludes :—

"Two other points we deem necessary to gain. Let the voice of the laity be heard again, and especially in the selection of the parish priests. Of lay participation in the election of pastors, the primitive custom, traces still remain in Venetia and other parts of Italy ; and a little while ago, in the middle of the peninsula, the people of a parish elected a successor to a priest who, having been declared unworthy, had been expelled. Our Italian brethren of the Canton of Ticino have recently restored the custom of popular election of the clergy in all their parishes. Let us then strive to gain this, the Bishops being on their side secured in their right of approving the functionaries thus elected. Let also the election of the Bishops by the clergy and people be revived ; let the Metropolitans confirm, as was the custom at first, their suffragans ; let the Provincial Synods, as of yore, confirm the Metropolitans ; and very soon would be seen returned concord between ecclesiastics and laity—between the Church and the Kingdom of Italy."

A postscript to the above counsels adds :—

"We have just heard the rumour that the Austrian Ambassador at Rome has urged the Pope to fill the vacancies in Italy without regarding the opposition of the Government—an invasion equally of the rights of the State and the Church. We cannot believe that the Court

of Rome would be so mad as to do this ; but if so, our Government will undoubtedly act with energy, and reclaim the ancient prerogative inherent in the Italian Crown of nominating the Prelates of the realm, and having them confirmed ; the Bishops by their respective Metropolitans, and the Archbishops by Provincial Synods, and of having them consecrated without the Pontifical Bulls."

Another article asks :—"How can we regard the Episcopate as the full representative of the Church, while the faithful have for the most part lost all voice in the election of their Bishops ? . . . Not long since, a good Irish priest passing through our city on his way to Rome, deplored to us the changed condition of the Church, and the despotism which ever increasingly encroaches. 'In Ireland,' he said, 'the Pope has abolished the last vestige of our ancient privileges in the selection of our Bishops. When one of our sees was vacant, the clergy till lately retained the right of choosing three from among them, whom they respectfully proposed to Rome, accompanying the names with the appellatives, *Dignus, Dignior, Dignissimus*. The Pope usually confirmed the *Dignissimus*, but always one out of the three. Now, however, this right is taken away from us, and Rome nominates our Bishops directly, without in any way consulting the clergy. If these Bishops are well calculated to be representatives of the Pope and the Court of Rome, to be the echo to the voice from the Vatican, they cannot represent their clerical and lay brethren.' . . . Unless a return is made, and that soon, to the order of the Primitive Church, we run the risk of hearing pronounced by the Pope the formula, *La Chiesa son io* ; as in fact he might already say with his temporal brother autocrats, *Lo Stato son io*."

Our next extract shall be from a paper on the right of the people to the Bible in the vernacular :—

"The Italians are Catholics, but they admit that corruption has entered the Church. The doom of Belshazzar awaits the Papa-Ré unless he quickly casts aside his lust for temporal grandeur. But yet a worse evil in the existing Church is the spiritual tyranny which has practically denied to Italians the right of reading for themselves that book which the Catholic Church owns to be inspired of God, and profitable for doctrine, &c. (2 Tim. iii. 16). But it was not always so ; for a long while the Bible was free to all to read. Was it withdrawn from the eyes of the people lest its light should put to flight the darkness of superstition and unrighteousness ?

"Cardinal Wiseman, speaking in England, indignantly rejects as a calumny the [idea] supposition that his Church is afraid of the Bible ; but by approving the custom of Rome in Italy, and co-operating as a

prince of the Church in this mode of procedure, he denies in practice your right, Italians. His colleague, Dr. Manning, says of the zealous study of the Scriptures by the English, 'Verily I know, and I rejoice at it, that there are thousands of honest and good hearts which believe and love the Holy Scriptures. God in His mercy will enlighten them, I am certain, with a more perfect faith.' Would he say as much to you? Never. See then that the voice of Rome is not the same 'in all times and in all places,' but she adapts herself to the characters and prejudices of those upon whom she wants to work. Bibles or brigands—entreaties or tortures, each in their turn, according to the circumstances of the case.

"Rome does, indeed, know that the perusal of the Bible has for its legitimate result the deepening of your conviction on the divine truth of Catholicity; but she knows equally well that your eyes would at the same time be opened to all pride, avarice, superstition, and spiritual slavery.

"Do some of you ask: 'How can we read the Bible without forsaking our Church and becoming Protestant?' I will tell you. Take the blessed volume in your hand, not to find a stone of stumbling against a priest, not to discover modes of evading your duty, not to defend or to attack this or that Church or party, but simply to ascertain what the book says. Don't restrict yourselves to this or that version. Study versions Catholic and non-Catholic—compare them, if you can, with the original.

"There are reading societies for newspapers and journals; make a society—of Catholics of course—for reading together the Sacred Scriptures, and, if possible, set at its head a priest convinced that the true undefiled religion of Christ is the source equally of individual perfection and of national greatness."

Such is but a brief specimen of the interesting and judicious matter contained in a single number of the *Esaminatore*. It is highly satisfactory to learn that the circulation of so valuable a journal is increasing. At the south of Italy we believe the *Colonna di Fuoco* has been revived, but it seldom reaches us; and we fear that it has lost some of its ablest contributors, and ceased to be what it once was, the organ of conservative Church Reform for the provinces of Naples and Sicily.

The *Esaminatore* inserts a letter on the "Morality of Liguori, and the obligatory celibacy of the clergy as tested by facts." We are shown the progress of Antichristianism in a notice of a book much patronised by the Ultra-Papists, "*Il Papa e l' Eucaristia*." The book contains such passages as these: "Jesus living in the Eucharist, lives also in the priest, and in a special manner in the Pope. . . . God is

present among us by virtue of the Eucharist and of the Papacy." Thus goes on the development of "Western Lamaism." Well may the journal quote from *La Religieuse* :—

"La dernière hérésie, s'il en reste une, et celle-là il faut la combattre, serait la substitution de l'homme à Dieu par l'exagération des droits confiés par le Christ au chef de son Église."

We observe also a valuable series of articles on the existing mode of electing the Popes; the constituency by whom these chief pastors obtain their seat in the chair of St. Peter is deservedly denominated a "rotten borough." There are freely admitted in the same pages communications from priests who praise the *Esaminatore*, and from priests who complain of it for Protestantizing. These latter are ably answered. The aim of this journal is described as "A Catholic Reformation of the Catholic Church."

We think that comment on what we have brought forward from this Florentine journal is unnecessary. We will only direct attention to one more circumstance, viz. that soon after the visit to Milan which the Bishop of Gibraltar made some months ago, the following appeared in one of the leading papers of Turin :—

"The *Unità Cattolica* of Thursday takes to insulting the Anglican Bishop of Gibraltar, and together with him, the whole English nation. In the course of the tour which this Bishop is making in his vast diocese, he went to Milan to visit the small congregation of his countrymen there, and the *Unità Cattolica* asks, with its wonted sarcasm, whether the Minister Pisanelli had furnished him with the *Royal consent*. This insulting question is in this case as strange as it is out of place. Has any Bishop ever needed the *Royal consent* for preaching in any of the churches under his jurisdiction? Do not the Bishops go about in all directions protesting against the government and against the laws of the realm? But more strange, perhaps, and more malignant is the whole tone of the article, in which the writer is pleased to abuse the English government for not restoring Gibraltar to Spain, to whom, by right of nationality, it belongs. And, as if that were a small thing, he calls upon the Milanese to rise and expel from their city a pseudo-bishop, who comes there to diffuse schism and heresy. It is fortunate that the Italian people, being so long accustomed to the violence and intemperate outbreaks of the priests, no longer heeds them, and that the silent flock no longer listens to the voice of the wolf-pastor. Otherwise a bloody scene would have taken place, which might have had fatal consequences. The Romanist party cannot appreciate the humility of that eminent person who does not pass over the meanest congregations in his vast diocese, though they may be situated in the most remote districts; but, unattended by human grandeur, goes to console them with that religion of charity and love, which is the religion of Christ. The 'pseudo-bishop' of the *Unità Cattolica* is one of the luminaries of that Church which, in spite of the numerous obstacles

presented by men and times, knew how to preserve in purity the doctrine of Christ and the Apostolical traditions. She did not fight for centuries against the secular power of princes, as did the Church of Rome, but remained guiltless of persecutions and blood. In all times she has allowed men to worship God in spirit and in truth, and in form, according to the dictates of their own consciences. She calls herself the National Church of England. But her defences have always been made with the sword—the double-edged sword—of the Word of God and Reason.”

Correspondence, Documents, &c.

THE PERSECUTION IN TURKEY.

London, February 17th, 1865.

SIR,—Recent accounts from Constantinople represent very favourably the course of action pursued of late by the British Embassy in regard to the Missions. The writer of a letter dated January 2, says that now its whole influence is thrown “into the right scale . . . the friends of Turkey can ask nothing better than a continuance of the present state of things.” In letters of a later date, the energy of the British Government, through its present representative there, is highly commended. In a private letter of January 10, I am told that one of the exiles, after being threatened for refusing an offer made him in prison by a high official, was afterwards treated more leniently, and that this change of treatment was “due simply to the protest of the Foreign Office against the conduct of the Government in this matter.” In another letter of the 25th January, a brother Missionary writes: “Thank God, the tide seems to have turned strongly in our favour, and I think that we may have to rejoice that the things which have befallen us have turned rather to the furtherance of the Gospel. We have now to see what effect the instructions which Mr. Stuart has very lately received concerning our matters will have on the Turkish Government. I hear that they are all that we can wish for.” This encouraging view is confirmed by what I received from a correspondent writing on the 1st February, who says, “I learn that most satisfactory instructions have been sent to Mr. Stuart on the missionary business.” It must be confessed that such assurance is cheering; we must hope that the energy now shown by our authorities will not flag. There will be need of unceasing watchfulness and perseverance on the part of our representative: the Turks, I need hardly say, are not to be trusted; they will be ready to take advantage of any slackness on our side. It is not enough that assurances be given: it is requisite to see that these assurances are acted upon. One example will serve to explain my meaning. The Board of the *Society for Promoting Christian Knowledge* favoured me with a grant of books last year: they were sent out to Constantinople before the end of August. A letter written thence on 1st February last, informs me that all the books

and publications in Turkish, which were inclosed in the case, had not by that date been delivered up: the case itself had been kept for several months by the authorities of the Custom House, who refused to let me have any of its contents until all the books had been read through. Of these books several were only English school-books; of the rest, books and tracts (224), 156 were copies of the Turkish version of our Book of Common Prayer, whole or in part; yet, on the 25th July I had been assured by our Ambassador that the police authorities made no objection to the circulation of that work. His Excellency wrote: "I am very glad to hear from the police authorities that there is nothing to which they object amongst the books and papers found in your room." What they found there were copies of the Turkish versions of the Holy Bible and the Book of Common Prayer. The remaining sixty-eight tracts consisted of portions of the Prayer-book, &c. and some copies of the late Archbishop of Dublin's "Evidences of Christianity"—a work which had always been admitted without any objection.

The fact that these books have been so detained may show that we may not be content with mere assurances; our rightful claims must be urged with perseverance.

Although our Government does not yet seem aware of the real state of the case, it has had during the half year which is past abundant opportunities for learning the truth; and the change which marks the manner in which it has of late dealt with the question may be partly attributed to the clearer information which various representations have added to previous knowledge of portions of the subject. The misstatements which last summer were propagated, both at Constantinople, in London, and elsewhere, produced, as one might expect, a wrong view of the case. The public mind was prejudiced against the missions, and the Government itself has not yet been quite undeceived. At length, during the absence of the Ambassador, the Chargé d'Affaires received instructions "to represent to the Porte that Her Majesty's Government expect that the religious liberty granted by the Turkish edicts to the Greek Church and to the Roman Catholic Church should be equally enjoyed by the Protestant Church." Accordingly, he desired me to let him know the exact points in respect to which the religious liberty enjoyed by the two former Churches is greater than that granted to the Protestant Church; and, further, he asked me to draw up a memorandum, after consultation with my English and American colleagues, suggesting such measures as we should consider best calculated to secure the object in view without creating disturbance among the fanatical Mussulman population.

The result of Mr. Stuart's request was, that I drew up two documents, the one a "Statement showing the points in which Protestant Christians enjoy less religious liberty than other Christians in the Turkish empire," and the other, a "Memorandum respecting measures which may secure to Christian ministers and converts freedom from molestation." The former was presented November 8, after I had embodied in it information with which other Missionaries, clergy of the English Church, had favoured me; the latter not until January 5 of this year, after I had consulted our diocesan, the Bishop of Gibraltar, and after the document had received the approval of the

clergy of the Church Missionary Society. It was not to be expected that the American Missionaries, who are Independents, could unite with us in our scheme of measures, or, if they were to draw up with us a joint memorandum, would agree to submit the document to our Bishop for approval. Their mission stands on a different footing from our Church Missions; they have not the same immediate object, nor do they own the same responsibilities. Both the Statement and the Memorandum have been forwarded by the Chargé d'Affaires at Constantinople to Earl Russell, and have, no doubt, been duly considered. The former only has been published. The summary of the points which it sets forth is the following:—

“The points in respect to which the Protestants in general feel the want of the freedom guaranteed to them by different edicts are:—

“1. The erection of schools and places of worship.

“2. The circulation of religious books, controversial works, &c.

“Those Protestants in particular who are converts from Islam are without liberty to—

“1. Defend their faith,

“2. Communicate and teach their faith,

“3. Receive Mussulman visitors, inquirers, and pupils, in places of worship, schools, &c.; and even, in some cases, to frequent those schools themselves,

“4. Dwell unmolested in their *mahalés* (parishes),

“5. Claim civil protection, such as is secured to other communities, and consequently are without liberty to

“6. Bury their dead in an allotted cemetery, such as each community possesses.”

This statement of disabilities (actual, not legal), is followed by a series of “Facts illustrating it,” and prefaced by a preamble, which declares the legal status of the Protestant community in the Ottoman empire.

“When in 1847 they were formed into a separate civil community, the native Protestants said:—‘We, the Protestant subjects of the Ottoman Government, who by a *special firman* of His Majesty Sultan Abdool Medjid, our gracious Sovereign, have been *recognised* before the Sublime Porte as a *distinct people*, by which are *secured to us all the privileges which the other classes of the Sultan’s subjects enjoy*, knowing the importance of such a measure, are unanimously agreed,’ &c. ‘We take the *authority granted to us* by His Imperial Majesty and the Charter of Rights (*Tanzimat*) *given by him to his people*.’—See Constitution and Rules for the Internal Regulation of the Protestant Community of Turkey.”

It must be observed that in Turkey, where “sect” and “nation” are represented by one word, “millet,” and where, accordingly, the *religious* head (if of rayah Christians other than Protestants, the Patriarch) is also the *civil* representative before the Sublime Porte and chief magistrate of his people, the term “Protestant” is become, of necessity, a civil as much as a religious distinction; and the Protestant *vekeel* (representative) has become an indispensable medium between the Sublime Porte and the members of the rayah Protestant community. The Sublime Porte, by shutting out of this community converts from Islam, either leaves them

destitute of all civil protection, and so makes them outlaws, or forces them into the other Christian bodies, the Greek, Armenian, or Latin. Those who remain unattached are exposed to injury, without redress, and are constrained to violate either Christian or Mussulman law.

The question now arises, whether Her Majesty's Government will think fit to advise the Sultan's Government to meet this crying want by forming a separate civil community, consisting of converts from Islam who shall have been received (by Holy Baptism) into any Christian community other than the Greek, Latin, Armenian, or Latin-Armenian? If all the Protestants in Turkey were one with the English Church, the difficulty of completing the proposed arrangement would be far less than, under existing circumstances, it must be. At any rate the interests of humanity as well as of religion demand the adoption of some remedial measure.

But that they may act heartily, the British Government ought to learn that our Turkish converts deserve no less than require protection: they do not deserve to be treated as troublers of the public peace, as rebels and felons. The Government and the public being little aware of their having been so treated, are scarcely alive to the danger of their being so treated again; the press at least gives the public but little opportunity of knowing the truth of the case. Misrepresentations on the subject have been received by the *Times*; true statements from an eye and ear witness have been rejected. I replied to the paragraph on Protestantism in Turkey, which appeared on February 13th; my reply has not been published. I am the more thankful to avail myself of the help of a journal so widely circulated among the friends of Missions as the *Colonial Church Chronicle*.

Considering the difficulty of making the truth known, even to those who are in authority, and to whom exact information is of the first importance, we need not wonder that even Earl Russell's "conclusion" is founded on misrepresentation. Let me explain myself.

His Lordship's opinion regarding the conduct of the Missionaries and the converts appears to be unchanged.

That opinion was evidently formed upon the assurances conveyed in a despatch of Sir H. Bulwer's, dated the 18th of July last: now, as Sir Henry never said or wrote one word to any of us on the subject before the date of his despatch, it is clear that what he received as information came to him from the Turks, and was unchecked by any reference to the persons accused. Our Ambassador must have had his own reasons, of course, for trusting implicitly Mahometan evidence and avoiding Christian: and his Excellency ought to know the weight of the former quite as well as we: but as we suffer from his first impressions being magnified in the mind of the public, it may not be amiss to quote from the books of Mahometan casuistry: the regular correspondent of the *Times*, a Roman Catholic, may have heard such maxims already:—

"It is unlawful to say a truth which might be injurious to a believer; and it is lawful and obligatory to tell a lie when a believer can be saved by it from any loss.¹

¹ *Ain ul Hayat*, folio 242. (See Remarks on the Nature of Mahomedanism. Traditions, p. 40. By Rev. C. G. Pfänder, D.D. Missionary of the Church Missionary Society.)

Again :—

“ False witness on account of *Takia* (religious dissimulation) is allowed, in case it should not occasion the death of a person, and a false oath to remove oppression from oneself, or from any other of the believers, is lawful. In both these cases it is necessary to use as much dissimulation as possible.”¹

His Excellency thus wrote to Earl Russell, July 18th, 1864 :—

“ There are four or five Mussulmans who have been converted of late years to Protestantism. These converts have been going about preaching publicly against Mahometanism, and have done so especially, I understand, in ‘ khans,’ or inns, where rooms are let to travellers and strangers, which are consequently resorted to by the more fanatical people from the interior, &c. ; for some time past this sort of public attack on their faith by persons who have deserted from it, has been getting up a strong sentiment of indignation among the Mussulman population of this capital.”

The above is Sir H. L. Bulwer’s account.

The writer to the *Times* goes beyond Sir H. L. Bulwer in assertions, and represents “ travellers from the interior of Turkey ” as the staple of the preacher’s audience ; whose indignation at the language used spread among “ the Moslems of the capital also.”

This is a serious misrepresentation. The writer might have arranged his composition in February, 1865, and he exaggerates what was written in July, 1864, as though what was then written in haste, and without the advantage of knowing what *we* had to say, had not been contradicted since over and over again. The Ambassador did not, at that time, know that *only one convert* can be said in any sense to have preached in any khan or “ inn ” in Constantinople proper. He did not then know that the “ inn ” in which that convert expounded Holy Scripture, belonging as it does to the class called *túdjâr khans*, or merchant inns, is frequented *not by travellers*, but by *cotton and silk* merchants, &c. and their customers ; that the rooms in this inn are hired not by travellers, but by these merchants, who use them as store-rooms. Thus the “ inn ” is no more a tavern than Gray’s *Inn* is ; and the room in which the convert (a Deacon) delivered his expositions and spoke with inquirers, is no more public than are chambers in Gray’s Inn ; and generally an inquirer coming to that room, (the most retired in the whole court, in the furthest corner of it,) would be much less noticed, than if he came to see me in my private lodging. “ The agitation,” as far as our meetings were concerned, originated not “ in the conduct of some native converts,” but in the conduct of some Jews. The Secretary of the Persian Ambassador, himself a Jew, says that they were sent on purpose by the Turkish Government to our meeting-room to entangle the convert in his talk. Accordingly, the Jews came and contradicted our Turkish Deacon ; and discussions arose in consequence, not between him and Moslems, but between the Jews and rayah Christians who were present ; and the question was the difference between Christianity and Judaism. With due prudence, the Deacon discontinued these meetings for a time, in order to prevent the possible consequences. The Moslems

¹ Hag ul Yagin, folio 240. Id.

present at these meetings were very few; and their only expression, as I have heard, was that of gratitude for the good words spoken.

The writer to the *Times* says, that "the interference of the police became necessary to protect the lives of *these* converts, and some of them were arrested." He means some of the converts whom he represents as having preached publicly. The convert of whom I have spoken above was arrested, but within an hour released; it has been said long ago, that *no one* of the converts who were kept in prison had ever been a *preacher*, or even a *colporteur*; and I take this opportunity of saying that no one of them was in the pay of either of the English Societies. Let me add that rooms in "Inns" had been used for religious meetings by the American Missionaries during *twenty-five* years, and I have heard of no objection made by the Turkish Government to their use for such purposes.

It is not for me to decide what is the real origin of the agitation, attributed by the writer to nothing but the conduct of the Missionaries and their converts. No doubt many concurrent causes have for a long time past worked out this effect.

We might name the natural result of contact with Western civilization—the diffusion of Christian literature—the desire of the women to destroy the institution of polygamy, and be free as their Frank sisters—the alarm of the Ulemas at the prospect of losing their "no small gain"—the formation of a Young Turkey Club, calling themselves the Issevi-Islams, or *Jesus-Mahometans*—the general idea that the faithful of high degree and low were falling away to Protestantism, to the peril of the State Religion and so to the State and to the Throne of the anti-Christ of New Rome, who is at once Sultan and Kaliph, styling himself Emperor and Pontiff.

There is another cause which affects our converts more immediately.

About five years ago a similar cry was raised about the conversion of a multitude of Moslems to Protestantism. It is curious that the same number of converts was then reported as in May last, two months before our troubles began; forty thousand were said to have fallen away from Islam; one of the converts, the imprisoned and exiled *Imam*, was, in 1859, a disciple of the leader of that new sect; the leader of the sect was then banished as a "troubler of the public peace." He maintained that he had lost his faith in Islam, because an ancient prophecy foretelling the expulsion of the Turks from Europe 1,260 years after Mahomet's death had not proved true. His heresy was treason. He is still in exile.

Allow me now to remark upon the view which is taken by the writer of the paragraph in the *Times*, respecting the limits of the question between the Porte and the Missionaries. He quotes the Ambassador thus:—

"The question," he says, "narrows itself to this. The Ottoman Government is willing to allow all Christians to exercise their own religion quietly as at home, but it will not allow Mahometanism to be publicly assailed. Its policy is to protect all religions, but not to allow persons of one religion to attack those of another."

But the words of Sir H. L. Bulwer are these: "The Ottoman Government is willing to allow Protestants and all Christians to exercise their own religion in the Ottoman dominions, in churches, or quietly at home, but it will not allow any attempts, public *or private*, to assail the Mussulman

religion. It will allow Mussulmans to become Christians, but it will not allow them, any more than it will other Christians, to go about speaking publicly against Mahometanism. It says its policy is to protect all religions, and not to allow persons of one religion to attack another."

Earl Russell's own comments on the above passage may fitly be cited. His Lordship said, in his reply to the Evangelical Alliance: "I cannot, I confess, myself understand the distinction that is made by those who are not favourable to religious liberty, and against whose doctrines and practices I have had sometimes to remonstrate. They say, 'We have no objection to persons having their own religious convictions, but we will not allow them to try and persuade others.' It appears to me if a person has a religious conviction, and he is allowed to have it, he acquires with it the right that he may attend a place of worship in a proper place. He acquires also a right to tell others of his conviction, and in the abundance of his conviction to state the arguments in favour of his view. I do not understand a religious liberty that does not allow persons *privately to assail* the religion they think erroneous."

I will conclude my letter with referring your readers to the remarks on what is included in the right of converts from Islamism to a free exercise of their adopted religion, given in the Bishop of Gibraltar's Reply to the Address of the Anglican clergy at Constantinople, and which you have reprinted at length in your number for January last (pages 9, 10). Believe me, &c. &c.

CHARLES GEORGE CURTIS,

Superintending Missionary S.P.G. at Constantinople.

PENSIONS FOR MISSIONARIES.

[We publish the following letter from the Bishop of Newfoundland, not only in order to correct the misstatements of a newspaper from which a writer in our pages over-hastily quoted, but also on account of the ecclesiastical information which it incidentally conveys.—Ed. C.C.C.]

St. John's, Newfoundland, Jan. 17, 1865.

SIR,—By our last mail (three weeks ago) I received the *Colonial Church Chronicle* for November, 1864, in which I observed with pleasure a letter from the Rev. Mr. Sweet, on "Pensions for Missionaries." I feel deeply grateful for the sympathy Mr. Sweet has expressed and the exertions he has used on behalf of Missionary and Colonial Clergymen in general, and perhaps I might say those of this diocese in particular; and I should be very glad if such a fund as he proposes were available. I am hardly prepared, however, to advocate any deduction from or diversion of the Society's general fund for that purpose.

My chief object in addressing you is to express the pain—I may add shame—with which I read the paragraph quoted by Mr. Sweet from the letter of "A Town Clergyman" to the *Standard*. That letter I feel sadly certain, from internal evidence, was written by a young clergyman (not then, I think, in Priest's Orders), the son of the Missionary whose services

and sufferings he sets forth so pathetically. I bear willing and grateful testimony to his father's labours and services, but there is scarcely another statement in his letter which is not open to contradiction or correction.

It is too true that, in consequence of the failure of the cod and seal fishery, we "have gone," or rather are going "through a period of great suffering and destitution," but it is hardly right to speak of it as "almost unparalleled."

It is not true that "the Roman Catholic element is very much stronger than the Protestant, and quite as bitter as in Ireland." By the last census the numbers of Roman Catholics and of Protestants respectively were, *quam proximè*,—of the former 57,000 and of the latter 67,000; showing a majority of 10,000 on the side of the Protestants; and, except at the elections, and then only in a few districts, I am not aware of any bitter or unkind feeling shown, or entertained, by the Roman Catholics towards their Protestant fellow-colonists.

It is not true that "provisions are exceedingly dear;" on the contrary, we have reason to be very thankful that at this time of general poverty—in consequence of the scarcity of fish—the price of the other necessities of life is not high, but the reverse.

I am more shocked than I can express at this young clergyman presuming to say "we never hear of Newfoundland, no Archbishop makes appeal for it;" when he ought to know, and I conceive must know, that no Colonial Diocese has received more kindly notice, more generous sympathy, or more substantial and liberal assistance.

If I were inclined to say, "*Lætus sum laudari à laudato vero*," I am assured I would derive no gratification from this young man's commendations, particularly as he has contrived to give them an appearance of unreality by his absurd statements. He has never been in Newfoundland since I have been Bishop, and can know very little of my manner of life. He would hardly speak of it as "one of unremitting self-denial," if he knew that I have, personally, every comfort which an unmarried man, without a family, need desire; more, I can truly say, than I either desire or deserve.

He takes upon himself to inform the public that "it is long since I was in England, except for a day or two on special business." The idea of a Colonial Bishop going to England for *a day or two on special business* is manifestly absurd, and I am sure the "Town Clergyman" does not know on what business I last went, or whether on any business at all. It was a fact, however (which I hope I may be excused for mentioning here) that when I was last in England (five years ago) I only remained there a fortnight, and was absent from Newfoundland only one month; and further that, during the more than twenty years I have been bishop, I have not been in Europe, since I first came out, more than ten months in all. And if this be, as I believe it is, a fair average of the amount of time spent by Colonial Bishops in England, I hardly think we deserve the censures on that score which of late have been laid upon us, not only in newspapers, but in some other publications, generally supposed to be better informed and more kindly disposed.

The "Town Clergyman" goes on to state that "the clergy (in New-

foundland) receive the magnificent sum of 100*l.* per annum for deacons, and 150*l.* for priests. Originally, indeed, it was 200*l.* with expectation of pension. This was soon given up, and I know of one," &c. and then he speaks of his father and of his father's sufferings. Surely every person reading this would naturally conclude that his father only receives 150*l.* per annum, whereas he receives, and always has received, 200*l.* from the Society.¹

We are next informed that his father has "suffered most seriously, both himself and his family, from the inclemency of the climate, having lost four of his children," &c. &c. from which we might infer that the death of these children was due, in some measure, to the inclemency of the climate, whereas they died of diphtheria! And I am persuaded that neither was their death accelerated, nor is their mother's disease aggravated, by the inclemency of the climate; for in respect of health and strength no country in the world is more favoured than much misrepresented Newfoundland.

Of the "grown-up sons," whom his father, he says, "has no means of starting in life," this "Town Clergyman" is the second; and he, after residing the usual time, and graduating at Oxford, is now ordained, and holds a curacy in "Town." The eldest son is clerk to a merchant in St. John's, and likely, I find, if times improve, to rise higher; I believe he now is able to maintain himself. The third son is about to enter our Theological College in St. John's, as an exhibitioner; board, lodging, and education free. He is twenty years of age.

What the "Town Clergyman" elegantly describes as "a sort of Clergy Club," is known here as "a Fund for the Relief of the Widows and Orphans of the Clergy." It has been, and is, assisted very liberally by the laity; having been commenced by two lay donations, one of 75*l.* and the other of 100*l.* with 500*l.* from the funds of the Church Society, and is augmented by yearly collections in every mission; the married clergy, who choose to secure the benefit for their widows and children, pay 2*l.* per annum, and we are now able to give annuities varying from 40*l.* to 50*l.*

The purpose of the "Town Clergyman's" letter becomes apparent, I think, from its closing sentence. I forbear to comment upon his indecent, unjust reflections on his brother Clergy in England, beyond expressing my deep regret that they should have proceeded from the son of one of the Society's Missionaries in Newfoundland.

I cannot conceal from myself, and I think I ought not to conceal from my friends and the friends of the Church in this diocese, that the resolution of the Society to revise this year the salaries of their Missionaries, and the close inquiries instituted for that purpose have alarmed many of

¹ The "Town Clergyman" is incorrect in saying that the clergy in Newfoundland receive from the S. P. G. "100*l.* per annum for deacons and 150*l.* for priests." No clergyman added to the Society's List, in this Diocese, since I have been Bishop, receives more than 100*l.* from the Society, whether priest or deacon, and three or four are receiving even less. Four of the Society's older Missionaries (of whom this young man's father is one) still receive 200*l.* per annum.—ED. N.

the Clergy of this diocese, who can see no prospect of supplying any reduction. Perhaps this circumstance may not only explain, but, in some degree, excuse, the pleadings of the "Town Clergyman."

I am, Sir, your faithful and obedient servant,

EDWD. NEWFOUNDLAND.

DECAY OF PURITANISM IN AMERICA.

Amid the miseries and distractions of civil war, important religious and ecclesiastical changes are still proceeding in the United States. Puritanism seems to be losing the last remnants of its old predominance—becoming untrue to its original principles, and being displaced by the large immigration of foreign Romanists. To these circumstances must be added the quiet but steady advance of our sister Church, both in numbers and in intelligent zeal.

As a sample of the way in which Romanism is displacing Puritanism in its strongest holds, may be adduced the change in the population of Boston. In 1850 the population of that city was 137,000. Of these the census gave 77,000 as Americans with American parentage, and the remaining 60,000 as foreigners, chiefly Irish. These data may not have been accurate, but in any case the change since then has been momentous; for by the census of 1860, the American portion of the Boston population is reduced from 77,000 to 54,000, while the foreign has been increased from 60,000 to 124,000. Thus, even by 1860, less than one-third of Boston were of native origin, and more than two-thirds were foreign. A portion of the latter, it is true, are Scotch, German, and Irish "Protestants;" but these are more respectable in character and property than in numbers. The fact remains, that even five years ago, at least three-fifths of Boston, so far as it has any faith, were Roman Catholics; and since then, the tendencies to such displacement have greatly gained in force.

On the other hand, the inheritors of Puritanism are themselves laying aside its distinctive features, one after another. We do not refer to the phenomenon of New England Unitarianism, which is now effete, and losing its disciples either to the Church, or to a mere Deism. But what we mean will be found agreeably indicated in the following article from the *Chicago North-West Church*, entitled, "Stealing the Church:"—

"There are certain principles which are supposed to underlie all 'Churches,' and to justify their existence. These principles are usually, at the first, announced with emphasis, and insisted on as essential. The church, sect, or society founds itself upon them as foundation truths, as living realities sufficient to sustain and vindicate its own separate existence. When these principles have passed out of existence, when they are words only and dead forms, it is manifest that the body which founded itself upon them has become a solecism in reason. The purposes for which the body organized itself, the ends it proposed to attain, the Gospel it especially undertook to preach, have all passed away, and the body stands now on mere emptiness, exists by the *vis inertiae* of pure sectarianism.

"When one looks, it is evident that the great mass of the sects into

which Protestant Christianity is divided, especially in our own country, have really at present no logical or reasonable excuse for their separate existence. They might just as well be together, but for the mere *habit* of 'sectism.' The Baptist body, and only the Close Communion branch of that, is logically consistent. The others loudly declare that they have no distinctive doctrines, that all other 'Churches' preach the gospel as faithfully as they do themselves, that the essential verities of Christianity are held in one as fully as in another of 'the Evangelical Churches,' at least.

"We showed some time ago, about Methodism, that it had not one word to offer at the bar of reason for its separate existence; that as far as it holds a consistent and clear theology, it holds our own; that even in matters of what it, at least calls pure outward form, like government and ritual, it parodies the Church it left. When we asked, why not mend the rent? why not unite with the Church which, in an evil hour and by rash counsels, it deserted? we got no answer. We have had none to this day. For manifestly the talk about 'the fable of Apostolic Succession' is no reply. If we grant that it is 'a fable,' how does that justify the Methodist? On *his* principle our Ministry is certainly an authorized Ministry, 'fable' or no 'fable.' He only claims, after all, that *it is just as good as his own*. Is that any objection to his making one rent less in the unity of Christendom, and ceasing to be 'carnal' by loudly declaring, 'I am of Wesley?'

"As the days pass it is manifest more and more how utterly the bodies about us are losing all real ground for their sect existence. The Methodists, as we showed, have lost it absolutely. Original Methodism is dead. When Methodists meet in pewed churches, name those churches after Saints, have organs in them, and paid choirs, and fashionable congregations; when their young women wear costly jewelry, and their preachers fashionable hats; when all that marked 'the Methodist' of fifty years ago is scouted with ridicule, it is hard to justify the existence of the Society which was formed to counteract these abominations, *as its sole purpose*.

"But there are other bodies rapidly drifting into the condition of Methodism. There is nothing clearer in history than the ground on which the great Puritan schism founded itself. Brown, and the other 'Mar-Prelates,' left the Church of England, denouncing a Liturgy, denouncing Saints' Days, condemning her outward forms. They hated Christmas, organs, stained glass, and a cross. On this ground of objection they based their schism and claimed to justify it.

"But times change, and men have changed in them. Mr. Henry Ward Beecher wants to appropriate our Liturgy. A Presbyterian Clergyman has lately seized and converted the Prayer-book for the use of Presbyterianism. Puritans are beginning to keep Christmas. They are putting stained windows, with saints and angels in them, in their 'Gothic Churches.' They are dethroning the regular pumpkin in favour of the cross. They have long had organs and chants. They are putting up greens at Christmas, and gathering flowers at Easter. They have formally thrown away every principle by which their forefathers thought to justify the sin of schism.

“The motive, of course, is clear. In process of time men have become tired of the baldness and deadness and coarse crudities of mere Puritan formalism. They have found how ineffectual these things are as educational powers. They have begun to demand something better. In scores they have fled to us to get what taste, religion, and education require. They come to us because we have the worship and the ways their fathers scouted. In this state of things, it is natural enough for the Rev. Mr. Jones or the Rev. Dr. Brown to fancy that if he could only give them what we have they would stay with *him*. ‘They go to “the Episcopalians” for a Liturgy,’ he says: ‘go to, let *us* have a Liturgy also. They go away to get a Christmas Day. Let *us* keep Christmas, and they’ll stay. Never mind though we have preached against Liturgies, and denounced Christmas Day as popery and superstition. We are famous for the ease with which we change, and the main point is to keep the sect alive, and Plymouth Church pews well filled.’ So, to keep Sectarianism alive, these men kick away the foundations on which the sect stands, and actually declare they have no principle at all except that of keeping the sect alive—Sectarianism for the sake of Sectarianism.

“Now all this is encouraging. By all means let these men take Prayer-book, Vestments, Church Year and all. It is a good sign. These things are in demand. It is not because *they* love them that they want them; it is only to keep their pews full; they are *forced* to it; the people are getting sick of their crudities and novelties; the pressure is too great to be resisted. The *drift* Churchward is wonderful. More and more, sectism is kicking the ladder from beneath it, declaring it exists on no principle, and for no purpose. More and more, men are seeing that it is pure love of division that makes the division. When this is clearly understood, the end is near at hand. Meanwhile the more liturgies adopted, the more Christmas greens put up, the more Easter crosses erected, the more are the leaders of the sects cultivating the people for the time when they will leave the barren pastures of selfwill for the rich fields of Catholic Christianity.”

THE METROPOLITAN OF CAPETOWN'S REPLY TO THE BISHOP AND SYNOD OF ONTARIO.

THE *Canadian Churchman* publishes the following letter from the Metropolitan of Capetown, in reply to the vote of sympathy adopted by the Bishop and Synod of Ontario in June last:—

Bishopscourt, Capetown, Nov. 9th, 1864.

MY DEAR SIR,—May I request that you will convey to the Bishop and the Incorporated Synod of the Diocese of Ontario my sincere thanks for the Resolution unanimously adopted by them. The position in which I have been placed, through the falling away from the faith of Christ of one of the Bishops of this Province, is indeed full of difficulty, but the sympathy and support which I receive from brethren in various parts of the world is a great comfort and encouragement.

May I ask that you will pray for us that we may be strengthened to witness truly for Christ, and uphold the faith once for all delivered, let whoever will gainsay.

If one who has openly taught heresies, greater and more numerous than have ever been proclaimed by any teacher before him bearing Christ's commission, were to be allowed to resume his functions, the Church that endured him would itself have fallen away from Christ. The very existence of the Church of Christ is, therefore, at this time at stake amongst us; and I may add that, so far as all the Churches of our Communion throughout the world are concerned, upon the issue of this case will depend, whether the right and the power which they claim, in common with other religious bodies, of expelling grievous heresies from their bosom, shall be allowed to be theirs, or whether they shall alone be deprived of the enjoyment of their religious liberties.

I remain, my dear Sir, in the bonds of a common Faith,

Your faithful friend and servant in Christ,

R. CAPETOWN.

Rev. T. A. Parnell, Clerical Secretary,
Synod of Ontario.

THE NAME OF THE CHURCH IN SOUTH AFRICA.

UNDER the heading, "Suum Cuique Nomen," the *Georgetown Monthly Church News* writes as follows. It will be seen that the argument applies to the whole family of our Colonial Churches everywhere:—

The first Synod of the Diocese of Capetown started with a *Declaration of Principles*, which began thus:—"We, the Church of the Diocese of Capetown, in Synod assembled, in union and full communion with the United Church of England and Ireland, do declare," &c. &c. And the same form was then also adopted to be the test of Church-membership applicable to non-communicants, under the head of the *Constitution of Synod*. At the second Synod, held in February, 1861, this Declaration of Principles, together with the Declaration of Church-membership, again came under discussion; and it was finally resolved to consult the Convocation of the Province of Canterbury on both points. Convocation referred the question to a joint committee of both Houses, which reported in the following June; and although, on the motion of the Bishop of London, the debate on the report was, perhaps, wisely postponed, the report itself, pending more authoritative guidance, is provisionally of no small value to us: it is faithfully embodied in the ninth of the resolutions of the Bishops assembled in Synod at Bishops court on the 15th of last December, viz. "That the title recommended by the joint committee of both Houses of the Convocation of Canterbury, as designating the true position of the Church of this province—'The Church of South Africa, in union and full communion with the United Church of England and Ireland'—be adopted as its full and proper title, subject to any decision that may be come to by the united action of the English and Colonial Churches." The

ly alteration recommended by the committee was the mention of South Africa; and this we regard as an improvement.

The *rationale* of this title has been so thoroughly discussed on other occasions, that hardly anything remains to be said on that side of the subject. If the English Church in the colonies were, in fact, legally united to, and formed a part of, the Mother Church, then, manifestly, the appropriate designation of the Established Church of the Empire would be the United Church of England, Ireland, and the Colonies; and the full appropriate title of any one particular Colonial Church would be the United Church of England, Ireland, and the Colonies in Canada, or in Australia, or elsewhere. Indeed the title, The United Church of England, Ireland, and the Colonies, is even now occasionally, and, very naturally, used in England by persons who themselves attach no lawyer-like precision to the phrase, and who intend by it no more than is undeniably true. If the Colonial Churches were portions of one established Church, the phrase, besides being natural, would also be strictly correct. As Englishmen in England seldom speak but of the Church of England; as Irishmen in Ireland, and out of it too, are proud to speak of the Church of Ireland, and would never use so awkward a designation as the United Church of England and Ireland in Ireland in room of the far better one to which they are accustomed: and yet as both Englishmen and Irishmen know full well that the complete title of their respective Churches is that which expresses the union of the two; so, on the hypothesis of the Churches of England, Ireland, and the Colonies being legally united, Australian Churchmen would then speak naturally and correctly of the Established Church of Australia, Canadian Churchmen of the Established Church of Canada, and so on, although they would be aware, in doing so, that not one of these Churches really formed an independent establishment, but that a legalized union enfolded them all. The truth, however, has long been present to thoughtful minds, that the colonial offshoots of the English Church were not Established Churches, and never would be. And we would not say that we were what we knew we were not. But this was only half the case. The perpetually recurring question has been, What is our actual position, and how shall we best describe it? The *rationale* of the one claimed by the Synod of 1857, substantially affirmed by the committee of Convocation, and again asserted by the Bishops last December, is simply this;—it is a perfectly honest attempt to combine two ideas, on the one hand, the idea of a branch of the Church Catholic planted in a remote colonial possession, and possessing a distinct corporate existence among the various religious organizations in the same country; and, on the other hand, the idea of the most intimate union possible with the United Church of England and Ireland short of claiming to be “established” along with it, and it is, moreover, an attempt to avoid a mischievous solecism against which the ninth article of the Apostles’ Creed ought to be a sufficient test, that of designating the Church of any given country by the name, not of that country, but of the country whence it was derived, and as if the derived Church must for ever remain a mere sojourner in a strange land; a solecism which, if it were consistently applied, would only fail to square with some of the most inadmissible pretensions of the Church of Rome,

inasmuch as it would reduce every Church on earth, the Church of Rome included, to submit to be styled a branch of the Church of Jerusalem.

It would be tedious, and in no way edifying, to recount half the objections—some of them certainly honest ones—that have been made to the designation which the Church of this province has claimed. Our main purpose now is to point out that since 1857 an irresistible light has been poured upon our position as Churchmen in this colony by legal decisions which it is impossible to gainsay. Whereas, some few years ago, some doubted, now none can doubt but that we are *not* the United Church of England and Ireland in South Africa. The local Parliament itself is not competent to confer that title upon us, even if it would; still less can we confer it upon ourselves. Henceforth we have either no defined corporate existence in this country, or we must create it for ourselves by mutual compact on the basis of the laws and institutions of the Mother Church, so far as they are applicable to our circumstances. There is but one consistent course open to us in practice. If we take that course, the designation already chosen will fitly describe us. For every inference that any man may draw from what we do, we are not responsible. And, in particular, if people choose to say that the term “in union and full communion with the United Church of England and Ireland” means separation from that Church, we can only keep our temper, and await the wider spread of education, and of the spirit of Christian candour.

BISHOP CLAUGHTON'S PRIMARY CHARGE IN CEYLON.

THE Bishop of Colombo's recent Charge, of which we gave an abstract in our October number of last year, has been printed in the *Kandy Missionary Gleaner*, from whence we take the following extracts:—

“With regard to the particular regulations of the Diocese, on such points as do not involve any infraction of the principles marked out for us by the Parent Church, it has been authoritatively stated that, assuming there is no local law to the contrary, the members of the Church of England may lay down in Synod rules for their guidance, but that such rules are binding only on those who expressly, or by implication, have assented to them.

Questions, however, of a more important character, whilst they would not lie within the powers of such a Synod as I have named, would properly belong to an assembly of another kind; viz. a Synod of the Province, answering in character to the English Houses of Convocation, of which each Province has its own. Such an assembly would consist of the bishops of the several dioceses, and clergy (and I would add laity), sufficient to represent each, sitting either together or separately, as might be hereafter determined: and if not forbidden by law to assemble, they would be competent to lay down a body of Canons or regulations for the several Churches, and these, if submitted through the Metropolitan to the Crown, and sanctioned by that authority, would be ecclesiastical rules binding as

canons on the clergy of the whole province. Even these however would not necessarily involve important questions of principle or of doctrine."

The Bishop instances as such matters the determining the Canonical hours for marriage, and the acceptance or not of an alteration, if effected here, in the Twenty-ninth of the English Canons. He proceeds—

"I am aware that, at no distant period, it would have been regarded suspicious to propose anything that seemed to resemble legislation or even deliberation on ecclesiastical matters by the clergy themselves. To suppose them incapable of such action was the received doctrine with the majority, assumed with arrogance, and argued upon with unfairness, by those who would have been afraid to deny to any other body of men of inferior qualifications the capacity for the most important functions. With difficulty, step by step, the ground was won by them; first their right in law—soon even their fitness and ability to exercise it—were acknowledged. And, although anything approaching to positive action is still viewed with jealousy, and their deliberations measured almost by hours, yet I will ask you to note the effect even of such limited and gradual re-assumption of the Church's undoubted and constitutional right of deliberation. It has prevented the occupation of their functions by the Lay Parliament. You have heard much of the late attempts to alter the Prayer-book; ¹ attempts which, if honestly made by some in the interests of truth, are notoriously pressed by others who make no secret of their wish to revolutionize the Church's system both of worship and doctrine. Yet, as the Metropolitan well observed in his excellent Charge, they are in themselves quite capable of a right direction, and deserving of a fair consideration. The thought however may occur to some of you, as I confess it did to myself, on hearing my Right Rev. Brother's remarks, with which in principle I agreed, Is it known why the Clergy in England with such unanimity decline to take these proposals into consideration? Is it, as some are inclined to suppose, mere bigotry on their part, or obstinate adherence to existing forms of words? I answer for them unhesitatingly. It is neither. But that, occupying as they do an impregnable, if only a defensive, position, they are not inclined to leave it for a certain risk, and, at best, a doubtful advantage. True, we might by some slight change improve even our excellent Liturgy, but could we be sure that the change would be left in our own hands to effect? Would the Lay Parliament consent to not interfere, whilst Convocation first reformed itself to ensure a better representation, and next remodelled the Forms of Prayer agreed upon both by the Lay and Ecclesiastical Synod of our forefathers? Would they even tacitly leave it to such of their own body as were avowed members of the Church to carry out their part (and I quite allow them a part) in so delicate and so important a transaction? It is true that it is a negative advantage I am claiming for the English Clergy; but it is one which I am sure they should not hastily (perhaps cannot honestly or safely) consent to resign, especially until a much stronger and clearer case is made out by the

¹ "The constitutional and legal process, if an alteration in the Prayer-book were contemplated, would be, 1st, an act of Convocation, with the sanction of the Crown upon their proceedings, and 2d, this submitted to Parliament and going through its usual forms before it could become the law of the land."

advocates of alteration. And here, remember, a new reason for caution has arisen even since the wish for change first made itself felt. The avowed advocates of a radical change have spoken, and is their plea one likely to encourage men of common caution to believe the present a favourable opportunity for entertaining the question? Take the simplest alteration in the arrangement of the Prayer-book—the Table of Lessons. Is it not to be feared that something beyond re-arrangement might be mooted, when it is maintained that the Bible is not the Word of God, but the ‘expression of devout reason,’ or, at best, that it only contains that Word?”

After remarking with just severity on the recent efforts of a few vain men amongst us to overthrow dogmatic truth and its Divine basis in our communion, and after deploring the imperfect constitution of the tribunal which has refused to punish them as they deserved, the Charge reverts to more special topics.

From this (its closing portion) we can only cite one passage in which Bishop Claughton meets the objection—“that we have not power in a colony to carry out the system of Church administration with the completeness which belongs to the Church of the mother country, because, not being established by law, we cannot act without an enabling ordinance.”

“This objection . . . is simply one of many erroneous notions prevalent, or likely to arise, where these subjects are comparatively recent to those who care to inquire into them, and to many who have not formed a subject of inquiry at all. I have pointed out already the distinction between the civil and the spiritual functions in the office of bishop. The truth is, it would be a very great error to seek to obtain legal sanction for anything not absolutely requiring such authority. I have said that the bishop’s office is, in England, more strictly limited and defined by law than here, and the case between the Church at home and in the colonies is the very reverse of what has been stated. The Church being established, as it is called, brings it more immediately under the action of the civil power than when it is simply permitted. Thus, at this moment, the branch of our own Church which exists in Scotland is more free than the established form of Christianity there, and which, you know, suffered a grievous disruption at no distant date, from this very circumstance of collision with the law. You may suppose that what I say is inconsistent with the fact that so lately a Colonial bishop could not deprive one of his clergy for disobedience. It is at least supported, by the more recent failure of an English bishop, to inflict a lesser sentence on a clergyman still more seriously offending; and I maintain that, whilst it is equally our duty to set an example of willing obedience, it is easier to carry out the Church’s rule in ordinary matters here, where we are not actually incorporated with the State, than where such support of law gives a claim to something like interference and control. The benefits of such incorporation, indeed, are great, which it is not my business to prove on the present occasion. I would only point out to you that some advantages are with you in the position which you occupy, that, in fact, there is nothing; which the Church really requires you to do, which the law forbids; that, in particular, to what I now advocate, viz. the institution of Rural

Deans amongst yourselves, and the office of Churchwardens, or Trustees acting as Churchwardens, among the laity, there is not the slightest obstacle in law. I have not indeed power to compel those who are appointed to any such voluntary office to take it against their will; I cannot think that, for such reason, Christian men will be less willing to discharge its duties, or discharge them less efficiently. I will now briefly explain their use. It is a very common misconception with those who judge us from without, to suppose that the system of the Church of England is one of almost despotic rule by Bishops, and that certainly they, with the Clergy, are almost entirely independent of the laity, who are thus excluded from all part in the direction of the Church's affairs. My answer to this is, the office of Churchwardens, Laymen, with whom the parish Minister is bound to take counsel, and through whom the congregation have a direct voice in the administration of their parish, and failing this, have access to their Bishop, not merely in the way of complaint, but of reference in all cases. And if these are valuable rights in England, I am very sure they are yet more important here, where our chief object with regard to our laity is to give them an interest in the Church by showing them the constitutional part in its affairs. And it is only in such united action of clergy and laity that the Church presents its true aspect, and calls into play its whole energies. And this is the answer to many who, simply in ignorance, impute to us an exclusive and illiberal mode of Government."

CHURCH ORGANIZATION IN BORNEO.

THE Bishop of Labuan held his first Synod at Sarawak, on May 23d, 1864. Six clergymen, besides himself, were present. In his opening charge, he stated that having been appointed by the British Crown Bishop of the Colony of Labuan, he has been further named Bishop of Sarawak by Sir James Brooke, as Sovereign of that State, in the following form:—

"Whereas, for the maintenance of religion, and for the promotion of piety within the State of Sarawak, it is desired by the native and foreign inhabitants professing the doctrines of the Church of England in the said State, that there be a Bishop, and that the Right Rev. F. T. McDougall, Bishop of Labuan, should be received and acknowledged as the Bishop of Sarawak: It is therefore ordained that the Right Rev. F. T. McDougall be appointed Bishop of Sarawak with powers to exercise all the ecclesiastical functions pertaining to the episcopal office as recognised by the Order of the Church of England: and the Right Rev. F. T. McDougall is accordingly Bishop of Sarawak. Given under our hand and seal this first day of January in the year of our Lord 1856.—JAMES BROOKE."

Bishop McDougall declared that, "As Bishop of Labuan I am subject to the Archiepiscopal See of Canterbury; and as Bishop of Sarawak I consider myself under the same patriarchal jurisdiction." In reference to the latter of these two characters, he pointed out that "as a complete Missionary Church in a foreign territory, we are free to act for ourselves."

The Synod sat for three days, and the chief practical result of its deliberations were the ordering of a preparation, "from the Anglican Prayer-book, of an order for Common Prayer for the use of Dyak Churches," comprising the special preparation of a Preface to the order of Confirmation "to be used at the confirmation of persons baptized as adults," the appointment of a committee to "agree on certain theological terms to be used in all translations," and an inquiry into the pre-existent customs of the tribes among whom the missionaries were working.

The Bishop expressed to the Synod his hope that their numbers might, ere long, be enlarged "not only by the addition of fresh clergymen, but also of good and pious laymen, who take an interest in our work." His Charge contained the following information as to the state and prospects of Sarawak:—

"The country itself, for years often agitated by internal disturbances and threatened by dangers from without which seriously disturbed and impeded our work, and from the effects of which some of us suffered even to the risk of our lives, and the loss of our goods, is now, thanks be to God, in a more settled, tranquil, and prosperous state. The government of the Rajah is now firmly established over the people to whom he has been so great a benefactor, and whom he has, with much self-devotion, perseverance, and ability, succeeded in raising from a state of anarchy, misery, and division, and forming into a well-governed, prosperous, and united community. Sarawak has now at last been publicly acknowledged by England, as a distinct and independent nationality under her countenance and protection, and a British Consul is to be placed here to look after the large British interests at stake in the country. These things, dear brethren, are a guarantee for peace and order, and will afford a security for life and property which we never felt before. Let us thank God heartily for them, and take them as a pledge, that He who has so mercifully supported and led us on in this work, through years of doubt and difficulty, will, if we are faithful and true to our calling, still sustain and prosper us in it the more, now that circumstances around us look more bright and hopeful than they have ever yet done, and we have a fair prospect of laying broadly and deeply the foundations of Christ's Church in this new and rising State."

The *Calcutta Christian Intelligencer*, from which we take the foregoing, expresses the hope that Bishop McDougall will be left at liberty to devote himself to the realization of this prospect, "instead of mixing up with it the incongruous cares of a third episcopate at Singapore, the duties and attractions of which large European city would soon absorb all the attention which ought to be given to Sarawak." It adds, "If the Straits are separated from India, and therefore from the see of Calcutta, we think that there had better be established an entirely new colonial bishopric of Singapore, to be founded by public subscription. The European population of the Straits is large, the missionary work there is of indefinite extent."

ANGLICAN MADAGASCAR MISSION.

THE following are extracts from letters by one of our Missionaries in Madagascar, which have appeared in the *Church Review*:—

“ Tamatave, Sept. 26th, 1864.

“ There are so many things to tell that I hardly know which to tell first. I shall pass over our doings at Foule Point, except the account of the way in which we spent the evening there. We were shown to the house in which we were to sleep at six o'clock, and were told that when dinner was ready we should be fetched. Imagine us, then, entering into a neatly thatched house, the floor of which was a sort of cane covered with mats. In two corners were two bedsteads, in the third was a Malaguese candlestick, and as this was a novelty to me, and is, I dare say, to you, I will describe it: it is simply an iron rod, about two feet long, one end pointed, and the other made into a sort of hook; near the hook is a sort of cup; the pointed end is sunk a little way into the ground, and a piece of bullock's fat is placed on the hook, whilst in the cup is a piece of lighted wick, the blaze of which melts the fat, and thus supplies itself with fuel—a simple but good idea. We had not been in the house long when we heard some singing, and presently from thirty to forty people walked in. These were the Christians of Foule Point who had come to see us. For nearly two hours they remained with us, singing, reading, and praying. Of the former they seemed to be never weary. Nearly all of them were Hovas who had been instructed at the capital; but they showed a pleasing instance of their devotion and genuine feeling by teaching the natives around them. One middle-aged woman, who was very earnest, had been taught in this way: her avidity for reading the New Testament was remarkable. This woman had learnt to read in middle age on purpose to read the Testament. One young man who was there told me after we reached Tamatave that many years ago he had risen to the rank of ninth honour, but was degraded to the rank of a common soldier by Queen Ranavalona for his Christianity. He was sent as a soldier against the Sakalaves in the north, where for his bravery he was made fourth honour, and soon after sixth honour, and he has since then risen to the rank of eleventh honour. Such was our evening with these people, and, I can assure you, I was exceedingly gratified at the evidence which they afforded of the transforming power of the Gospel. Next day we were too late for the ship, and had to travel by land. The journey was very interesting, but I must pass on. Our first English Service was attended by the principal English residents. No one responded; however, that is better now, every one responds. We want some more singing: please to send us a dozen and a half of 'Hymns Ancient and Modern,' small-size, and six of the large with tunes. Our Malaguese Service was commenced on Sunday, the 11th of September; present forty or fifty, very attentive. Prayers, lessons, and Litany were read in Malaguese. Second Service, Sunday the 18th; present about seventy. To-day I gave them a short address which I had written in

Malaguese, and they all understood. Third Service, Sunday the 25th; present at least 120. I heard to-day that the Romish priests had spoken from their pulpit against us, warning their people not to have anything to do with us, for we were heretics: comment on this is needless. We are going on quietly but surely. We began our school with one scholar; we have now thirteen. We have a French Service on Fridays, and I hope soon we may establish another Malaguese Service on Wednesdays. The Governor is kind and obliging; and everybody is attentive, and, so far as we can see at least, living respectably in everything but the relations with Malaguese women. This is the great evil of society here; I hope our teaching may have some effect on it. As to our wants, they are not large: 150*l.* and a bell would fit us up with a house, a church, and a school, exclusive of the internal fittings which would be needed for the two latter. At present our house has to serve the purposes of residence, school, church, and dispensary; 30*l.* or 40*l.* would enable us at once to have a decent house with a large room attached, which would serve the purpose of a temporary school and church; but from want of funds we are meanwhile sadly crippled.

Mr. Holding has been suffering from a slight attack of inflammation in the eye, but is somewhat better. I am very well, with no fears of fever for some time to come. Living here is very cheap. . . .”

“ . . . The Services have been well attended, though not by so many as on the third Sunday after our arrival. The average since then has been sixty. In addition to the native we have our English and French Services; a singing class on Thursdays, when we gather about eight; a class of adults preparing for baptism, whom we meet on Sunday mornings, and once or twice in the week; and a Malaguese class four afternoons in the week, when we have passages of Scripture for reading and explanation (in Malaguese). Our school has taken two hours a day for four days in the week, and now that we have got school apparatus will take four hours. Visiting, letter writing, sermon writing, study of Malaguese, fill up the rest of our time.

Next Sunday, probably, our first baptism will take place. The candidate, an adult, will shortly after be married. I think another marriage will soon follow. We have got into our new house; but the large room is not yet finished, which is to serve for a schoolroom and church till we build a proper building. The difficulty of getting materials has made us late in finishing our school, and will considerably retard the building of the church. I thank you for the promised gift of an altar-cloth. The Bishop has authorized us to spend 100*l.*; 30*l.* will go in the alteration of the house and making the schoolroom, and the remaining 70*l.* will barely erect the fabric of the church. A printing press is necessary, and I do not know where the money is to come from for it; and as we advance, we shall have to have *out stations*, which will all require money for their support.

The Bishop has sent us the Prayer-book in Malaguese. At present the Malaguese are rather shy of it, but I am sure that when they know it better they will appreciate it. We find we must prepare for the bad

season, which has already begun. Mr. H. has had a slight attack, but has got over it. We had a large fire here last Wednesday. We were in imminent danger, but after removing all our goods we had the pleasure of taking them all back again. Of course it made it a very busy time with us. We were both unwell for two or three days, but we are now all right again, and no fear of the fever."

THE POSITION OF THE GALLICAN SCHOOL.

THE Abbé Bertrand, author of "The Letters of Sophronius," Canon of St. Louis in the Diocese of Versailles, formerly Professor of Sacred Literature at the Grand Seminary, has been summarily suspended by his Bishop without cause assigned, but, doubtless, it is for a new letter of the series in which he discusses the question of the Lyons Liturgy, and to which we called attention at some length in our pages last year.

At the last Retreat in the city of Lyons, only from 100 to 200 clergy were present, though 1,600 are resident within the district. The *Union Chrétienne* says:—"The Roman Liturgy, unless circumstances very much change, will be planted in the Diocese of Lyons, but the clergy will not endure, without a deep feeling of soreness, this unjustifiable invasion. We have the best grounds for saying that the overbearing conduct of the Jesuits is opening the eyes of many once devoted to Rome, and that when they examine the base of the Papal authority, so unblushingly claimed, they perceive that it has transgressed the limits of canonical right."

The same organ of the Gallican school thus portrays Ultramontanism or Curialism as now developed by Pius IX. and his partisans:—"History, theology, and canon law they seem to have abandoned altogether: their whole system is pithily reduced to one short formula—'The Pope: what the Pope says, what the Pope does.' The sciences just named are what the Pope wills them to be; nay, Revelation itself seems subordinate to the same almighty will. But this infatuation, which amounts to a disease, already begins to produce reaction. This revulsion of feeling shows itself but too manifestly in alienation from the Church, and in antipathy to the priests, which are both confounded throughout with the Pope. More intelligent thinkers, feeling that it is impossible to be Catholic in the Papal sense of the word without sacrificing the true meaning of the word, show a disposition to take refuge in the Gallicanism of the Four Articles of 1682. They will soon discover that there is no stopping *there*. As long as they admit that Rome is the centre of unity *by Divine right*, they must abide the consequences of that unwise admission. If Rome is such a centre *jure divino*, it does follow that to be Catholic all must be in close union with Rome. And this union must be *thorough*. Rome says categorically enough, 'You must believe *thus*; anathema upon you if you do not.' Gallicanism cannot satisfy Rome; if there is union and unity between Romanism and Gallicanism, they are indeed empty words.

"Up to the 16th century the following propositions were maintained in the schools of France:—1. Jesus Christ established in His Church a

Primacy. 2. That Primacy it has been left to the Church to regulate. 3. The Church has conferred it on the Bishop of Rome. 4. The Church can take it away if Rome prove herself unworthy of it. 5. The highest power in the Church resides in the Episcopate in its entirety. 6. The Episcopate can sit in judgment on the Pope, and take away his prerogatives if necessary, inasmuch as he only possesses them *jure ecclesiastico*. The doctrine of the Church of France during the Middle Ages was no other than this; this is the true spirit of Gallicanism. Thanks to the influence of the Jesuits at the Court of Louis XIII. and XIV. under royal pressure it degenerated, and adopted the four famous articles, which have all the faults of decisions intended to conciliate opposite parties. At that time this perhaps was inevitable, but why should we, at this day, bind ourselves by the articles of 1682? Without leaving the boundaries of France, much better are to be found; in earlier times a sounder doctrine prevailed, as logical as orthodox. If the Gallicans wish for a solid foundation they must retrace their steps to those more primitive times, or they will soon find themselves in a false position."

Reviews and Notices.

On the Judicial Functions of Metropolitans, and on the Appeal of Bishop Colenso. Rivingtons. (1s. pp. 19).

THIS pamphlet is put forth anonymously, but from its style and tenor we cannot be mistaken in ascribing it to Archdeacon Wordsworth. The author remarks that "the Appeal of Bishop Colenso against the sentence of deprivation pronounced by his Metropolitan the Bishop of Capetown, will probably lead to important results, civil as well as ecclesiastical. It is an event which concerns the interest of the realm, as well as of the Church of England, not only at home, but throughout the whole extent of the British Empire." We are told—

"That the great Statesmen and Divines of England in the sixteenth century had comparatively an easy task to perform, when they were required to enunciate the principles of Church Government. At that time England had no Colonies, and the Church and the Realm were only two names for the same Corporation considered in two different aspects. To affirm that the Crown of England was 'supreme over all persons in all causes, ecclesiastical as well as civil, within its dominions,' was to utter a proposition which was then easy to be apprehended, and not difficult to be applied. The Church of England was the Church of the whole nation; and an appeal to the Crown in its Ecclesiastical Courts was not embarrassed by difficulties of distance, nor hampered by differences of belief. But the immense extent of the Colonial Empire of England, and the non-existence of any religious establishment in the British Colonies,

have introduced new elements into the problem. Those principles of Ecclesiastical Polity which were propounded by the English Reformers, and were easy of application to England in the sixteenth century, are not equally adapted to her Colonies in the nineteenth. An attempt to apply them in all their literal strictness to the Colonies can hardly fail to produce confusion, and in the end must be abortive."

Yet, the principles of Church Government which were enunciated at the Reformation are, as to their *spirit*, still applicable to the British Colonies. And first, in a negative sense :—

"The principle of Royal Supremacy in the Church of England was designed to be a *defensive protest* against the claims of the Roman Papacy, arrogating to itself an Universal Appellate Jurisdiction, and drawing to itself ecclesiastical causes from all parts of Christendom. The principle has still a twofold value at the present time; first, as against Rome herself, and against her usurpations: next, against the scheme of setting up a Papacy among ourselves. Rome professes unity of doctrine and discipline; and wherever she claims to rule, she applies the principles of that definite doctrine and discipline. But the Realm of England in her Colonies has no definite principles of doctrine or discipline. Therefore, if she were to attempt to draw ecclesiastical appeals to herself from the Colonies, she would be acting inconsistently; she would alienate their affections, and would be setting up a jurisdiction which in some respects would be less reasonable than even that of Rome herself."

The principle of Royal Supremacy, as expounded by the Reformers, is instructive also in another respect at the present time. They "did not dream of making our Princes into Popes, as some seem to imagine." In Art. XXXVIII. they refer to the practice of *godly princes* as interpreting this principle, and showing the limits of its application. Now, with regard to the Colonies, the Crown has proclaimed the principle of religious *indifference*; the religious divisions there do not allow our sovereigns to appear officially as *godly princes*—as Constantines; our Church there is, in the eye of the law, not *the Church*, but only a *sect*. Therefore in the Colonies it "is thrown back upon primitive precedents of the second and third centuries of the Christian era; it must suppose itself to be living in the age before Constantine. 'Let the ancient customs prevail,' was the watchword of the great Council of Nicæa, and it must be the watchword of the Church in the Colonies." The question at issue then is to be stated thus: "How did the ancient Church provide for the cognizance of the cause of Bishops charged with teaching unsound doctrine?" In answer to this, the author shows that, even by the admission of candid writers on the Roman side, judicial sentences upon Bishops in ecclesiastical causes were pronounced by the Synod of each province, with the authority of the

Metropolitan ; and that from this sentence *there was no appeal*. This statement is proved by the history of the early Church in the same country as has given occasion to the present discussion—the Church in *Africa* ; and it is in accordance with the Canons, in particular of the Council of Nicæa. Our Reformers “could not have desired that the African Church in the nineteenth century should be deprived of those spiritual franchises which she enjoyed for 500 years after Christ.”

And “when it is remembered that the Council of Nicæa was summoned by the Emperor Constantine himself, and that its decrees were confirmed by him, and that Constantine is generally considered as the pattern of those ‘*godly princes*’ to whom our Reformers refer in the 37th Article, which was not only framed and assented to by English convocations, but has received the sanction of the English Crown—it would seem to follow that, according to the authoritative exposition of the doctrine of the Royal Supremacy, as received in England, the causes of bishops charged with heresy ought to be heard and determined by the Metropolitans of the province to which they belong.”

The well-known causes of Bishop Watson, Bishop Wood, and the Bishop of Clogher, were determined on these principles ; and *à fortiori* “these principles apply to the Church of England in the Colonies, which is in the same condition as the unestablished Churches before Constantine, and which is declared by our courts to be in the same condition there as a sect.”

The pamphlet thus concludes :—

“The reader will not need to be reminded that these fundamental principles of the common and statute law of the ancient Church universal were afterwards infringed—not, however, by ‘*godly princes*,’ but by the Bishop of Rome ; and that he endeavoured to establish at Rome a Court of Appeal, by which the ancient rights of Metropolitans were destroyed, and the liberties of Churches were subverted ; and that, in course of time, this bondage became intolerable ; and that, in our own land, we were emancipated from it by the blessing of God.

Surely it is not possible, that England, which stood foremost among the nations in that great struggle, and which has liberated herself from that oppressive thralldom, should now set at nought those principles of ecclesiastical law which were received by the Church of Christ Universal in ancient times. Surely it is not possible, that England should now seek to impose a yoke on the necks of the Colonial Churches by drawing all ecclesiastical causes to herself, and by setting up a Court of Appeal for those causes from the four quarters of the globe. Surely England will not allow it to be said that she, who was the champion of the Reformation, is imitating the policy of Rome, by setting up a Papacy in London.

If she should be tempted to embark in such a disastrous course, she may anticipate the indignant protests of Colonial Churches ; she may read

those future protests in the noble language of her own Statutes of Appeals, which her own Parliaments framed, and which her own sovereigns ratified, against the appellate jurisdiction of Rome.

It may, indeed, be alleged, that the objections raised by England to the appellate jurisdiction of Rome were grounded on repugnance to her *doctrines*, and on the fact that the jurisdiction of Rome was a *foreign* jurisdiction; but that similar objections could not be made to a Final Court of Appeal sitting in this country, and maintaining the true faith, and regulating its judicial decisions by the doctrinal standards of the Church of England.

But to this it may be replied, that in the cases to which I have referred (those, for example, which occurred in the age of St. Cyprian, and the celebrated case of Apiarus in the time of St. Augustine) no exception whatever was made, or could then be made, to the jurisdiction of Rome on the ground of any error of doctrine, or of extraneous jurisdiction clashing with that of the Crown, but simply and solely on the ground of the invasion of the rights of Metropolitans, and of the privileges of other Churches, and on account of the infraction of the ancient common Law of the Church, which had established the principle that causes of bishops charged with heresy ought to be heard and determined in the province to which they belonged.

If, also, it should be urged, that there may be tyranny in Metropolitans, the answer is easy. First, the evils of an abuse of power in single portions of the Church are not to be compared in gravity with those of an erroneous principle affecting the whole; and next, the remedy for such an evil is obvious. Let the organization of the Colonial Churches be improved. Let the number of suffragan Bishops in each of the provinces of the Colonial Churches be increased, so as to be a check on the abuse of power by Metropolitans. Let the Colonial Churches planted by England in every quarter of the globe be developed with that spiritual organization, and be animated with that inner life, which gave dignity, beauty, and efficiency to the ancient Churches of Christendom in the days of Cyprian and Augustine."

The Constitution and Working of the Church in New Zealand: being a Paper read before the Clerical Association of the Rural Deanery of Witney, Oxon. By the Rev. J. A. FENTON, M.A. Commissary of the Bishop of Christchurch; late Rural Dean of Otago and Southland. Rivingtons. (Price Twopence.)

THIS pamphlet, together with the article which appeared in the *Christian Remembrancer* of October, 1861, will be found to afford a very complete view of the shape assumed by the "Anglo-Maorian" daughter Church. We subjoin some extracts:—

"Twelve years ago, Bishop Selwyn drew up a sketch of a Church Constitution, and submitted it to every clergyman in New Zealand, and through him to his parishioners. Its general principles were fully dis-

cussed. At a conference of the Bishops and delegates from the clergy and laity, held in Auckland in 1857, the original sketch and the suggested alterations were considered, and a plan was finally agreed upon. Its great and unalterable basis was, that there should be a General Synod of the Church in New Zealand, to consist of the Bishops and representatives of the clergy and laity—that the consent of a majority of each of the three orders should be necessary to every act and resolution of the Synod—that the Synod might not alter the Prayer-book or authorized English version of the Bible—but that it might accept any alterations made by the proper authorities in England. As for the other details of the Constitution, the Synod might alter them from time to time. The first meeting of this General Synod was held in Wellington in February, 1859.

Diocesan Synods have been constituted by the General Synod, consisting in like manner of bishop, clergy, and lay-representatives. Arch-deaconry and Rural-deanery Boards are established, in which also the laity are represented, and with the clergy form one body. These Boards possess such powers as may be delegated to them by the Synod of the diocese.

In each parish there are two churchwardens, one nominated yearly by the clergyman, and one elected by the parishioners, *i.e.* by the adult male members of the Church resident in the parish, and registered on their own application as *bona fide* members of the Church of England. To assist the churchwardens, there are elected also not fewer than three nor more than ten communicants, called vestrymen. Of all parochial and vestry meetings the parish priest is *ex officio* chairman, with an original and also a casting vote.

The right of absolute and perpetual private patronage is disallowed. Clergymen are appointed to cures as follows:—The Diocesan Synod appoints yearly two or more nominators for the whole diocese. Each parish in the same elects for itself a like number. When a vacancy occurs in a parish cure, the diocesan nominators and those of the vacant parish join in selecting and presenting to the Bishop a nominee. The Bishop may reject that nominee; and if the nominators are dissatisfied and still urge his appointment, they may appeal to the House of Bishops; and that House may either confirm the Bishop's rejection, or direct the nominee to be instituted. When, however, an individual Church member wholly or in part builds and endows a Church, he may be allowed by the Diocesan Synod, for his life, to stand in the place of one or more of the nominators of that parish, in conjunction with the diocesan nominators.

The provision of local endowments for the support of the clergy is encouraged as much as possible; but in an infant and rapidly increasing colony, endowments are sure to be insufficient. The plan adopted to meet the deficiency varies in different dioceses. In that of Christchurch, the vestry of each parish is required to pay to the Synod at least 200*l.* a year for the support of its clergyman, and also to provide for him a house or house-rent. This stipend the Synod hands over to the Incumbent with such addition as may be needful, and can be afforded out of the Diocesan General Maintenance Fund—a fund derived from general endowments, from subscriptions and donations, and from the offertory on the first Sun-

day in every month in each Church in the diocese. The parish contribution to the Synod for the stipend of its own minister may arise from local endowments, from subscriptions, or from an appropriation by the vestry of some of the funds at its disposal, raised by the offertory, and in some Churches by the letting of sittings.

The offertory is collected every Sunday, and is a very productive source of revenue. In 1863, the congregation of St. Paul's Church, Dunedin, which averages 400 worshippers, contributed 616*l.* at the offertory, besides paying 301*l.* as pew-rents, and subscribing 221*l.* to the General Maintenance Fund, and upwards of 1,000*l.* towards clearing off the debt upon their church. During the same year, the congregations of St. Michael's and St. Luke's Churches, in Christchurch, which average 750 worshippers, contributed 879*l.* at the offertory, besides subscribing otherwise upwards of 700*l.* for local Church purposes.

On each Sunday the appropriation of the offertory for that day is generally announced before the Sermon, and on the first Sunday of the month those offertory sentences are read which enjoin the proper support of the clergy. On Easter Sunday the offertory is handed uncounted to the clergyman of the parish, as an Easter offering from his people. On all other Sundays it is counted by one of the churchwardens in the presence of the clergyman, noted in a book, and attested by their respective initials. There is a yearly account published of the offertory, and of all other parish receipts and expenditure.

The endowments of the Church are vested in general or local trustees, chosen by the persons particularly interested in each endowment, but actually appointed by the General Synod, or by some Board commissioned to act in its behalf. Under the New Zealand 'Religious, Charitable, and Educational Trust Act,' such trustees can be removed by the Board and others from time to time appointed, without additional legal expenses; such removals and fresh appointments being notified by the attested signature of the chairman of the meeting. In most trust deeds, provision is made for the appropriation of an increased income, which may arise from the endowment, beyond what may be needed for its original object.

No final arrangement has yet been made for the trial and punishment of clerical and lay offenders against the laws of the Church. But a Bill has been prepared, and will be submitted to the next session of the General Synod, by which diocesan courts will be constituted for that purpose. In the case of a charge of heretical teaching, it is proposed to let the Diocesan Court first inquire into the truth of the alleged facts, and then to leave to the House of Bishops the decision as to the contrariety to Church standards of the doctrine so proved to have been taught."

THE *American Church Quarterly* for January, 1865 (Trübners), contains an article on "Lutheranism in the United States," from which we shall probably have occasion to quote hereafter. At present, we merely subjoin a passage cited in it, from a sermon by the Rev. Dr. Muhlenberg,

on the affinity of Lutheranism to the Anglican Church. It was delivered by him, an Episcopal clergyman, on the re-opening of the house of worship where his grandfather had ministered as a German-Lutheran.

“Therefore the more cheerfully do I unite in this celebration, happy thus to show myself one with you in those great Articles of Faith, in which your communion, and that of which I am a minister, are entirely agreed. Our separation is not in point of doctrine. Between the Church of England and the Lutheran Church, the most intimate relations have existed ever since the time they were allies in their common battle against Rome. For the last half-century or upwards, from various causes, there has been more estrangement, of which, however, there was nothing at the time of the first Lutherans and Episcopalians in this country. Their mutual friendly attitude appears from many facts that might be stated; a significant one is, that your patriarch was pleased to have one of his sons in the ministry of the Church of England. . . .

Between Bishop White, the patriarch of the American Episcopal Church, and your patriarch—I had almost said your Bishop, he was so in affection and influence, if not in authority—there existed a most cordial intimacy, which, in my younger days, I often heard the Bishop refer to, repeating anecdotes, showing the Episcopal sympathies of his Lutheran friend and brother. . . .

Had the temper and spirit of moderation of those good men generally prevailed in our two communions, we should have found some way of coming together ere this, instead of remaining apart, as we now do, adding to the unhappy divisions of the Christian world. No others of the Reformed bodies ought rather to be one, for no others have so much in common. In all the great matters of the testimony, we are one. We adhere to the ancient and universal creeds often found in your Lutheran Bibles, as well as in our Prayer-books. We have the same theological doctrines, seeing your Augsburg Confession was the basis of our XXXIX. Articles, which Confession, Bishop Bull, one of the great lights of the Church of England, after stating the fact that our Articles were framed on it, pronounces ‘the noblest symbol of the Reformed Churches.’

In the Orders of the Ministry we differ, though there we might practically agree, were your Ministry constituted as it is in the Lutheran Churches of some of the northern countries of Europe. We both have the spirit of ministerial and Church order. In the administration of the Sacraments, we are nearly alike, and in their doctrine, also, as it is now received by the majorities in both our Communions, and where the same diversities of views on the subject are found; high and low Churchmen, high and low Lutherans tolerating one another in the comprehensiveness of the faith. We both have the rite of confirmation as a proper complement of infant baptism. With us, it is administered only by the Bishop; in the case, however, of any one coming into our Church who had been confirmed by a Lutheran clergyman, Bishop White did not think it necessary to repeat the rite. Together we observe the seasons of the Church Year, having the same round of Gospels and Epistles for the Sundays,

festivals, and fasts. In this, as well as in other things, our liturgies agree, both having been derived from the same sources. . . .

Thus we see there are many considerations which should foster our sympathies as kindred communions. They show us how nearly we approximate, and must sometimes prompt the desire that we might go on from proximity to union. And why not union? These walls of division between us are certainly nothing desirable in themselves."

THE Bishop of CALIFORNIA, so favourably known in England by his 'Double Witness of the Church,' "Christmas Holydays at Rome," and other works, has honoured us with a copy of his *Address* at the Confirmation lately held by him on the Bishop of Gibraltar's behalf in Christ Church, Cannes. (Brighton : Fleet and Co.)

The *Charge* delivered by the Bishop of GRAHAMSTOWN in 1864 has, we are glad to see, been reprinted in this country (Bell and Daldy). We have already given an abstract of its contents. We would recommend all to procure it who wish to understand the questions now pressing for solution in South Africa. Bishop Cotterill's statements as to the Royal Supremacy, in particular, are a most masterly refutation of the fallacies which find too much favour at home, even in places where the Church might reasonably have looked for better things. The Bishop's *Opinion*, as assessor in the trial of the Right Rev. Dr. Colenso, has also been reprinted (for the same publishers, price 1s. 6d.)

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishopric of RUPERTSLAND is conferred on the Rev. ROBT. MACHRAY, Fellow of Sidney Sussex College, Cambridge, Vicar of Madingley.

IN December last, the BISHOP of the ORANGE RIVER admitted to the Diaconate, at Bloemfontein, Mr. G. Mitchell, of St. Augustine's College, Canterbury, Missionary S.P.G. to the coloured population. "As this was the first ordination of the English Church in the Free State, considerable interest was shown on the occasion, and the temporary church was crowded. . . . Alluding to Samuel, a son of the chief Moroka, who had come from Thaba 'Nchu to witness the ordination of one who had been his guide and friend in England, the Bishop spoke some seasonable words of advice and encouragement, as to the responsibility resting on a young chief returning to his people, after being carefully trained for years in the Christian life." —*Anglo-African*.

THE *Overberg Courant* contradicts a rumour that Archdeacon BADNALL had accepted the Deanery of Grahamstown.

GRAHAMSTOWN.—On Sunday, the 13th November, a new chapel was opened for divine service at All Saints' Mission, near the Bashee, in Kaffraria Proper. It had been erected entirely by the joint labours and offerings of the forty native Christians residing on the Mission. The labour and material thus voluntarily given, would, if paid for, have not cost less than 80*l*. For more than three months both men and women laboured cheerfully and diligently: the former felling and sawing trunks in the forest, wattling, plastering, &c.; the latter cutting thatch, plaiting thatch cords, flooring, &c.

At the opening the chapel was filled with a large and attentive congregation, many of whom were heathen. The service was precisely that of the Prayer-book. The *Venite, Te Deum*, &c. sounded remarkably sweet in Kafir, chanted to Gregorian tones. The hymns were "Jerusalem the Golden" translated into Kafir from the "Hymns Ancient and Modern" with the same music; also the well-known Kafir hymn, "Dumisani bantu nonke," to the tune "Savoy." The Commandment responses were sung to "Hayes" single chant. The sermon was preached in Kafir by the Rev. J. Gordon, the Missionary in charge, from St. Luke xxi. 4. During the service eleven adults and children were admitted to the Church by Baptism. At the offertory the sum of 2*l*. 11*s*. was collected. Holy Communion was afterwards administered to twelve persons. The great distance of this from other Church Missions prevented other Missionaries from being present.

THE Right Rev. Thomas Church BROWNELL, D.D. LL.D. Bishop of CONNECTICUT, and Presiding Bishop of the Church of the United States, died at Hartford, Connecticut, on January 12th. He was born in 1779: he was at the time of his death the oldest Bishop of the Anglican Communion in the world. In his earlier years he had filled the chairs of Belles Lettres and Moral Philosophy, and of Chemistry and Mineralogy in Union College, Schenectady. He was brought up in the system of Calvinistic Congregationalism; but having conformed to the Church, he was, in 1816, ordained by Bishop Hobart. He became Bishop of Connecticut in 1819, where Washington (now Trinity) College took its rise under his auspices in 1824. Bishop Brownell was the author of "The Family Prayer-book," a commentary which has gone through numerous editions; as well as of other works. Since the death of Bishop Chase in 1852, he has been the Presiding Bishop of the United States' Church, an office which now devolves upon Bishop Hopkins, of Vermont, who is next in seniority. The *New York Church Journal*, to which we are indebted for the above particulars, adds the following statistical information:—"When Bishop Brownell was elected to Connecticut in 1819, there were only thirty-three clergy present in Convention; and only *seven* parishes were able, singly, to support their own clergyman without help. There are now, including the Bishop, 143 clergy in the Diocese. In 1819 there were reported 1,934 Communicants: in 1864, 13,181. In 1820 the population of the State was 130,707: in 1860 it was 460,151. In 1819 there was one communicant to every sixty-seven of the total population: in 1864 there is one to every thirty-four. On

the other hand, the *great* Diocese of New York has only one to every ninety: that is to say, it has not even now made so much progress in gaining over the mass of the people as had already been made in Connecticut more than fifty years ago."

THE consecration of Bishop COXE, as Assistant of Western New York, took place in Trinity church, Geneva, on January 4. The place was chosen in order that the Bishop of Western New York, who is very infirm, might be able to take part; and, by appointment of the Presiding Bishop, he was the Bishop presiding upon the occasion. He was assisted by the Bishops of Vermont, Michigan, New York, New Jersey, and the Missionary Bishop of the North-west. The *Church Journal* writes:—"Notwithstanding his feebleness and great pain, Bishop De Lancey was happily able take his part in the services of the day without serious injury. The Bishop of Ontario, who had accepted an invitation to be present and unite in the imposition of hands, actually came as far as Rome, but a failure of the cars to connect in time disappointed him of the pleasure, and he turned his face homewards from Rome. The absence of the Bishop of Ontario was deeply regretted by all. The aged Bishop of Toronto would also have been present, but for the risk and exposure of winter travel."

THE same authority informs us that before the recent occupation of Savannah by the United States forces, Bishop Elliott, the Bishop of GEORGIA, left it, in company with General Hardee's army, for Augusta. On Sunday, just before leaving, he stated to his people his reasons for going, which were that as the largest part of his diocese was outside the city of Savannah, his first duty was to be able to serve the greater number of his parishes; and that as he was the "presiding bishop of the Church in the Confederate States," he felt it his duty not to separate himself from communication with the other dioceses of the South. Each man's going or leaving, he said, must be a question to be settled by himself. Only two clergymen remained behind.

GIBRALTAR.—The following circular has been put forth by the Bishop of Gibraltar:—"To the Archdeacons and other Clergymen of the Diocese of Gibraltar.—Rev. and Dear Brethren,—A circular has been addressed to his clergy by the Archbishop of Malta, in reference to the common case of a Protestant wishing to marry a member of the Roman Catholic Church and abjuring his religion, on finding that unless he becomes a member of that Church he cannot be married according to its rites without a dispensation from the Head of the Church of Rome. In such a case there is obviously too much reason to think that the abjuration has not arisen from conscientious conviction, but merely from the desire to secure the ministrations of a Roman Catholic priest for the marriage rite. And the Archbishop of Malta has directed his clergy to refuse (in such a case) the solemnization of holy matrimony until the person professing to abjure Protestantism has continued for six months a member of the Roman Catholic Church. The wisdom and justice of this direction are apparent. And I hereby counsel and direct you (as far as the law authorizes me to do so) to act on the principle thus asserted by the Archbishop of Malta, in

the parallel case of a Roman Catholic professing to abjure his Church, and declaring himself a Protestant, when seeking the solemnization of holy matrimony by an Anglo-Catholic clergyman. I recommend and direct you in such a case (as far as the law authorizes me to do so) to suspend or withhold the celebration of the marriage service until the person seeking its performance has continued for six months a member of the United Church of England and Ireland. I am, reverend and dear brethren, your faithful brother and servant—W. GIBRALTAR. Gibraltar Palace, Valetta, Jan. 14."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Feb. 7.*—The Lord Bishop of Huron in the chair.

A letter read from the Bishop of Colombo (Colombo, Dec. 26) contained a request—which was acceded to—for 50*l.*, in addition to the Society's former grant of 100*l.*, towards the edition of the Prayer-book by Mr. Dias, the Singhalese Chaplain. The Bishop wrote that he preached his first sermon in Singhalese on Christmas Day. He consecrated two churches last year, and he hoped to have two more ready before the end of 1865.

A letter from Rev. Dr. McMurray, who had returned to Canada, conveyed an expression of the Bishop of Toronto's gratitude for the Society's late grant of 500*l.* to Trinity College, and stated that the grant of 1,000*l.* from the Canadian Parliament was likely to be continued annually.

A letter was read from the Chairman, forwarding particulars in cases of application for aid towards church building in his diocese of Huron:—(1) from the Rev. G. J. Low, Missionary S.P.G. at Millbank; (2) from the Rev. J. C. Des Barre, Missionary S.P.G. to Dorchester Station, at Belmont; (3) from the Rev. E. Sissley, Missionary S.P.G. at Walkerton; (4) from the Rev. S. Harris, of Simcoe, at Waterford. Upon a division, it was agreed to grant 15*l.* in each of these cases.

Representations having been made to the Society of the great scarcity of theological works among the clergy in the outlying Missions of British America, especially in the dioceses of Nova Scotia, Fredericton, Newfoundland, and Rupert's Land, it was agreed to make up a small theological library, selected from the Society's catalogue, to the value of 5*l.* and favourably to entertain applications for such a library from any of the Missionary clergy in the above-named dioceses, who shall apply with the sanction and recommendation of the Bishop—the library to be considered as permanently attached to the Mission.

A letter from the Bishop of St. Helena stated that of the Hussey Charity, bequeathed for the instruction and redemption from slavery of negroes, half is to be appropriated for the benefit of the liberated Africans brought to, or residing in, St. Helena; and that he, therefore, will not need the grant of 100*l.* made by the Society for that purpose. The negroes are making progress in the school in Rupert's Valley, in which are ten negroes who lost their sight by ophthalmia, on board slave-ships, learning to read in books with raised letters.

The Bishop of Wellington stated that the contract for the cathedral of his diocese had been taken for 3,470*l.* The new church is a handsome, substantial building (wooden, in consequence of earthquakes), with tower

and spire, and a detached chapter-house, or vestry; and the interior will admit of much decoration by a judicious arrangement of the beautiful New Zealand woods.

In a letter dated Honolulu, October 12th, 1864, the Bishop of Honolulu stated, that the Missionaries from America had been there forty years, the Roman Catholics twenty-five years; but that in that time not a single native had been ordained. But it was for him, "after two years, to say, in God's Providence, that on the head of a true native gentleman, a chief, a magistrate, universally respected for years past for his integrity and good life, speaking and reading English as well as an Englishman, were Bishop's hands laid for the first time in the history of Christianity here,—in the admission to the Diaconate of William Hoaphili Kaauwai, on Sunday, Sept. 25. . . . He is married to a woman likely to be a true help-meet in his work. They are to be stationed at Lahauia, under Mr. Mason. He has preached there already two Sundays to crowded congregations of natives, for he is most eloquent; and besides, has read the English service in the foreign congregation with great effect."

On the application of the Rev. B. Shaw, Missionary at Cambridge, Queen's County, New Brunswick, 15*l.* was voted towards the building of a new church at Grand Lake, in his Mission; and on the application of the Rev. N. H. Brett, of Trinity parish, Essequibo, 25*l.* was voted towards building a new chapel at his Indian Mission-station, Waramari.

A letter was read from the Rev. James R. Freeling, Chaplain at Chantilly, France, and obtained 20*l.* towards building a church in that place. Hitherto service has been held in an hotel, but the room will not be available after March. The congregation has increased from 50 to 100. 380*l.* has been raised; the cost will be 600*l.* Messrs. Coutts and Co. have given 140*l.* and, it is hoped, will give also a very favourable site in the heart of the town.

Among the grants of Service-books made was one to Christ Church, Naples. This, the first British church erected in South Italy, is to be consecrated by the Bishop of Gibraltar, on the 6th or 7th of March.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—His Grace the Archbishop of Canterbury presided at the annual meeting, held at 79, Pall-mall, on February 17th, supported by the Archbishop of York, the Bishops of London, Oxford, Bath and Wells, Ely, Gloucester and Bristol, Lincoln, Llandaff, Peterborough, Salisbury, and Quebec; the Earl of Powis, the Earl of Romney, Sir Walter James, Bart. the Dean of Canterbury, the Queen's Advocate, the Right Hon. J. R. Mowbray, M.P. and a very large attendance of members. The re-election of the Archbishop of Canterbury as President for the ensuing year was unanimously and cordially agreed to. The Queen's Advocate then proposed the re-election of the surviving Vice-Presidents of last year, alluding to the loss the Society had sustained by the deaths of the Duke of Newcastle, the Ven. Archdeacon Burney, and J. H. Markland, Esq. D.C.L. The Rev. Dr. Curry seconded the resolution, which was carried unanimously.

The Bishop of Lincoln proposed the addition to the list of Vice-Presi-

dents of the Bishops who had been consecrated during the past year, together with the Ven. Archdeacon Bickersteth, the Rev. B. Edwards, of Ashill, and the Rev. Canon Hawkins. His Lordship alluded in the most cordial manner to the claims of Mr. Hawkins to this honour, remarking, that he might almost say (without prejudice to Mr. Hawkins' successor), that the loss they sustained by his resignation of the Secretaryship was almost irreparable. The Bishop of London cordially seconded the resolution, which was carried with applause.

The Rev. Canon Hawkins read a statement showing the progress made by the Society during twenty-five years. The income (from voluntary sources alone) had increased from 16,557*l.* to 91,703*l.*; the parishes contributing, from 290 to 7,270; the number of Missionaries, from 180 to 493; the incorporated members, from 354 to 1,477; the number of colonial bishoprics from 8 to 47.

After Mr. Hawkins had detailed the steps which had been taken to secure the most suitable person as his successor, the Archbishop of York proposed the election of the Rev. W. T. Bullock, M.A. as Secretary, remarking that the office was one of the most important in the Church of England. It was a sort of connecting link between the Church at home and the Church in our foreign dependencies, with whose growth all present most deeply sympathized. In proposing Mr. Bullock his Grace had not considered merely private friendship, nor previous service, although the fourteen years of useful labour and his well-known abilities should have some weight.

The Bishop of Oxford, in seconding the motion, rejoiced that they had been able to avoid division. There had, it was true, been a difference of opinion as to whether it was most expedient to ask Mr. Bullock to accept this office or to look abroad for one who might, so to speak, infuse a little new blood into the Society's working. The fact of other candidates having been brought forward was due solely to this feeling, and did not arise in the slightest degree from any mistrust of Mr. Bullock's qualifications for the office.

The Archbishop of Canterbury and the Rev. Canon Hawkins supported the resolution, which was carried unanimously.

The notice of motion given last month as to the Secretary's salary was withdrawn. The Hon. F. Lygon, Mr. J. E. Gorst, the Revs. A. Mozley and J. Moorhouse were elected members of the Standing Committee. The Right Hon. J. R. Mowbray presented the Treasurer's report, which was the most gratifying ever read in that room. The total income, general, special, and appropriated for 1864, had been 102,942*l.* There had been an increase over the preceding year of 5,617*l.* on subscriptions, &c., and 7,411*l.* in legacies for the general fund. The total increase on all funds being 15,110*l.* It was stated that the expenditure for the past three years had been greatly in excess of the income, the deficiency being made up from the India Missions Fund, which was now nearly exhausted, whilst additional claims were continually being pressed on the Society.

The other officers were re-elected. Votes of thanks were passed to the Auditors, Treasurers, Honorary Deputations, &c., and other business was disposed of.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

APRIL, 1865.

THE PRIVY COUNCIL JUDGMENT IN DR. COLENSO'S
APPEAL

NOTWITHSTANDING the gravity of the subject, we are almost tempted to place the remarks we are about to make under some such heading as "The Grand Judicial Puzzle." For what does the Judgment of the Judicial Committee of Privy Council in the Appeal case of "The Bishop of Natal *v.* The Metropolitan of Capetown" amount to? What is its effect? On what law is it based? With what facts does it deal? What does it decide? These and other like questions men are asking one another, and no one seems able to supply the answer. We doubt if any of the learned Judges who concocted the Judgment could give an intelligible account of the matter to a plain man. Laymen and clerics, lawyers and divines, are all equally nonplussed.

After a three months' incubation, the collective acumen of the highest legal authorities has brought forth a document which settles nothing. The Metropolitan of Capetown and his heretical Suffragan are left "as they were." A heap of negations, set forth in a mass of legal verbiage, is the upshot of their judicial wisdom. There is an appellant—but he is a nonentity. There is a respondent—but he is a nonentity likewise. There is a judgment appealed from—but that too is a nonentity. The Court which pronounced that judgment is a nonentity; and so is the law under which the Court proceeded. There is not a single item in the case, be it *persona* or *res*, *jus* or *lex*, that has any real existence. The whole affair is reduced to a mere phantasmagoria of unsubstantial shadows. A Bishop who has no Diocese is arraigned before a Metropolitan who has no Province; the lack-province Metropolitan convenes a Court which has no jurisdiction, proceeds according to a law which has no force, and pronounces a

sentence which has no validity. And from this sentence, by way of climax, the Judicial Committee hears an appeal which is *in vacuo*, and pronounces a sentence which decides nothing. Never was there a more splendid illustration of the truth of the old saw, "*Ex nihilo nihil fit.*" If any one ever had a doubt of the correctness of that sage conclusion, that doubt must surely now be set at rest.

Some men affect to pity the Metropolitan of Capetown, whose faithful and arduous struggles against the hydra of heresy they fancy have ended in a ridiculous *fiasco*. Yielding to none in sympathy for him and for his cause, the cause of Catholic Faith which he so nobly represents, we feel disposed rather to congratulate him than to condole with him. He may, it is true, be mulcted in purse—not, happily, for Dr. Colenso's benefit—in the shape of a bill of costs from his lawyers for the bad advice they gave him, leading him into most needless entanglement. Why they should have insisted on tying up the worthless parchments on which the Patent was engrossed in the same bundle with the unimpeachable Canons of the Church Catholic, which conferred, and fortunately continue to confer on Dr. Gray powers wholly beyond the reach and touch of the Court of Final Appeal, we never could understand. We regretted the fact at the time, foreseeing its consequences; but we had to resign ourselves to it, as we imagine the Metropolitan himself did, taking it to be one of the inscrutable mysteries of red tape. The more is the pity. We trust, however, that the cost of this "civilian" bungling will not be suffered to fall upon Dr. Gray. Assuredly the Church—not the poor South African Church, but the wealthy Church at home—which owes so much to the Metropolitan of Capetown, will bear him harmless.

Concurrently with the consideration of the legal charges incurred for the ἀλλότριον of Doctors' Commons' Law in a case which should have been put exclusively, and would have stood safely enough, on the broad basis of Catholic Canon Law, there arises the question of the temporalities of the See of Natal. Since that See is, according to the Judgment of the Committee of Privy Council, a nonentity, it would seem to follow by strict logical inference, that its temporalities are *res nullius*. That being the case, it is more than probable that those in whose keeping they happen to be will take good care to reserve the funds created by the voluntary offerings of Churchmen, from which the income of the See is derived, for more sacred uses than bibliopole speculations in Rationalistic diatribes on the Pentateuch. If Dr. Colenso is not an episcopal entity in law sufficiently real to be reached in a legal sense by the spiritual sentence of deprivation pronounced by his Metropolitan, he will scarcely find the shadowy episcopal character conferred on him by his patent sufficiently real to give him a *locus standi* in a

uit for the revenues of the legally non-extant See of Natal. This incidental result of the Judgment will, we apprehend, tend considerably to moderate the exultation of Dr. Colenso himself at what his friends facetiously term his "complete triumph." It was boastfully alleged that his Lordship regarded the threatened spiritual censure of his Metropolitan with utter contempt, and that he did not intend to take any notice of it until his temporalities were touched. If he finds that these have melted away into nonentity under the judicial manipulation of the Committee of Council, the fact that the spiritual sentence of his Metropolitan has been pronounced "null and void in law," will, we imagine, afford him but small satisfaction. Nor can any attempt to resume episcopal functions in the colony of Natal,—should he be ill-advised enough to make it,—lead to any other result than that of creating a schism, which, though much to be regretted at all times, will, in the present instance, be insignificant and short-lived, in proportion to the gravity, almost without a parallel in the history of the Christian Episcopate, of the scandal in which it would take its rise.

The real question at issue—the question, what is the *status* of the South African Church, and what are the powers of spiritual jurisdiction under the Canon Law of the Church Catholic—remains altogether untouched by the late decision. That is wholly beyond the sphere in which the Judicial Committee of Privy Council lives and moves and has its being. The Judgment of that tribunal has virtually reduced the Final Court of Appeal itself to a nonentity in relation to non-established branches of the Church in this Empire. It is matter for rejoicing rather than lamentation that these should at last have had the necessity of falling back upon the primitive, the unalterable, and imperishable basis of ecclesiastical jurisdiction forced upon them. But this is an aspect of the question to which it is impossible to do justice within the brief space of time left us between the promulgation of the Judgment and the publication of our present number. We therefore reserve it for future and fuller discussion. Meanwhile, let not Churchmen lose heart. Nothing has been lost, and much has been gained for the true interests of the Church by this adverse decision of the Court so fitly and so worthily presided over by Lord Westbury. Out of the ocean of negatives there emerges a pearl of priceless value,—the ancient and of late much-forgotten truth that spiritual causes must be spiritually discerned; whence the conclusion inevitably follows that spiritual causes are not fit to be entrusted to the handling of a tribunal which, confessedly and professedly, has no spiritual discernment, and is, therefore, incompetent for the exercise of spiritual jurisdiction.

Correspondence, Documents, &c.

THE BISHOP OF GIBRALTAR'S VISITATION IN 1864.

(Continued from page 57.)

THE recent persecution at Constantinople of Turkish converts and of such as, by attending the English services, showed a disposition to consider the claims of Christianity, has excited much just indignation in England; and there is, perhaps, a prevailing notion that it was a violation of the treaty concluded with the British and French Governments at the time of the Crimean war. This, however, cannot be said. It has shown, certainly, a most ungrateful indifference to the feelings and principles of a nation which made such sacrifices of blood and treasure for the cause of Ottoman independence. But the treaty gave no positive right to the French and British Governments, either separately or collectively, to interfere for the protection of Turkish converts to Christianity. On the contrary, those Governments resisted the claims of the Russian Emperor to assume a protectorate over the Greek Christian subjects of the Porte. The Hattumayoum is a decree of the Ottoman Government, on which appeals and remonstrances may well be grounded; but it has not the force of a treaty. It is well that this should be distinctly understood by the British public. What is wanted is such an expression of indignation through the length and breadth of the country as would show, not the Porte only, but our own Government, that if such measures are adopted by the Turkish authorities towards any converts to Christianity, the British nation will never again permit its aid to be given for the defence of a Power, not only itself unchristian, but capable of such barbarous conduct as it has lately adopted towards any of its subjects who do but show a disposition to inquire into the evidences and principles of the Christian religion.

In the meantime, it may be well to observe that the system of the Ottoman Government is to deal with the rights and interests of its various Christian subjects through recognised heads or representatives, who have defined privileges for the protection, and even the government in some measure, of the bodies which they represent. Thus, the Greek and Armenian Patriarchs are the recognised heads or representatives (with allowed political rights) of their respective Churches; and it was thought that a great point was gained when a "Vakeel," or representative of this kind, was officially recognised to protect and represent the interests of Protestant Christians. And the friends of Missionary enterprise in Turkey would do well to concentrate their efforts on this point—namely, to obtain from the Porte a concession on behalf of converts from the Mahomedan religion to Christianity of the right to enrol themselves under the Vakeel or representative of the Protestants. At present, such converts are, *ipso facto*, outlaws. Their rights as to marriage, property, liberty, and decent burial are all affected—not to say extinguished. They have no recognised protector to appeal to. They cannot place themselves under any legal Court of Chancery (as is the case with other Christians) for their security and defence. And mere apologies from the Turkish Government for such outrages as the arrest of Messrs. Curtis and Williams, the seizure of books,

and the closing of the Mission (for a time), are good for very little, unless the Ottoman authority can be induced to recognise on the part of its subjects becoming converts to Protestant Christianity the right to enrol themselves under the protection of the Protestant Vakeel.

The readers of the *Colonial Church Chronicle* are acquainted with the details of the persecution which is alluded to in these remarks. There is no occasion, therefore, to repeat them in these brief notes of the Bishop of Gibraltar's recent visitation. No one, however, it may be observed, who has not visited Constantinople can conceive the feelings that are excited on seeing the noble pile of St. Sophia (and other similarly-desecrated churches) polluted by their dedication to the religious services of the false prophet. The temple stands as stately as ever, with its gigantic columns of porphyry and other Oriental marbles; its tiers of arches upon arches; its massive galleries; its dome,—suggestive, equally with the fretted roofs of our own cathedrals, of all the thoughts that elevate and purify our fallen natures. It stands in its ancient stateliness. No nobler pile was ever reared for the pure and spiritual worship of the ever-blessed Trinity. But, surely, the feelings now kindled in the mind of any thoughtful Christian who visits it, are those which the Israelites of old experienced when they thought of Jerusalem in ruins and the Temple of the God of Israel burnt with fire, or afterwards witnessed “the abomination of desolation standing in the Holy Place.” “Thy servants think upon her stones; and it pitieth them to see her in the dust.” And shall not this prayer be repeated: “Thou shalt arise and have mercy upon Sion; for it is time that Thou have mercy upon her, yea, the time is come.” (Ps. cii. 13, 14.) What a day would it be for Christendom, when that noble cathedral could again be dedicated to “the Divine Wisdom,” through the mediation of the only true Advocate with the Father, the only Propitiation for our sins, Jesus Christ the Righteous! Surely, it would be a day on which East and West would forget their differences; and representatives from all branches of the Catholic Church might join in saying, within the re-consecrated church, the Nicene Creed; believing that its Eastern variation is no denial of the Catholic faith, that “the whole Three Persons of the undivided Godhead are co-eternal together, and co-equal.” A train of Anglican worshippers, clergy and laity, might issue (to join in so blessed a solemnity) from the Memorial Church in Pera (on the opposite side of the Golden Horn), itself no unworthy type of the character of English churches. It will not be in vain to have suggested what many may regard as a hopeless vision, if even a few devout Christians are led to pray for the restoration of the cathedral of St. Sophia to the Christian worship, and the consecration of all the noble mosques (which have been built, more or less, after its model), in the Name at which, sooner or later, “every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” (Phil. ii. 10, 11.)

It is most affecting to see that, notwithstanding the pains that were taken to mutilate or obliterate every Christian emblem (the mosaics or fresco-paintings covered with whitewash, and the crosses and other emblems broken “with axes and hammers”), the vast representation, probably in mosaic, of the Saviour, on the roof of the eastern dome, is beginning to

show itself through the coatings of paint and whitewash with which it has been overlaid. The dim shadow of a colossal figure is seen, similar to those which have so sublime an effect in St. Mark's at Venice, or the cathedral at Monreale near Palermo. May its reappearance be "a shadow cast before" of "coming events," and a token that where the name of the false prophet has so long been honoured by an ignorant fanaticism, the memorials of the Redeemer's dying love shall again be offered, and received by faithful worshippers!

The Bishop's party were taken by Mr. Curtis to a mosque near the Adrianople gate, which was evidently an ancient Byzantine church, and in which the Turks seem never to have taken the trouble to obliterate the Christian emblems and mosaics. One dome contains the figure of the Saviour; another, those of the Virgin and Child; and on the walls are figures of the Kings of Judah, Hagar in the wilderness, the Prophets and Apostles, and representations of some of our Lord's miracles. The character of the church, with its many low domes and small chapels, is precisely similar to specimens which the Bishop had seen in Russia, and recently at Athens, of the ancient Byzantine church-architecture.

The Bishop remained a month at Constantinople, receiving on his departure an address from the English clergy, which, together with his reply, has appeared in the pages of the *Colonial Church Chronicle*.

Having received from the excellent Major Stokes at Galatz, an earnest request to visit that place, together with Kustandji and Sulina, he proceeded with his party to Kustandji, in a packet belonging to the Company for Steam Navigation on the Danube. This great river, before its vast circuit by Galatz to this point, at which it pours its turbid waters into the Black Sea, approaches that receptacle for its mighty volume so closely at one point, that a railway of forty or fifty miles connects it with the little harbour at Kustandji on the Black Sea. Passengers thus leaving the steamboat at Kustandji, reach Tchernavoda on the Danube in two or three hours, instead of the long circuit by the mouth of that river and then its ascent of four or five days to that little town. The Bishop sent his party on to wait for him at Pesth, and remained a Sunday at Kustandji, to minister to some forty or fifty English people connected with the railway.¹ He baptized a child, and conducted two services on this Sunday, administering Holy Communion in the morning. One person only attended, the medical man, who appeared earnestly desirous of regular ministration. The service was so coldly received and responded to as to show how lamentable is the effect of the want of the means of grace, and how im-

¹ Two or three weeks before the party reached Kustandji, 70,000 Circassians had been encamped on the sands around the town. Fever had made such ravages among them that the Bishop was much dissuaded from travelling in that district, until they should have left it. When he arrived, however, there were still many groups (all with black and high Oriental caps) bivouacking in great squalor and misery upon the sands, with their cooking utensils and other wrecks of their household possessions scattered about on the low rocks. The Turkish Government was treating them with much tenderness and humanity; but nothing (it was said) could exceed the barbarity of the Russian officials, on the occasion of their embarkation. Children were said to be tossed about like bales of goods. What has not that nation to answer for!

portant it would be to provide a chaplain for the scattered groups of English who are brought to that part of Europe as artisans upon the projected railways, or for other engineering and commercial purposes.¹ The Bishop passed the following Sunday at Galatz, a large, straggling, and ill-appointed town, where there is a British Consul (Mr. Ward, nephew of the late Dean of Lincoln), about midway between Tchernavoda and the mouth of the river. Major Stokes also, the British Commissioner for the works for keeping open the navigation of the Danube near its mouth, resides at Galatz, and it was cheering to find how much may be done by one thoroughly zealous layman (cordially supported by the Consul), for the religious welfare of a place without any resident pastor. The groups of English are dependent for the administration of Holy Communion on the occasional visits, at great expenditure of time, money, and labour of the Rev. G. C. Curtis, the devoted *Society for the Propagation of the Gospel* Missionary at Constantinople. But it is Major Stokes's practice to conduct Divine service regularly at his house, to visit and advise those who may neglect the opportunity, and especially before Mr. Curtis's visits to give notice of Holy Communion in personal calls, and with the kind persuasion and counsel which many need who have been out of the way of religious ordinances. The result of this truly pastoral care is that the proportion of communicants is remarkably large. The Bishop confirmed six young persons, and baptized some children. He also consecrated a cemetery, which is assigned to the British in common with the German (Lutheran) residents, and it was pleasing to observe that the Lutheran pastor and some principal members of his congregation attended the ceremony. The Bishop regretted that owing to the discontinuance of a packet, he could not reach Sulina, as he had hoped and intended. He must lament that the rule of the Foreign Office as to appointing chaplains is to refuse assistance, unless the local subscriptions reach a certain amount. This rule practically excludes small communities, which most need assistance, from the benefits of the Consuls' Act, and it is difficult to believe that this can have been the intention of the Legislature in making that law. In these ministrations the Bishop acted as Commissary for the Bishop of London. Rejoining his family at Pesth, he proceeded to Vienna, where, by virtue of the same commission, he confirmed twelve persons in the Embassy Chapel, that is to say, in a room in the Ambassador's palace. It was pleasing to observe Lord Bloomfield's care that the room (the best in a not very spacious residence) should be used exclusively for Divine service; but it would surely convey to foreigners a fairer view of British character and principles, if a consecrated chapel were, as a matter of course, attached to every Ambassador's palace.

At Trieste, the Bishop reached again a place where he might consider himself the Diocesan of the English Chapel established at that important

¹ Roman remains of brickwork and masonry are found in the immediate neighbourhood of Kustandji; and it is supposed to be the spot to which Ovid was banished. No more cheerless lot can be conceived than for a luxurious Roman to be sentenced to end his days in so dismal and inhospitable a region. The vast sandy plains, through which, for some 600 or 700 miles, the Danube finds its way to the sea, are most monotonous and wearisome.

port. The journey from Vienna to Trieste is by a railway, carried through some of the most picturesque scenery in Europe. If less stupendous than the natural features of Switzerland, it is perhaps more adapted to the pencil, and if this were the narrative of an ordinary tour, it would be pleasant to enlarge on the beauties of Reichenau, Bruck, Gratz, and Laybach, and the novelty of the caves of Adelsberg, the finest of their kind in Europe. The railway itself is a triumph of engineering skill; scaling the Styrian Alps to a height of more than 2,000 feet, and carrying the traveller at the rate of eight or ten miles an hour up an inclined plane (while he is scarcely conscious of the degree in which he is being elevated), till he finds himself amidst the crags and pinnacles of the mountain ridges, and on a level with the old feudal towers which here and there frown over the dizzy precipices. There is much also in the ancient cities to gratify a tourist and fill a sketch-book. Passing a Sunday at Bruck, and conducting Divine service with his family in their *salon* at the pleasantly situated hotel, the Bishop was surprised (and concerned) to find that two Austrian ladies had virtually attended the service in a neighbouring gallery within earshot, having scrupled to join the family party. They were daughters of an Austrian General, and had acquired the English language and an appreciation of the English Prayer-book from their habit of staying at Fiume, where (as will presently be seen) there is a large English manufactory, and much attention shown to the customary observances of an English Sunday. In respect to picturesque scenery, no part of the visitation tour was more enjoyable than the road between Vienna and Laybach.

At Trieste there is a consecrated English church, plain as relates to its architectural character, but evidently well cared for. The chaplain is the Rev. Samuel Tucker, and the congregation is an important one. The Bishop passed two Sundays at Trieste, receiving much kind attention from Mr. Moore, an influential merchant, and also from Mr. Raven, the Consul. He confirmed twelve young people. It is remarkable that in bigoted Austria (as it is generally considered), the English pastor possesses more of the status of a recognised parish priest than in other Continental state.

A very interesting excursion from Trieste to Fiume was occasioned by a most warm and hospitable invitation from the Messrs. Smith, who have long had an extensive and flourishing paper manufactory at that truly beautiful place. It is a day's journey by land across the top of the peninsula, at the southern extremity of which is situated the town (now the arsenal and dockyard) of Pola, with its most interesting Roman amphitheatre and other ruins. These were visited on the return by sea, and would well have repaid a far more careful inspection than it was possible to make. The amphitheatre, externally, is far finer than that at Verona, with its many tiers of arches in great perfection, and the singular feature of two towers. Nothing, however, remains of the seats within, which were probably of wood. It is wonderful to find so stately and colossal a structure in so remote a city as Pola, which possesses remains also of triumphal arches and stately temples of no ordinary beauty.

The great natural feature of Fiume is a very deep and romantic ravine, through which the waters of a stream (which in winter becomes a mighty torrent) find their way to the sea. The southern cliffs are crowned by

extensive ruins of a feudal castle, and in the wildest part of the ravine (where it is so narrow that great damage has sometimes been done by the winter flood) appear the slated roofs of the modern factory.

There are not many English workmen at present employed at this factory. But the late Mr. Smith converted part of his premises into a spacious and commodious chapel, where Divine service is regularly conducted (so far as laymen may minister) every Sunday. The English chaplain at Trieste is regarded as the pastor of this chapel, and is accustomed to visit it four times a year for the purpose of administering the Holy Communion. It was a great pleasure to the Bishop to pass a Sunday at this remote place, and with a family evincing so high a value for the ordinances of their own pure and apostolic Church. Would that every master manufacturer would show the same zeal for the spiritual welfare of himself, his family, and dependents! If the visit to Kustandji was depressive, from the proofs afforded by lukewarmness induced by the absence of religious observances, the visits to Galatz and to Fiume were cheering, from the evidence of what may be done (where there is the will to do it) to observe, under the most unfavourable circumstances, a true filial love for the Church of our own favoured country, and a real observance of her blessed rules and spiritual worship. We may surely believe that in such instances His word will be made good "To him who hath, shall be given."

(To be continued.)

MILLENARY OF ST. ANSGAR, AND INTERCOMMUNION WITH THE SCANDINAVIAN CHURCH.

THE *North-western Church* gives the following account of the celebration of the thousandth anniversary of St. Ansgar's Day, at Chicago, in the diocese of Illinois:—

"The services at the Scandinavian church of St. Ansgar, on Friday, February 3, involved much both of interest and significance. The day in question was exactly the thousandth anniversary of the death of St. Ansgar, which the Rev. Jacob Bredberg, rector of the church of that name in this city, had conceived the happy idea of commemorating by holding service and inviting a general attendance. Notwithstanding the unpropitious state of the weather, the edifice was filled with, for the most part, those who usually worship there; but others were present from the English-speaking parishes.

At the appointed hour, the Right Rev. Dr. Whitehouse, Bishop of the Diocese, with the attendant Clergy, entered the church. There were, besides the Bishop, five Clergymen, including the Rector, who is himself a Priest in Swedish Orders: viz. Rev. Dr. Clarkson and Rev. Mr. Jones, in American Orders; Rev. Mr. Arvedson, a Swede, in American Orders; and Rev. Mr. Street, having Orders of the English Church. It thus happened that each of the Churches of England, Sweden, and America, were represented on this deeply interesting occasion.

The Lessons were read by the Rev. Mr. Arvedson; the Canticles and

'Gloria in Excelsis' were sung in English, the Rev. Mr. Jones presenting; and the Prayers, offered partly in English and partly in Swedish, devolved upon the Rev. Messrs. Bredberg and Street. Appropriate Psalms and Hymns were sung at the proper times, in both languages. The music to which the Swedish Hymns were set was very sweet and solemn in its character, for the most part extremely simple, but with an occasional introduction of the minor, which made the whole very effective.

It is impossible, in a notice of this kind, to do more than give a bare outline of the Bishop's address, which was, we believe, the most eloquent and the most deeply interesting of any that we have ever heard from his lips. We shall proceed to give a brief abstract of his remarks, only regretting that we cannot do it greater justice. In order to be thoroughly appreciated, they should have been heard; while all that we can do is to offer a mere outline.

'The world,' said the Bishop, 'celebrates the *birth* of its great men; the Church celebrates the *death* of hers; for it is not until then that the saintship is consummated. The work on earth, enduring as it may be, is struggle, discipline, hazard; where, in the great battle of the soul, the believer is born and grows, until he reaches, in death, *his manhood*.'

We have met to celebrate a death of a thousand years ago, when, amid tears and solemn reverence, the great and good St. Ansgar, the first Archbishop of the North, finished his course, at the age of sixty-four, and his earthly remains were committed to the tomb, before the altar of the Virgin, in St. Peter's Church, Bremen.

All *that*, however, was but *mortal*. "The grass withereth, and the flower fadeth." But we have to do to-night with the *immutable*, and its testimony, "the Word of our God endureth for ever." The character, all good and beautiful in him, was eternally true; and now, under all different circumstances, the traits of his character—piety, self-denial, benevolence, meekness—all are pattern and type of what in our hearts we admire, and what we ourselves would fain be.

The area of the labours of Archbishop Anschar, or Ansgar, was co-extensive with Sweden, Denmark, Holstein, and other contiguous parts. With those concentrated in Sweden, we have more immediate interest on the present occasion.

Our English affiliation has made us familiar with the mythology of those regions; and Odin and the pirate Vikings are mixed up with the national history of the mother country.

But in Sweden the mythology had a peculiar aspect, which singularly foreshadowed the Gospel of Truth, and prepared the minds of men, even in heathendom, to receive it. Balder, the god of piety and peace, had been killed by the Spirit of Evil; after which all the gods languished. Odin, the chief, alone remained. But Balder was to come again, and with him the reign of peace and love was to return. Here we have, evidently, a corrupted tradition of some of the great truths of revealed religion; and it was thus that men were trained to expect a period of peace—it was thus that the way was prepared for the reception of the doctrines of Christ.

Another marked characteristic of Swedish mythology, herein distinct

even from that of the sister-realms, was the reverence for woman: she was always treated and spoken of as a good genius and a helpmeet. Hence, in Sweden, the Gospel was received by *persuasion*; in Norway and Denmark, it was enforced by *authority*.

But there was yet another form of preparation. The Vikings—pirates, adventurous mariners, and plunderers—in their Southern excursions, had gained knowledge of the “White Christ,” as they called the Christian Faith—the name being suggested by the usual baptismal dress. In this way many Scandinavians were converted and baptized in the southern part of Europe. Christian captives, also, from different lands, were carried in, and scattered among the Scandinavian people. And thus, as the seeds of rare and valuable trees and plants are borne away by birds in their flight, and dropped upon congenial soil—it may be upon the coral-beds, newly risen from the bosom of the ocean—so was the good seed of the Word of God providentially borne from distant lands, and scattered among the Scandinavians, bringing forth, in due time, abundant fruit, to redound to the glory of God.

Thus there was a manifest preparation, of which God was the Author; and which, alike in the physical and moral world, and in the individual soul, shows such wonderful proof of the providence of God, in His wisdom and love; and the harmony of His purposes, in developing, through and in the intelligent agent, the progress of the present life, and the meetness for the inheritance of the saints.

It is to be noted, however, that Archbishop Ansgar was not, in reality, the first missionary to Sweden. The man who claims that honourable title was an Englishman. In the year of our Lord 677, Wilfrid, Bishop of York, was driven by stress of weather to Friesland, a pagan kingdom, which at that time extended into Jutland. While there, he preached the Gospel with success to King Adelgisi and his people; and thence it spread to Denmark. While a host of Vikings ravaged the coast of England, England took revenge by occupying Denmark with Christian missionaries. The progress was slow, but the work itself was sure.

St. Ansgar was born A.D. 801, near the famous convent of Corbey, in Picardy. His father was a nobleman in the household of Charles the Great. His mother, a woman of exemplary piety, died when he was five years old; but the influence which her memory exercised upon his heart, and upon his actions, was powerful and permanent. He was early devoted by his parents to the religious life within the walls of Corbey. He there soon manifested a peculiarly imaginative temperament. He was, or supposed himself to be, subject to frequent visions. On one occasion he thought he had a vision of the Blessed Virgin and his mother, proceeding in company along a radiant road, in the direction of a scene of ineffable blessedness. The Virgin asked him if he wished to follow his mother in that road; and added, that if so, he must form his character accordingly, by the assiduous cultivation of every Christian grace.

At the age of thirteen he became a monk. The death of the Emperor Charles, which occurred about this time, affected him deeply, and was the occasion of the renewal of his devotional aspirations and self-consecration to missionary labour. In another vision, in which he supposed that, like

St. Paul, he was "out of the flesh," he thought he saw St. Peter and St. John Baptist, in whose company he was admitted to heaven, but remanded to earth, in order to preach the Gospel and become a martyr.

The event which directly called him into missionary life was the visit of Harold of Denmark to the Emperor Lewis, at a congress at Ingelheim. Harold requested a teacher to instruct himself and his people in the Christian religion. The Emperor caused inquiries to be instituted, and the result was the selection of Ansgar. His friend Audbert tried to dissuade him from going; but, in the end, actually accompanied him as a fellow-worker in his missionary labours.

Successful in this his first great undertaking, he was soon summoned to another field. A delegation was sent by the Swedish king, Edmund, to the Emperor, upon a similar mission to that which had brought Harold, king of Denmark, to the same court; and the result was, that Ansgar went to Sweden, accompanied by Witmar. The Emperor gave him books, forty MSS. and all precious and proper things. On the voyage, however, the party were captured by Vikings, and robbed of everything except the books. He arrived at Birka, on the lake Maelar, A.D. 831, and was well received by King Edmund; while the joy of the Christian slaves—who, since they had been made captives, had been deprived of much that was nearest to their hearts—knew no bounds.

The Secretary was converted, and built a church; and, Ansgar having sown the good seed for eighteen months, returned again to the Emperor, who had a new design in hand. This was to make Hamburg an Archbishopric, whose incumbent should have spiritual jurisdiction over all Northland Bishops and teachers. Ansgar was consecrated to that office, the Letter bearing date May 15th, 834. The Emperor endowed the See liberally with land. The new Archbishop founded schools, &c. and appointed a Bishop for Birka, who took the name of Simon—the first in Sweden.

The prospects of the Mission were sadly darkened, after a time, by a heathen rebellion, in which Bishop Simon was driven away. To add to the calamity, Hamburg was attacked by Vikings, who plundered everything. The Christian missionaries fled for their lives, and it was with no little difficulty that Ansgar himself was saved. He escaped, however, and took up his residence at Bremen. Subsequently to this, a necessity having arisen for renewed attention to the scene of his early labours in Jutland, and no one else being found ready to go thither, Ansgar went back himself to the North, and ministered for a time with his usual success and influence.

The death of the good Archbishop took place at Bremen, and was characterized by all that quietness, and humility, and simple faith, which had so marked his life. Thus the martyrdom, which the vision previously spoken of had led him to expect, was fulfilled—not by a violent death, but by the unreserved self-devotedness and abnegations of an entire life.

The character of St. Ansgar was one of rare excellence. He was most vigorous in practical benevolence and Church-work; founding schools, hospitals, and churches, and never mingling in political life.'

In the course of his address, the Bishop alluded also to a fact of great

interest in the history of missionary effort in Sweden. It was to the following effect: The labours neither of Wilfrid nor of Ansgar had accomplished the conversion of the heathen by whom the central portion of Sweden was inhabited. But, more than a century and a half after the death of Ansgar, Sigfred, a missionary from the English Church, was sent to Sweden. He had a meeting, by appointment, at a particular place, with the king, Olaf Karl, who was there baptized. The fountain and the house where the baptism took place are still in existence, and an inscription remains recording the interesting event—the baptism of the first Swedish king; for prior to this no king had been baptized in Sweden. The house is now a church.

This was the first introduction of the Gospel into the middle part of Sweden, from which it is understood the larger portion of the congregation emigrated which was listening to the Bishop's address.

The Right Reverend speaker dwelt at large, and with great interest, upon the relations thus established, from the first, between the Swedish and the Anglican Church, and their connexion with the Episcopal Church in this country.

He dwelt upon the importance of intercommunion between Churches professing the same Gospel, and having the same valid succession of an Apostolic Ministry; and especially with reference to the connexion of members of the National Church of Sweden placing themselves, and being placed, under the jurisdiction of the Protestant Episcopal Church in this land—their true home—with the same Ministry and Sacraments, and with so much that is identical in Liturgical forms and harmonious in evangelic doctrine.

In concluding his address, the Bishop, with much force and eloquence, called attention to a few reflections suggested by the occasion. He remarked, first, that God, in stripping of all earthly appliances, as in the case of the Apostles, those whom he designs for great and enduring work in His Church, so best prepares them for the task that lies before them. The very renunciation of these things enters into the character, and helps to mould them into the very best and noblest instruments that can be conceived of for the work of evangelization; and the character thus developed is recognised as the truest type of excellence and force, equally effective for, and admired by all, generations.

And this idea led on to a second reflection, that 'the righteous are had in everlasting remembrance;' illustrated by the traits of the character itself, in their reality, adaptiveness, and force, under all circumstances of moral esteem, and in all the vicissitudes of the Church's work and progress. This is only an earnest of the everlasting remembrance in the communion of the saints in the better land.

It is also illustrated by the permanent effects of the work itself. In the changes of all social relations, after the lapse of ten centuries, this meeting of to-day—this congregation—with all the accompanying facts of ministry, doctrine, and sacraments, may be traced as the successive fruits of their labours, partly indeed to Sigfred and his English brethren, but partly also and mainly to him whom Mosheim justly styles 'the holy and illustrious parent of the Danish and Swedish Churches.'

The Bishop brought his remarks to a close by urging the influence which all that had gone before was calculated to exercise, in the way of encouragement and direction in the work of the ministry, and in the whole temper and aims of the Christian life generally.

As we have already stated, we have had it in our power to do no more than give the general outline of this able and interesting address, as it was extemporaneously delivered, the Bishop having only a few notes, to which he very rarely referred.

We cannot forbear the expression of a hope that a notice of this festival, of the Bishop's address, and of the general interest felt here in the subject, may find its way to the authorities of the Church of Sweden, and of all who are earnest in the great question of intercommunion, which is awakening the sympathies of both Churches.

We must not omit to refer to the tasteful device which decorated the chancel-arch, bearing the words ' St. Ansgar ' in antique Gothic characters. The church itself, also, was decked on this occasion with evergreens and flowers, which might well be considered as not only commemorative of the recent Christmas season, but as containing an allusion to the ' everlasting remembrance ' of ' the righteous,' and to the resurrection of the just. Both flowers and evergreens were fitting emblems for a service commemorative of a departed saint."

The following extract from a letter of the Rev. W. J. M. Ellison, British Chaplain at Gothenburgh, gives an instance of realized intercommunion with the Scandinavian Church, on her own ground :—

" Gothenburgh, Sweden, Jan. 28th.

" Sir,—I have read with great interest your short notice of last month's meeting of the *Anglo-Continental Society*. My own interest in the intercommunion movement increases the more I look into it.

It will be of interest to you, and to others who share in your views, to learn that a forward step has been taken towards a *practical* intercommunion between the Swedish and English Churches in Gothenburg, in the following manner :—

There happens this year to be residing in Gothenburgh a well-known clergyman of the Swedish Church, Dr. Fjellstedt. This excellent man, not long after his ordination in due course to the priesthood by his Diocesan Bishop, offered his services to the *English Church Missionary Society*. He laboured in connexion with that Society, in India and the East, for ten years (1831-40). Since that time he has been working in his own country, in the most devoted way, both as a preacher and as a Bible commentator. While acting as a missionary, the Doctor acquired a knowledge of English, which he still possesses.

Putting all these things together, I made an attempt at an open expression here of visible *unity* between the English and Swedish Churches, by asking Dr. Fjellstedt to occupy my pulpit on Sunday, Jan. 8th, of this year. He accepted the invitation in the spirit in which it was offered. He took his place within the altar-rails, during the Service as would any brother from England ; and afterwards he mounted the pulpit, and preached

a most simple but truly affecting sermon, in English, on the subject of visible Church unity, pointing out its desirability and advantages. The Diglott Prayer-book promised us by S.P.C.K. was, unfortunately, not ready; so we had to content ourselves with placing in the seats little leaves having the Prayer for Unity printed in the two languages. It seems a good omen that we have thus begun our Liturgical fraternizing with 'En Bön om Enighet' ('A Prayer for Unity').

This forward step has naturally attracted notice, and with, perhaps, the partial exception of one or two over-rigid followers here of the old German Lutheran scholasticism, it seems to have been thoroughly well received.

I am glad to assure you that the views and aims as to intercommunion which are advocated in your pages are regarded here with increasing interest and sympathy.

I would unite with yourself in recommending all our English brethren who wish to study the Scandinavian Church to procure the 'History of the Reformation in Sweden,' by Dr. Anjou, the present Bishop of Wisby, translated by Dr. Mason, and published by the *American Church Book Society*, New York. I am indebted to the kindness of the Bishop of Gothenburgh for my own first acquaintance with this excellent work. The letter in the Appendix, from the late Dean of Upsal, on the Swedish Succession, is valuable; but yet it is much to be wished that the vindication of this Church's Episcopacy, which appeared in your pages in 1861, was reprinted and brought out by the *Anglo-Continental Society*. Some copies of it might be dispersed here with great advantage.

Yours faithfully,

W. J. MILLS ELLISON."

Our correspondent adds: "Of course in what I have done here towards realizing intercommunion, I have proceeded on a firm conviction of both the advisability and the legality of the step." Mr. Ellison has both reasons and precedents in his favour; and such a step at the present time is peculiarly gratifying. We are happy also to learn from the Rev. G. C. Curtis, of Constantinople, that a like participation in each other's sacred offices has, in former years, occurred also there, between himself and the Rev. Mr. Blom, the Chaplain to the Swedo-Norwegian Embassy.

The Danish *Dagblad* of Jan. 3d gives the following, under the heading, "Engelske religiøse Selskaber og Danske forhold":—"While the English public was excited with sympathy for our country in our struggle with the German invaders, eight German theologians sent a letter to the British branch of the *Evangelical Alliance*, wherein they sought to defend the invasion of Denmark by a deceitful account of the state of Church and school matters in Sleswick. This led several of the expelled Sleswick priests and schoolmasters to send to the same Society a refutation. This has appeared in the Society's organ, with their signatures attached. It sets forth, that not a single Danish priest or schoolmaster had been placed in the Duchy of Holstein; it refutes the charges of ignorance, lack of piety, recklessness of life, brought against the clergy and schoolmasters of Sleswick; and describes how just and considerate were the ecclesiastical arrangements there, and how groundless is the blame cast on the Danish

Government for expulsion of pastors thence after the events of 1848; seeing that, in most of the alleged cases, the pastor either voluntarily abandoned his position on the approach of the Danish army, or was removed by a Government Commission, of which only one member was a Dane; the other two, a Prussian and an Englishman. The paper, which is dated the 23d October, concludes with describing the state of Church matters in North Sleswick after the occupation. The British branch of the *Alliance* replied in a letter, dated Dec. 6th, which passes quietly over the points disputed, and in general terms expresses its sympathy with all sufferers:—

“Danish affairs have also recently come into mention in another English religious association; we mean the *Anglo-Continental Society*, which aims at promoting intelligent relations between the Church of England and foreign Churches. This Society held a meeting in London, on Dec. 7th, which was attended by the Swedish and Danish priests there. After the reading of some communications from France and Italy, the subject of Scandinavia was introduced with the following resolution, moved by the Rev. Dr. Biber, and seconded by an English layman. [The resolution then follows at large.] In the discussion which ensued, the Danish and Swedish priests took part, as well as several English clergymen; and on all hands warm acknowledgments were paid to the Rev. J. Vahl, of Aarhus, for his energetic efforts in the *Almindelig Kirketidende*, and otherwise, to perfect the intercommunion of the Scandinavian and English Churches. The Society’s Annual Report also dwells on the same subject, expressing the anticipation that the unhappy events of last year will, while of necessity estranging Danish from German theologians, bring the whole Scandinavian Church into closer connexion with the Anglican; and this expectation is supported by the theses submitted to the Prestmöte, at Lund, in September last, by its Præses, the Rev. Swen Bring.” [The theses are quoted at length].

As is partly seen from the above, the persecution of the Danish Church in Sleswick still continues. Sixteen clergymen or more, besides a number of schoolmasters, having been ejected from parish and parsonage to make way, on the flimsiest pretences, for German presbyterian successors, are now left—some of them aged men, some with wives and families—to subsist on a trifling pension from the Danish Government, till they can get employed afresh. As an instance of the way in which the German liberators of oppressed nationalities have acted, may be mentioned the fate of the Danish congregation at Flensburg. This has been turned out of its church and forbidden to assemble, though it numbers five or six hundred families, and had such vitality that even after its two ministers had been compelled to desert it—being only able to remain at the price of perjury—it filled the church every day last Christmastide to overflowing. The *Dagblad* (Feb. 23) observes: “At the same time that the *Danish* congregation at Flensburg has been dispersed, the Danish priest forbidden to hold the Danish service, and the Danish schools merged into the German, the Austro-Prussian authorities have given permission to the newly-formed *Romish* congregation to have their own school, and public service after the use of the Church of Rome. It will be but poor satisfaction to the *Evan-*

gelical Alliance to learn this, after having, in their reply of December last, so solemnly adjured all foreign Protestant nations to unite harmoniously in contending for the pure Faith against Popery and Infidelity. We do not complain of the application of the principles of religious liberty to the case of Roman Catholics; we only point out with how little consistency the Germans make such a grant to them, and deny it to our own Church." The same journal then remarks on the excessive number of churches for Germans erected by the Court in Denmark, especially in the 17th century, and concludes: "We have too long paid blind deference to everything German; but we begin to see better what the wind blows to us over Sleswick."

THE MISSIONS IN NEWFOUNDLAND.

St. John's, Newfoundland, February 16, 1865.

SIR,—By giving insertion to the accompanying letter to me of Captain Orlebar, I think you will obtain for it the notice and consideration which I am sure the writer, if not the subject, deserves. Captain Orlebar has been engaged for several years in surveying the coasts and harbours of Newfoundland, and is fully qualified to bear testimony to the condition and character of the inhabitants generally, and their clergy, for whom he has ever manifested a pious and charitable concern, evinced not by words only, but by many and important acts and services.—ED. NEWFOUNDLAND.

St. John's, Newfoundland, October 1, 1864.

MY LORD,—I have heard with much regret that the *Society for the Propagation of the Gospel* has determined upon gradually withdrawing its present liberal assistance to the Church in Newfoundland. I believe the principle that Christian people should support their own clergy an excellent one, and that a defect in this respect is alike injurious to ministers and people. I therefore, in common with all true-hearted Churchmen, hailed with satisfaction the new system adopted by the *Society for the Propagation of the Gospel* some years since, feeling sure that it would stimulate our people to the self-denial required as the very fruits of faith in all believers. It has done much good, and will do more; and we already see an increased interest in the extension of the Church, and a growing vitality in the devotion of her members, too seldom observable under the old system.

But whilst the attachment of the Newfoundland people to the Church of their fathers is strikingly evinced by their numerous well-built churches and large and attentive congregations, I must confess that in many of the outports there is so much downright poverty—such a want of the commonest necessities of life, and such a struggle for a bare existence, that I fear they will of themselves for many years be unable to support a settled ministry. I should therefore be very anxious to press upon the *Society for the Propagation of the Gospel* the necessity of continuing to these outports their fostering aid.

In the other North American colonies, my attachment to the Church would make me anxious to see all our scattered people under the care of their own ministers; but where this is not possible, I know that other

ministers preach to them, and that their children are sure to be taught in other schools.

But here, in Newfoundland, it is not so ; if not taught and looked after by our own clergy, they are abandoned altogether. And the sad picture your Lordship has drawn of the ignorance and spiritual destitution of the scattered families in White Bay, has its counterpart in other parts of the island visited by me in the course of my surveying duties.

My Lord, I have now been for thirty years a wanderer along the shores of these North American colonies, but I confess that I have never seen my own countrymen so ignorant of every kind of saving knowledge, or so thoroughly and lamentably destitute of the means of grace, as I have seen them in some parts of Newfoundland.

I know such destitution is in a great measure of their own choosing ; they have gone out from the clusters of civilization on the east coast, and in search of easier means of living have scattered themselves in bays and coves hitherto untrodden by man or visited by missionary. There they have made themselves homes ; and, entirely unmindful of religion, have brought up children in ignorance of the very first principles of the Christian faith.

I know, my Lord, that you have ever striven to reach and gather in these wanderers from the fold ; and I am sure you feel more strongly than I do the sad consequences of such isolation of the ignorant and careless ; and that you feel, as I feel, that we must not suffer our brother thus in ignorance to cut himself off from the means of grace and hope of glory. He may be unmindful and careless, but can we be so ? With the love of Christ in our hearts, we cannot suffer our brother to perish, and failing in power ourselves, we must look to the powerful missionary agencies of our mother Church to help us. Surely these are the lost sheep in the wilderness, they are instituted to gather in such as these, who are still our countrymen, baptized into the same faith, and for whom our Lord has died—surely these are they the whole Church would desire to reclaim by missionary agency.

It is very pleasing, at a time when self-sacrifice and self-denying efforts are so rare, to observe in your Lordship's diocese many instructive evidences in the clergy of their love and devotedness to the work of the ministry, irrespective of income and position. I need not specify names, for they seek not the praise of men. But, much as they may love to labour without fee or reward, their very zeal ought to provoke and stimulate Churchmen to greater liberality, so that their hands may be strengthened and their need supplied.

I cannot but hope, my Lord, that the *Society for the Propagation of the Gospel* will forbear pressing their rule with respect to the missions you still require to institute, and that in consideration of the destitution referred to, they will give you such an enlarged grant as may enable you to carry out those plans I have heard you refer to.

In conclusion, I have only space to say that I hope and pray I may never forget the lessons of faith and devotion I have gathered from the example and teaching of many now labouring for the Lord in Newfoundland, and that I remain respectfully yours,

JOHN ORLEBAR.

THE BISHOP OF QUEBEC IN ST. FRANCIS' DISTRICT.

A LETTER to the *New York Church Journal*, dated January 25, says :—

“ Last Ember week the Bishop of Quebec visited Sherbrooke in the Eastern Townships for the purpose of reopening the church after enlargement, of holding an ordination, and of reorganizing the Rural Deanery of the district of St. Francis.

The town of Sherbrooke, the *chef-lieu* of the Eastern Townships of Lower Canada, is a neatly built and thriving place, of some 3,000 inhabitants, charmingly situated upon the River Magog, at its confluence with the more considerable and better known stream the St. Francis. It is the seat of several important manufactures in cotton, wool, wood, and machinery, the River Magog affording almost unlimited water power. Next after Quebec it is the most considerable Church post in this Diocese,—though I suppose its near neighbour, Lennoxville, the well-known seat of our Lower Canada Church University, would contest that honour with Sherbrooke. It is also the head-quarters of the British American Land Company, which owns nearly the whole town, besides immense tracts of land in other parts of the Eastern Townships.

The Eastern Townships of Lower Canada were originally settled by emigrants from the neighbouring States of Vermont, &c. who brought in with them, as was natural, with their love for their own institutions, their prejudices against the ‘ aristocratic, overbearing, and formal ’ Church of England. These people, left to themselves, without meetinghouses or settled pastors of their own, ran readily to hear any preacher, no matter how ignorant or fanatical, that (to use their own homely but expressive phrase) ‘ came along.’ Thus exposed to every wind of doctrine, in the end they, for the most part, became the prey of strange, wild heresies,—the prevailing form being Universalism, which with them is little better than a more decent name for Atheism. These heresies, where they prevail, poison all the wellsprings of life ; they eat the very heart out of the conscience and moral sense of the people, in its aspect God-wards, and render the soil of their hearts an almost hopeless one to cultivate. On the other hand, these people are hardy, independent, and self-reliant, of great shrewdness and good sense, thoughtful and hard-headed, and very anxious to avail themselves of every means of intellectual and material improvement ; and when once thoroughly won to the Church, they make the best and most valuable Church-people we have. I need not repeat here how the foundations of the Church were laid among them by the saintly Bishop Stewart, and how he gradually overcame their prejudices, and won a place in their affections for himself and for the Church whose servant he was. Before his death, Bishop Stewart had the happiness of seeing settled and thriving Missions in all the more considerable places of the Townships. That is now nearly thirty years ago ; but from various causes, into which I have neither time nor inclination now to enter, the Church has not, during that period, made the progress in those parts which might have been expected. One obstructing cause, however, I may mention without

seeming invidious, and this is that for a long time, and indeed until quite recently, the Church in Canada, more particularly in the rural districts, was supported entirely from home. This, it is now generally acknowledged, was a mistake, for people never value a religion which costs them nothing. For some time past, however, things have been taking a fresh start. The Venerable Society has been withdrawing its aid; the people are learning that if they want the Church, they must begin in earnest to support it, and their interest in it has proportionately increased. For this and for other reasons, the Church has been taking deeper and better root in this fine section of country,—which is indeed the main hope of the Church in this Diocese,—and making healthy and steady progress; certainly it would it be hard to find a more united, more earnest, or self-denying body of men than the present clergy of the district of St. Francis. Our Bishop was for many years one of them, as rector of the Junior Department of Bishop's College, and his visits to that portion of his Diocese are of course peculiarly pleasant and interesting. On Thursday, December 15th, the Bishop, in the morning, reopened the church of Sherbrooke; and in the afternoon the clergy of the district met him for the purpose of reorganizing the Rural Deanery of St. Francis. The Rev. S. S. Wood had signified to the Bishop his desire to be relieved of the office of Rural Dean, as being one which demanded the services of a younger and more active man. His Lordship first placed before the clergy in writing a sketch of the duties which he proposed to devolve upon the Rural Dean, and the work he wished the Ruri-Decanal Chapter to take up; and invited them, on that basis, to select and nominate one of themselves to him, whom he might appoint Rural Dean. The clergy accepted his Lordship's scheme, and having selected by ballot the Rev. G. B. Dodwell, M.A. Professor of Divinity in Bishop's College, nominated him to the Bishop, by whom he was formally appointed Rural Dean of the district of St. Francis. The next day the Dean and Chapter met for the completion of their organization. The Rural Dean, your readers will notice, is to hold office for three years only.

On the following Sunday, the 4th Sunday in Advent, the Bishop held an ordination in St. Peter's church, Sherbrooke, when the Rev. J. Richardson, of St. Augustine's College, Canterbury, and Incumbent of Bury, was admitted to the holy Order of Priests. In the evening the Bishop preached to a large congregation, and the next morning returned to Quebec.

On the 3d Sunday after Epiphany the Bishop held a special ordination in the Mission church of Bourg Louis, when Mr. John Goodwin McArthur was admitted to the holy Order of Deacon. Mr. McArthur has devoted himself to serve the Church in that Order permanently; he is thus the second permanent deacon in this Diocese. For the moment he remains in temporary charge of the Mission of Bourg Louis, from which the Rev. F. J. Cookesley is obliged to retire in failing health. Bourg Louis, one of the back parishes on the north shore of the St. Lawrence, distant thirty-six miles from Québec, is one of the hardest and roughest of our missions. Two Augustinians have been there in succession, the Rev. C. Roberts and Mr. Cookesley, and both have been obliged to resign it in broken health. Mr. Cookesley went out from St. Augustine's first to Natal, at the age of

twenty, from whence he was recalled by his father, when the unhappy Bishop Colenso began to develop his heresies. He then came to Canada, and was ordained by the late Bishop to the Labrador, where he laboured for one season. The glare of the snows and ice of spring in that dreary region affecting his eye-sight alarmingly, he was removed from the Labrador, and was appointed to Bourg Louis about eighteen months ago. Both he and his predecessor, Mr. Roberts, were much beloved by the poor people of the Mission; and the best evidence that their labours have not been in vain is seen in the crowded and attentive congregation of the Mission church, in the earnest responding and hearty singing, which would shame many a congregation better circumstanced, and more than all, in the fact that out of 300 Protestants (not all of them Church people) seventy-five are communicants. The ordination was a very solemn and deeply affecting service. The little church was crowded with those few (literally) poor sheep in the wilderness, reverently joining in the beautiful service, witnessed by them for the first time, by which an under-shepherd was set apart to care for their souls,—and then pressing forward to receive the cup of salvation from their pastor's hands for the last time. In such missions as that of Bourg Louis, and we have many like it in this Diocese, where a little body of poor Church people are found, hemmed in on all sides by an overwhelming Roman Catholic population with their large and substantial churches and well-endowed clergy, the work of the clergy, if rough and hard, is yet full of Divine consolations and abundant fruit. May the assurance that their labours have not been in vain in the Lord be a comfort and stay to the hearts of the two young and faithful Missionaries whom their Master has been pleased to bid rest from their labours for a season! The sermon, I omitted to say, was by the Bishop; the candidate was presented by Mr. Roe. The Bishop and his chaplain were hospitably entertained by Mr. Cookesley at his lodgings. The same day the Bishop held a confirmation at Port Neuf, distant nearly twenty miles from Bourg Louis, and forty from Quebec. Here also was found a crowded church, a reverent and attentive congregation, and general and hearty responding and singing. Twenty-one young persons were confirmed. This mission is in charge of the Rev. John Dalziel, late of Eaton in the Eastern Townships. The Bishop and his chaplain were guests at the parsonage. On Monday they drove home to Quebec, having travelled since Saturday morning over the snow close upon a hundred miles.

To-day (January 25th) his Lordship, accompanied by Mrs. Williams and his younger son, leaves for a brief visit to England on important business connected with the Church. I need scarcely say that they will be followed by the prayers and affectionate good wishes of the whole Diocese.

The biennial meeting of our Synod will be held early in July."

PENSIONS FOR MISSIONARIES.

THE following correspondence has passed between the Rev. J. B. Sweet and Canon Hawkins:—

"Colkirk Rectory, Fakenham, Dec. 31st, 1864.

MY DEAR SIR,—A sum of 4*l.* 6*s.* 6*d.* having been assigned to Foreign Mission purposes in connexion with the *Society for the Propagation of the*

Gospel from the monthly Church Extension offertory collection in my church at Colkirk during 1864, and a strong conviction being entertained by myself and the more thoughtful members of my flock, that a pension fund for the support of meritorious missionaries, whose age or infirmities may compel or render it desirable for them to retire, ought to be established by the Society, I have the honour to inquire whether the Society is prepared to take any formal step towards the establishment of such a fund, and will receive the aforesaid 4*l.* 6*s.* 6*d.* as a commencement of it? The subject was discussed in the April and some following numbers of the *Colonial Church Chronicle* in 1863, to which I beg to refer you. One of our Bishops informs me that letters have recently appeared, advocating the same measure of justice to ourselves and our representative Missions, in one of the weekly Church papers; but I cannot refer you to it. Lest the proposal which I now submit should seem to provoke a diminution of the Society's General Fund, I venture to remind you that I have qualified myself to make it, and to stand clear of any such imputation, by recently raising more than 20*l.* for that fund above the average proceeds of the five parishes concerned, by the special aid of the Rev. Charles Wilkinham. Better, however, reduce the General Fund, than not provide for worn-out soldiers of the Cross. In conclusion, I have to request that this note be submitted to the proper authorities, and that liberty be given me to publish their reply.

I am, my dear Sir, yours faithfully,

J. B. SWEET, Rector of Colkirk.

The Rev. the Secretary, S.P.G.F.P."

"79, Pall Mall, London, S.W. Jan. 27, 1865.

MY DEAR SIR,—I have laid your letter before the Committee, and am directed to remind you that there is already opened at the Society's office a 'Disabled Missionaries' Fund,' to which the treasurers will be most happy to add your remittance.

There is also the 'Pension Fund,' amounting to 500*l.* a year for sick and superannuated missionaries. But besides these the Society is ever ready to take into consideration any case of a missionary disabled for further work into favourable consideration; and has actually assigned a pension of 75*l.* in such a case within the last quarter.

I am, my dear Sir, yours faithfully, ERNEST HAWKINS.

The Rev. J. B. Sweet."

"Colkirk Rectory, Fakenham, Feb. 1, 1865.

MY DEAR SIR,—I thank you for your reply of the 27th ult. Can you favour me with a copy of the regulations under which your 'Disabled Missionaries' Fund' and the 'Pension Fund' are administered?

It is a pension, as distinct from an eleemosynary grant, that will alone meet the case as contemplated by us. For we desire to encourage men to offer themselves for the service, as well as to make a small provision for them when exhausted in it. But no contingent votes of a 'gratuity' will do this. There ought to be a clear prospect, and a distinct contract, on conditions involving every necessary safeguard. But I was not aware what *nest-eggs* the Society possessed.

I am, yours very truly, J. B. SWEET.

The Rev. E. Hawkins, Secretary, &c."

CENTRAL AFRICAN MISSION UNION.

SIR,—The choice of Zanzibar by Bishop Tozer as a centre of operations for the Central African Mission, was, as your readers have been already informed, made not without due consideration. This choice of the Bishop has received the cordial approval of the General Committee. The time, therefore, has now arrived, when the friends of this Mission, who have (many of them) been resting on their oars till some decision was come to, should exert themselves afresh, with increased earnestness and zeal, both by liberal contributions, and by obtaining and diffusing information so as to awaken an interest in others.

To show the comfort derived by those who have devoted themselves to such arduous labours abroad, from the consciousness of that duty being performed by friends at home, without which all other efforts are fruitless—the duty of intercessory prayer—I would quote from a letter I received from Bishop Tozer in August last, in reply to one I had written to him on the subject of the Central African Mission Union. These are his words: —“The measure of help received from this Union, especially during the crisis of the Mission’s change of plan and place, cannot be measured by earthly standards; but they only can tell who need such aid most, how valuable and necessary is the support which is thus gained for us through continued intercession at God’s Throne.” The association thus alluded to was first formed at the beginning of last year, chiefly for the purpose of engaging its members to pray daily and more especially at certain seasons for this Mission. The Bishop of Oxford consenting to act as president, I accepted the office of hon. secretary, and shall be happy to forward the simple Rules and Prayers of the Association to any who may wish for further information, or be sufficiently interested in this Mission to join our Union.

W. LUMLEY B. CATOR.

Eagle House, Ackworth, Pontefract, Feb. 23.

Reviews and Notices.

The Christians of St. Thomas and their Liturgies, &c. By the Rev. G. B. HOWARD, late Assistant-Chaplain in the Diocese of Madras. J. H. and J. Parker. 1864. Pp. 355. 10s.

MR. HOWARD’S handsome and valuable volume—which, we observe, is dedicated by permission to the Archbishop of Canterbury—on the Church of Malayala, or the original Indian Church, consists of two distinct parts; the first being an historical sketch from the earliest times to the present day, and the second a translation of six varieties of Liturgy made from Syriac MSS. obtained by Mr. Howard in Travancore. These “Anaphoræ” were previously to be found in the costly work of Renaudot, but they are more correctly given here, as

regards the order of their several parts. They are all recensions, more or less, of the primitive Syriac Liturgy of St. James ; and belong therefore to a large class of Liturgies compiled in different countries as well as in ages widely separated—of which however the remarkable identity in structure indicates a deep traditional reverence for their ancient model, and shows how little success can “attend the labours of any who may attempt to sweep away these time-honoured Offices, and to substitute some other form of the Eucharistic Service in their place.” The Syriac Liturgy of St. James, as our author reminds us, “is traceable to a period at least antecedent to the Council of Chalcedon, for it is used by both Orthodox and Jacobite Churches at the present day.” The following passages from Mr. Howard’s preface to his volume concern the existing rituals of this Indian Church :—

“The study of the Liturgy of an ancient Church has far higher objects than the gratification of a mere idle curiosity. If by God’s mercy we may ever be permitted to make any advance towards the recovery of external unity—I will not venture to say throughout Christendom, but among *any* of those branches of the Church which have so deplorably severed from each other—surely one preliminary stage towards the attainment of this end must lie in the careful examination of the doctrine and discipline of those with whom we hope that we may eventually hold communion. Although the MSS. from which I have translated are of comparatively recent date, they yet correspond so nearly, both in form and matter, with the ritual of the ancient Church, that they may serve at any rate as an *introduction* to the study of those valuable monuments of Christian faith and practice which we possess in the Liturgies of the first few centuries. I am compelled to acknowledge that the feeling of eager anticipation with which I entered on the study of these Offices—though rewarded beyond all hope in respect of their general contents—has been followed by much disappointment, occasioned by some of the passages which they contain. These passages—from whatever source they may have been derived—will be read with pain by every English Churchman ; and there are others which will provoke disapproval or the contrary, according to the theological bias of the reader. I leave the Liturgies, however, to speak for themselves. On the other hand, it may be hoped that a perusal of these Services will, in some sense, lead to a quickened apprehension of the great Catholic verities which are the common heritage of the Church throughout the world ; and that, should they fall into the hands of any who have hitherto been strangers to Liturgical study, they may serve to bring out the beauties and catholicity of our own Office, the arrangement and purport of which is so forcibly illustrated by comparison with those primitive Liturgies from which it is in great measure derived.”

Mr. Howard commences his historical sketch with a graphic description of the Malabar Coast, the region to which the Church of St. Thomas is at present restricted. The congregations of this communion

are to be found in "a narrow district stretching along the south-western coast for about 200 miles, between the ninth and twelfth parallels of north latitude, and bounded on the east by the lofty Anamullays, or Elephant Hills." The climate is not very healthy, according to our author ; but the country is lovely. One great feature in it is a series of navigable lagoons just within the coast-line, connected by natural or artificial channels. This backwater is the principal highway. "Villages dot its sides here and there, and the traveller as he passes along will scarcely fail to notice the contrast which is occasioned at intervals by the whitewashed façade of a Roman or Syrian church standing out in strong relief from the deep-toned foliage by which it is surrounded." The heathen population among whom the Christians dwell are of all castes, and of almost all Eastern religions, except Buddhism and that which reverences fire. A reference to the map will show how far the country is under the direct sovereignty of the English, and how much of it is still under native government.

Such is at present the locality of a Church which, planted perhaps in Apostolic times, certainly in times of remote antiquity, has borne in her isolation a noble witness for the Christian faith amid the various forms of false religion by which she has ever been surrounded.

Mr. Howard observes that, before the discoveries of De Gama, Marco Polo in the thirteenth century brought back to Europe accounts of Christians on the "pepper coast of Malabar," and visited "the rock on which St. Thomas suffered martyrdom." The writer Cosmas, in the sixth century, speaks of a Bishop here consecrated from Persia ; and it is thought that a trace of the same Church may be found among the records of the Council of Nicæa itself, in the signature of a Bishop Johannes, who bears the title of "Metropolitan of Persia and of the great India." An instance of communication between the Indian Church and our own occurs, it will be remembered, under the reign of Alfred, who sent Swithhelm, Bishop of Shireburn, "to the tomb of St. Thomas," says the chronicler Huntingdon, like others, "according to a vow which he had made when an army of Danes was wintering in London."

Into the question of the reliability of the tradition of the first foundation of the Indian Church by the Apostle Thomas, which has been received by most among us from the days of Swithhelm and Ælfric to those of Ziegenbalg and Heber, we shall not enter. Mr. Howard, whose account is fully and fairly put together, concludes with a fear "that we are not yet in possession of sufficient evidence to be entitled to claim it as a matter of well-ascertained historic truth," but "documentary evidence of early date may possibly yet be forthcoming."

Some of the copper plates on which are recorded the ancient civil privileges granted to the Christians by the pagan princes of Malabar have not yet been deciphered, and among these is one in the cuneiform character, which is said to be the oldest. According to Mr. Whish's authority, the Jews settled for so many ages in this district say that St. Thomas arrived in India in A.D. 52, and themselves in A.D. 69. But if, instead of being the Apostle of that name, the first preacher here was Thomas Cannaneo, consecrated for Malabar in 345 by Eustathius of Antioch, it will remain sufficiently fitting to associate the name of St. Thomas with the Church of India, as that of Patrick with Ireland, or that of Brendan with America.

Whether Thomas Cannaneo were the original founder of the Church in Malayala or not, it is certain he acted a very important part in its history. But after his death the state of the Christians became lamentable. Anarchy and schism reigned; all communication with their Syrian Patriarch was obliterated, and the faith was on the point of vanishing from the coast of Malabar, when it was saved by the zeal of the Nestorian missionaries; who, overleaping the limits which confined the ambition and curiosity both of the Greeks and Persians in the fifth century, diffused the doctrines of their Church from China to Jerusalem and Cyprus. Thenceforward the Church of Malayala was in communion with the Nestorian sect; the Bishop or Metram, i.e. Metropolitan, of Malabar receiving consecration from the Catholicos of Babylon, the so-called "Nestorian Patriarch." Yet when the Portuguese arrived in the sixteenth century, though "the liturgies they found in use were of a Nestorian character, there were indications that the creed of the Church had not been continuously Nestorian, and that it had suffered more than one transition in respect of its tenets regarding the Natures and Person of our Lord." The changes seem to have been from one extreme to the other—the Jacobite—the influence in the far East of the Melchite or orthodox body being but small. But the external prosperity of the Church continued to increase. The Christians obtained a very influential position among their neighbours. Their reputation for sobriety and truthfulness led to their being employed in the highest offices by their heathen rulers; and "the strength of a rajah was estimated by the number of Christians he could reckon among his warriors." So elated became the Christians that at length they dared to throw off the infidel yoke. Baliarte was the first of a long line of baptized kings: but their line died out, just before the Portuguese arrived. They then, though retaining their ancient privileges, relapsed, under the Rajahs of Diamper and Cochin successively, into a state of dependence from which they have never yet recovered.

If this native Church was infected with Nestorianism when the Portuguese arrived, the interference of these Europeans resulted in but a change of errors ; and the mode in which these changes were, after a cruel struggle, violently imposed, is a lasting infamy to modern Rome. The narrative, in Mr. Howard's second chapter, of the efforts of the Portuguese to subdue the native Church—culminating in the Synod of Diamper under Menezes, in 1599—is as interesting as it is important. It brings out vividly the unprimitive character of points such as the Papal supremacy, Image-worship, and Half-communion,—practices and tenets to which these Christians of India were utter strangers. It shows also to what horrible lengths the genius of Popery can impel men. This account agrees with those already given in Buchanan and Geddes, though our author leaves the facts chiefly to speak for themselves ; but truly theirs is no faint or uncertain sound.

(To be continued.)

We have received from Messrs. Rivingtons : (1) *The Age and the Gospel*, sermons before the University of Cambridge, by the Rev. DANIEL MOORE ; (2) *The Hours of the Passion*, including the Daily Office for Morning and Night, chiefly after the ancient Use of Salisbury, &c. compiled and edited by a Priest of the English Church ; (3) *The Relation of the Church of England to the Dissenting Communities*, a very clear and temperate “paper lately read at a Clerical Society,” published by request ; (4) *The Double Choir historically and practically considered*, an address by Rev. M. E. C. WALCOTT, Precentor of Chichester (6d.) ; (5) *A Word for Christian Missions* (price 1d.), good for distribution ; (6) *The Church Builder*, numbers for January, February, and March ; (7) *A Short Catechism on Confirmation*, by Archdeacon BICKERSTETH (fourth edition) : (8, 9, 10) *The London Diocese Book*, and *The Cambridge Year Book and University Almanack*, put forth by the same publishers, are improvements upon all previous things of the kind ; nor can we but praise the *Public Schools Calendar*.

From Messrs. J. H. and J. Parker : (1) *The Hours ; being Prayers, &c. with a Preface* ; sixth edition. (2) *Catechetical Lessons on Miscellaneous Subjects*, being Part XII. of the “Catechetical Series.” (1s. 6d.) (3) *Extracts from “Sikes on Parochial Communion,”* relating to Episcopacy and the sin of Schism ; and the following sermons : (1) *Everlasting Punishment*, preached before the University of Oxford by Rev. Dr. PUSEY ; (2) *The Marks of Church Membership*, by Rev. R. W. NORMAN, Warden of Radley College.

From Messrs. Mozley : (1) *The Monthly Paper of Sunday Teaching*, Vol. IV. (2) *Honora's Sunday Book*, being conversations on our Lord's

Miracles; by Mrs. RICHARD VALENTINE: (3) *Readings for Sunday Schools on some of the Parables*, by "S. W." author of "Stories for every Sunday in the Christian Year." (4) *The Monthly Packet*, Vol. XXVIII in the contents of which we notice "The Englishman in India," "Recollections of Parochial Work in Ireland," and "The Times of St. Olav of Norway." The first of these goes on also in this year's number. (5) *Madame Fontenoy*, a "nouvelle," by the author of "Mademoiselle Mori," &c. (6) *Magazine for the Young*, for 1864. (7) *I believe in the Holy Catholic Church*, reprinted from "Thoughts on Church Catechism" (64)

The Opened Book, by "W. A. B., Presbyter" (Dublin: Hodges and Smith), is the name of twenty-three lectures on the Apocalypse, reverential and practical in tone.

Colonial, Foreign, and Home News.

SUMMARY.

THE Secretary of State for India has introduced a Bill into the British House of Commons for the establishment of a new Bishopric in India, at Lahore.

A RESOLUTION has been forwarded to our Indian Bishops and to members of the Indian Government by the Council of the *Society for Promoting Freedom of Worship*, which "deprecates the proposal to introduce the system of pew-rents into the Church of our Indian Empire, and earnestly invites the attention of the Indian authorities in London and Calcutta to the unvarying success of the Scriptural plan prescribed by the law of the Church of England, of the Weekly Offertory every Sunday, in providing for all purposes to which pew-rents are usually applied."

The Bishop of MELBOURNE stated, in his address at the opening of the Diocesan Church Assembly, on January 10th, that they had had a net increase of four clergy in 1864. The number of new churches commenced was seventeen, and of parsonages seven. As he could reckon on a further increase of only four clergymen during the present year, he urged the need of special effort to multiply the number of clergy at a rate more commensurate with the multiplication of churches.

THE *Adelaide Church Chronicle* says, "that Miss Burdett Coutts has expressed in a letter to the Bishop of Adelaide a lively interest in the remnant of the native population, and is anxious to assist in sending the tidings of a Saviour to them through *native* agency, if possible," and that "this plan is shortly to be tried at Point Macleay, with the assistance of the native convert Wanganni from Poonindie."

THE diocese of PERTH is beginning to show signs of fresh life. Side by side with plans for new churches with more ministers, comes the news that it has raised 1,000*l.* for Bishop Patteson's Melanesian Mission.

BISHOP BROMBY reached his diocese of **TASMANIA** on Jan. 7, and was installed the same day in the pro-cathedral at Hobarton. To the address of welcome which was presented to him by the clergy and other members of Synod, he gave an extempore reply, in which he remarked upon the language of almost impatience with which the Address opened, assuring his audience that he on his part had not delayed his coming longer than was absolutely necessary. Foremost among the wants of the diocese, he thought, stood a cathedral, to be the centre and representative of the Church's worship; and not less important was the supply of their Missions in the bush and along the coast. It would be his aim and prayer to promote and encourage union, by sympathy and brotherly love—by a full Gospel and a large-hearted Churchmanship—by promoting freedom of worship, as contrasted with that exclusiveness which had too often alienated large sections of the people—by a hearty desire to understand the feelings and wants of others, and to be understood by them in return. The Bishop concluded by expressing himself largely indebted to the Archdeacon and the late Commissary of the Diocese, for the work done during the vacancy of the See.

On the 11th of March the Bishop of **GIBRALTAR** consecrated the new church for English residents in Naples. The first authority of the city was present, and a large number of the inhabitants. It may be remembered that the site of the church was granted by Garibaldi when acting as "Dictator" at Naples. The building has been carried out after the excellent design originally intended. At the consecration Sir Charles Maclean presented the church with a donation of altar plate, valued at fifty guineas. Among the special gifts were the font, by the Misses Hall; the altar-table, by the Duchess San Arpino; the chairs, by Mrs. Locke; velvet cover, cushions, and kneeling hassocks for altar, by Mrs. Kemp and Miss Preston; prayer-desk, by Sir Charles Maclean, Bart.; lectern, by Lord Kilcoursie; pulpit, by friends; marble columns, by Rev. J. Olive; marble giallo antico, by Mr. F. N. Reid; pulpit lights, by Rev. T. Burningham; stained-glass chancel window, by the Bishop of Gibraltar; ditto, by Miss Maitland; ditto, by Mr. H. Close; ditto, by Mr. A. Lowndes; and small rose window, by Mr. Wailes.

MONTREAL.—In these times when many serious difficulties may arise between the two greatest nations upon earth, nations, whose origin, language, religion, and laws are identical, it is gratifying to find that the educated and intelligent people of Great Britain and the United States seek to become closer friends by the kindly interchange of civilities. The English papers speak of the kind reception and attention paid to one of our Generals, on a recent visit to the States, by American officers; and a few weeks since two of our Bishops were invited to take part in the consecration of the Assistant Bishop of Western New York. On the other hand, the Bishop of Minnesota, now in England, was for three days the guest of the Archbishop of Canterbury; and the Churchmen of Montreal have had present with them one of the most eminent Divines of the neighbouring Republic—the Rev. Dr. Balch, Secretary of the United States House of Bishops

—who kindly accepted the invitation to take part in the proceedings at the January Anniversaries. His expressions of affection and respect for our Church and country at these meetings have endeared him to all, and the five sermons he kindly preached in this city to crowded congregations have left an indelible impression on the minds of hundreds. His reception must at once have assured him of the affectionate regard of Churchmen in Canada for the sister Church in the United States, and of the kindly feeling of all good men towards the American people. When he said at the Meeting of the Diocesan Church Society, "It would be out of taste and a violation of propriety to allude to politics, either local or national: but it harmonizes with the high and holy purpose of this evening, if as a citizen of the United States, and a presbyter of the American Church, I here say that it is the earnest wish of all good men, that the relations between Canada and the States may ever be those of the friendliest and closest character," his words were received with cheers. And so also when he added, "In my humble opinion, a war between England and America would be a reproach to the Christian religion and a calamity to the whole human race." Such visitors as Dr. Balch seem to tighten the triple strand of our branch of the Catholic Church; for in his own words, "The Church in England, and the Church in the States, and the Church in the Colonies, are not three Churches, but one Church."—*Montreal Echo*.

CAPETOWN.—The Third Diocesan Synod met at Capetown on January 17th. Besides his memorable charge, Bishop Gray delivered an address, animadverting on the charges of illegality imputed to the Synod in reference to some of its proceedings by the Judicial Committee of Privy Council when pronouncing judgment in the Long case, to which the attention of the Colonial Government was directed by the late Duke of Newcastle. The Bishop having ascribed these charges to ignorance, left it with the Synod to take measures to repudiate them. Before business, Archdeacon Badnall, to preclude misapprehension, proposed that voting by orders should be the invariable rule; but on the question being put, and a vote by orders being called for, only one layman voted for it. As to the concessions suggested by the strictures of the Crown officers, they were all agreed on save one; the term "Constitutions" being retained—after the example of the unestablished Church in Scotland,—with an interpreting clause stating that it is meant inoffensively.

A motion condemning Dr. Colenso's books was moved by Archdeacon Thomas, pronouncing Dr. Colenso's books a scandal, expressing affectionate sympathy with the Bishop of Capetown under his present difficulties, and affirming the sentence pronounced on Dr. Colenso by the Metropolitan to be "righteous and just." The Dean presided by commission, the Bishop having vacated the chair. One layman seconded the motion, another supported it; no one else spoke. But on the first hint that the question was about to be put, the whole Synod rose as one man, and a proposal that the Dean and Chapter should formally communicate this to the Bishop, and reconduct him to the chair, was carried by acclamation.

A motion expressing, on financial ground, some want of confidence in the Bishop of Capetown, was unequivocally lost. The mover, Mr. Foster, an opponent of the Bishop, also proposed:—That this Synod, duly recognising the importance of preserving discipline within the Church, and of maintaining the integrity of the doctrines thereof, as set forth in the Articles of Religion, declares its reliance upon the sufficiency of the present constitution in Church and State to preserve effectual discipline and to maintain the truth; and the members of this Synod hereby assert their unwavering assent and allegiance, now as heretofore, to the principles and practice of the Church of England as by law established." This resolution, which would have committed the Synod to an admission of the Queen's *ecclesiastical* supremacy over the Colonial Churches, together with all consequences of such an admission, was met by the amendment moved by Archdeacon Badnall:—"That, faithfully adhering to the doctrine and formularies of the United Church of England and Ireland, this Synod assents to and accepts the position assigned to this Church by the judgment of the Judicial Committee of Privy Council in the appeal case *Long v. Bishop of Capetown*,—viz. that of a voluntary religious association not established by law." This was carried by a majority of about ten to one. It was understood that even if the amendment had been lost, no one would have voted for the original motion but Mr. Foster himself. Archdeacon Badnall's speech has been reprinted in compliance with the general wish of the Synod. (*Guardian*.)

NATAL.—A letter dated Durban, October 1, gives a deplorable picture of the diocese:—"In the country districts the Church may be said to be unknown, whilst here in Durban it is outstripped by the Wesleyans. Maritzburg can boast, I believe, of a majority of Church population, excluding the Scotch, who are very numerous in this colony. This may be attributed to the influence of the Dean, who is universally respected for his many sterling qualities. He is raising a fund for the enlargement of the cathedral, which has no aisle or transepts at present, and is totally inadequate in accommodation. The Dean deserves the greatest credit for having kept Churchmen there together as he has. Here in Durban people are of a more Radical tendency, and are continually wanting to interfere about the conduct of service, the Offertory, &c. During the absence of the colonial chaplain in England, the acting colonial chaplain is Mr. Rivett. He was curate to Bishop Mackenzie at the time he was Archdeacon of Natal, and is a most hardworking worthy man, but he has a most discouraging post from the scarcity of persons of definite Church principles to work with him. During the absence of the colonial chaplain he has had to serve three churches, and to give four services every Sunday (to say nothing of Communions, Baptisms, and other occasional services). He gives two services in St. Paul's Church in the town, and one at each of two churches in the suburbs in different directions. The Dean, too, has to serve two churches (the Cathedral and St. Andrew's), and to give four services every Sunday, being the only clergyman in

Maritzburg, now Archdeacon Grubb has left. In the few country villages where there are clergy it is much the same. As to the remote districts, they are completely destitute of clergy and Church ordinances; in the whole country above Maritzburg (*i.e.* up to the boundary of the colony), nearly 100 miles, there is not a clergyman at all. . . . It makes one indignant to see the Church thrown back for years in a colony where it had, at its planting, every prospect of flourishing. Everybody agrees that on the first arrival of the Bishop and his party they were received with open arms, but he seems continually to have behaved in the most eccentric manner, and to have quarrelled with nearly all those who would have been his warmest supporters. As you will have seen, the Bishop of Capetown has, since passing sentence of deposition on Dr. Colenso, visited this diocese in his capacity of Metropolitan; he and Mrs. Gray rode on horseback through the whole colony, and visited it far more thoroughly than ever Dr. Colenso had done. He held services in many outlying districts, and encouraged the clergy where there were any, so that his visit seems to have infused a little new life. But of course (though he got one Wesleyan chapel and minister bodily over to the Church during his visit) things must be in a very unsettled and bad condition till a successor to Dr. Colenso is appointed; and under present circumstances it is, of course, useless to expect any farther clergy from home. The new Bishop ought to be a perfect gentleman and a thorough hard-worker, and he ought to bring out a good deal of clergy-power with him. And everything which Churchmen at home can do to hasten a new appointment and support the Metropolitan (I am glad to see the subscription towards his costs is progressing) ought most urgently to be pressed, for the dying embers sadly want rekindling by a man of conciliatory manners but uncompromising Churchmanship. I believe there are at present only about a dozen clergy in the whole colony, and you may fancy what a drop in the bucket they are, especially without an organizing head on the spot. The Dean of Maritzburg is at present acting as Commissary for the Metropolitan during the vacancy of the see. I believe not one of the clergy sympathises with Dr. Colenso, and if he does return and claim jurisdiction they will all ignore him. I sincerely hope he may be better advised than to come out and present such an unseemly spectacle, even if he gains a legal decision in his favour; but if he does, I believe he will find his position without any clergy (unless he brings out some sympathisers from England) thoroughly untenable. In fact, unless it were for the sake of the bravo, I doubt if he would come at all, as I hear on all hands that he cordially dislikes the place. He knows very well his clergy are against him, and if you observe makes not the slightest reference to them in his 'Letter to the Laity.' He has, I believe, a few sympathisers in Durban, but scarcely any at Maritzburg."

SANDWICH ISLANDS.—A letter from the Bishop of Honolulu, dated November 23, 1864, has announced the arrival of "the three Sisters in good health and spirits. All, even those outside the Church, rejoice at their coming. Their arrival has done more to give confidence here in our

as well as our perseverance, than any other thing. The King and have had interviews with them, and been delighted. They leave haina next Monday, where will be our chief family school, and where -five boarders and forty school girls are all waiting. . . . Her Majesty is expected, arrive in England, accompanied by the British Com-mer Syngé, next May. I hope our Church nobility and friends (the Bishops) will notice and hospitably entertain one of whom we are proud as a true nursery mother of the Church in the Isles of the -a right royal lady in feeling as in mien, and a saint, if ever there is in this world, of spotless life, though surrounded with evil—ever- ing her limited means in doing good. The first thing she did on the vote of the Legislature of 1,200*l.* annuity was to pledge to me of it, as her annual contribution to the Church. The King has *his* option paid regularly every *month*; it being 1,000 dols. per annum. reigners give 300*l.* yearly. I think you see, therefore, the Mission eciated here. But it is to *the future* I still look with apprehension; ere is no need to relax, but ever need to increase our exertions in id to establish it on a less precarious basis. Bishop Kip will be some England. He has ever been my steady staunch friend. He writes from Acapulco, ‘*I will help you all I can in England.*’ I advise nmittee by all means to utilise him.”

LA.—The *Church Missionary Intelligencer* says, that the distribu-
of the missionaries in British India, from the English Church and
the several “Protestant denominations” is as follows:—

| Presidency, &c. | Population. | Missionaries. |
|-----------------------------|-------------|---------------|
| Madras | 23,301,697 | 194 |
| N.W. Provinces | 30,250,000 | 83 |
| Bengal | 40,852,397 | 113 |
| Bombay | 12,038,113 | 40 |
| Oude | 7,000,000 | 9 |
| Central Provinces | 6,000,000 | 3 |
| Punjaub | 15,467,821 | 24 |
| Ceylon | 1,876,467 | 37 |
| British Burmah | 1,205,250 | 12 |

besides these British provinces, there are the Protected States, con-
; an aggregate population of 48,964,033. The distribution here is
unequal—some being entirely destitute, others with a very few mis-
sionaries, and but one or two, comparatively speaking, well provided for.
Travancore and Cochin, with a population of 1,073,560, have
within them no less than sixteen missionaries—nearly double the
number which we find amongst the 7,000,000 of Oude, and more than
twice the number labouring amongst the 6,000,000 of the Central
provinces. Rajpootana strongly contrasts with Travancore, having for a
population of 7,412,426 only five missionaries. When there are, how-

ever, even a few, there is at least the commencement of effort. Some wells have been opened in the desert, the preparation for a more extended work of irrigation. There is a proof at least that the necessities of such localities is remembered; that the sympathy of the Church is awakened respecting them; but there are other and vast territories consigned to utter destitution, for whose improvement nothing has been attempted. Such are Scindia's dominions, with a population of 3,228,512; Holkar's dominions, with a population of 815,164; Bhopal, with a population of 652,872: moreover, the Nizam's dominions, a population of 10,666,080, are unoccupied, with the exception of two points, Secunderabad and the Aurungabad, in each of which there is one European missionary. Thus there are altogether upwards of 15,000,000 left to live and die in heathenism, with scarcely one hand stretched out to help them.

CHINA.—A letter in the *American Presbyterian* gives some interesting information concerning "Protestant" Missions in China. The writer says:

"The estimated number of Protestant converts is in round numbers 2,500, and of missionaries 111. Of these 111 missionaries, five or six are absent on visits to their native lands. The wives of the missionaries are not enumerated, nor are several unmarried ladies, engaged principally in teaching. There are about 20 different American, English, and Continental Societies engaged in the work of propagating the Gospel in China. Of the missionaries, about 57 are from America, 9 are from Germany, and 45 from England, Ireland, and Scotland. There are boarding schools for the training of youth, male or female, in the doctrines of the Christian religion at Canton, Swatow, Fuhchau, Ningpo, and Shanghai, and day schools at most if not all of the ports occupied by missionaries. There are several flourishing out-stations and country-churches already formed, connected with the Missions at Amoy, Fuhchau, Ningpo, and Shanghai, and perhaps at one or two other ports. It would be safe to estimate that there are over 100 native Christians employed at the different ports as school-teachers, or preachers, exhorters, colporteurs, &c., and about 100 chapels, more or less, where the Gospel is regularly preached by the foreign missionary or his native helper."

THE NIGER.—Accounts have been received of Bishop Crowther's primary visitation. At Gbebe, the confluence of the rivers Niger and Tshadda, he ministered the rite of confirmation on September 15th, to five Sierra Leone settlers and sixteen native converts. On October 16th, the Bishop admitted Mr. Coomber, native catechist (C.M.S.), to Deacon's orders. Mr. Coomber resided for a short time in England, and has now for several years been stationed at Akassa at the mouth of the Nun. He accompanied the Bishop in his journey up the river, and the ordination took place, on their return, at Onitsha. Bishop Crowther writes of this, the first ordination on the banks of the Niger:—"The native converts did not fully understand what it was, but our Mission party entered into it

with heart and soul. There was nothing grand in it, but a peculiar solemnity pervaded the whole service. The place of ordination, the congregation among whom it took place, the candidate for ordination, the assisting priest, and the officiating Bishop, presented such a novel scene, as if a new thing was taking place in Africa." He further writes:—"Since I left Liverpool, on the 24th of July, I have been on the move till now. My arrival at Lagos, on the 22d of August, was very opportune. I came just in time to join the *Investigator*, which was going up the Niger, where I had seven full weeks to visit the stations, and successfully accomplished many objects preparatory to future extension."

SCOTLAND.—At the General Synod of the Scottish Episcopal Church, in 1863, among other canons one was passed empowering the bishops to appoint in their dioceses lay readers and catechists. On Sunday, January 29th, at Duncrub, the Bishop of St. Andrew's set the example of acting on that canon by appointing to such office Lord Rollo. During the morning service, immediately after the Litany, Lord Rollo went to the communion rails, within which the Bishop stood and read aloud the following form, which he afterwards handed to his lordship:—"In virtue of an authority given to me by the Church, which has made provision for the appointment of Lay Readers to read the Common Prayer and Holy Scriptures in the public congregation, I hereby authorize and appoint you to act in that capacity; and I earnestly pray that you may ever be guided and assisted by the Spirit of Truth and Holiness in the exercise of such functions, and that your endeavours may be effectually blessed to the spiritual improvement and edification of those for whose benefit they shall be employed." Lord Rollo then knelt down at the rails, and the Bishop, delivering into his hands the Bible, said:—"Take thou authority to read the Common Prayer and the Holy Scriptures in the congregation of God's people assembled for His holy worship; and in this, and all thy works begun, continued and ended in Him, may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon thee, and remain with thee for ever. Amen."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*March 7.*—Rev. Dr. Currie in the chair.—A resolution was passed, expressing the Society's sense of the deep loss it has sustained in the death of the late J. H. Markland, Esq. A letter from the Bishop of Montreal reports to the Society that the grant made to his diocese in 1862 (300*l.*) had been of great use in promoting the erection of churches. The Diocesan Church Society at present of necessity restricts itself to the payment of the salaries of the clergy. "We are just tiding over," the Bishop says, "if it so please God, great crises in our public and political life, as well as our ecclesiastical. We have heavy demands upon our city churches; but I

look forward hopefully." Efforts are now being made for clearing off the debt on the cathedral, the services at which are so fully attended that its enlargement is talked of. The districts to the north of Montreal are rapidly filling up with an English-speaking population ; and to meet the pressing calls from thence the Bishop sent up five fresh missionaries during the past year. Seven churches being now in course of erection in that part of the diocese, the Board agreed to a grant of 50*l.* in aid of this work.

The Secretary of Trinity College, Toronto, wrote to say that on July 21st last, that college received from the Canadian Government a grant of 1,000*l.* as one of the collegiate institutions of Canada.

The Bishop of Nova Scotia, in writing for some more sets of Service Books, stated that in Prince Edward's Island there are four new churches in destitute places, which he hopes to consecrate when he next visits it.

The sum of 15*l.* was voted towards a new Church mission at Forest, in the diocese of Huron.

A letter from the Bishop of Honolulu (Honolulu, Nov. 23. 1864), thanked the Society for printing the late king's Explanatory Treatise, "Preface to the Book of Common Prayer." "It was composed and written solely by the king himself. He did not even consult me ; but one day, on my asking if he had written anything by way of explanation, now that he had nearly finished the translation, he took up his Hawaiian treatise, which, unknown to me, he had compiled and written out roughly in lead-pencil. I listened as he translated sentence by sentence into English ; and when he came to the end, he asked me if there was anything wrong in it. I told him of one or two misquotations, which were put right ; beyond that, I said it was admirable." Portions of the Communion Service, to complete the Hawaiian Prayer-book, were forwarded with this letter, and were referred to the Foreign Translation Committee.

A letter from the Bishop of Goulburn (Dec. 20, 1864), stated that he had been eleven weeks on a tour of visitation, and had travelled in the course of it 1,631 miles. Excepting in two towns, not a single clergyman was provided for this immense tract of country when he took charge of the diocese,—now there are eight ; still he journeyed continuously for 720 miles through a country without any appointed clergyman, and held services in private houses, inns, court-houses, wood-sheds, &c. performing all the services of the Church, and preaching to persons who for thirty years had not enjoyed such a privilege. The Bishop needs at once nine more clergymen, and asks for an annual grant towards providing and sustaining clergy, if only for a few years. In January the Bishop proposed to visit the remainder of his diocese, about one-third of the whole.

The Bishop of Adelaide has written that he wants two or three active young clergymen, known in England as good curates, with average preaching ability, good sense, and kindly temper. There is a great sphere of usefulness prepared. The remuneration is in no case less than 200*l.* per annum, which the Bishop guarantees for the first two years certain, but generally it is 250*l.* and a house, or 300*l.* The necessaries of life are cheaper than in England ; the climate is healthy, the country fruitful and picturesque.

A letter from the Bishop of Wellington (Bishop's House, Dec. 2, 1864), stated that he had just returned from a visitation on the East Coast, as far as Napier and back. He went to welcome a new clergyman at Napier, the Rev. L. Saywell; he rode back overland, and visited the natives and the English settlers along the coast.

The Rev. Dr. Callaway, Missionary S.P.G. at Spring Vale, in Upper Umkomanzi, Natal (Dec. 16, 1864), thanking the Society for their grant towards the school chapel at Highflats, said that the work was in progress; and he expected that the natives would contribute about 30*l.* The government had offered to re-grant the 300*l.* a year towards his mission-work, and 50*l.* from this he purposed to devote to the Highflats chapel. The government had also agreed to print his Zulu translations and collections of legends and conversations with the natives, &c. prepared for the use of missionaries and other students of the language.

In reference to these labours of Dr. Callaway, the Bishop of Capetown (Jan. 10) wrote, "Henceforth the Church in Natal must rely chiefly upon him for translations. He is one of the best Kafir scholars in Natal, and has translated a large portion of the Scriptures." It was agreed to grant 50*l.* to Dr. Callaway towards these literary purposes.

The Rev. W. Baugh, from St. Augustine's College, now in charge of the Umlazi Mission and of the colonial congregations at Claremont, and the Idipingo, Natal, in writing for a supply of service and school-books, &c. stated that Mr. Rolfe, who had been reading service for some time to a congregation of about thirty adults at Bellairs, had promised to minister in that district gratuitously. He went down to Capetown to be ordained at Christmas.

Several other grants were made, among them a quantity of Prayer-books in Arabic, Armenian, and Turkish, to the Anglican Bishop at Jerusalem. The demand for the Prayer-book in Armenian and Turkish is very large in the regions of North Syria, Mesopotamia, &c.

The Bishop stated also, that in the Orphan Asylum at Jerusalem there are forty orphans, besides fifteen to twenty day-scholars, all learning English and attending regularly the English services; many of the better-gifted and well-behaved boys being trained for schoolmasters, &c.

An application was received from Stockholm, signed by the Rev. R. H. Blakey, British chaplain, the consul, and vice-consul, for aid towards the English Church of SS. Peter and Sigfrid, at Stockholm. The committee have obtained by private subscriptions, together with a grant from government, funds which would have enabled them to build the church, had it not been for the insolvency and death of the builder. The design of the church is simple, but in correct taste, and the building has now advanced up to the roof.

The English community at Stockholm is composed, with few exceptions, of persons of very small income, teachers, clerks, mechanics, &c. who are unable of themselves to provide the means for completing the church. Half of them are dissenters, but these all use the services of the Church, and have contributed towards it. The Society agreed to

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—A *Conversazione* was given at the Society's house on Monday, March 13th. The company included the Archbishop of Canterbury and Miss Longley, the Archbishop of York, Mrs. Thompson, and Mrs. Skene; the Bishop of London, Mrs. Tait, and Miss Spooner; the Dean of Westminster; Canon, Mrs. and Miss Nepean, Canon Hawkins, Sir John and Lady Anson, Baillie Cochrane, Esq. M.P. Cyril Graham, Esq. Dr. Sandwith, Rev. Eugene Popoff, Chaplain to the Russian Embassy, Admiral Ommanney, Lady and Miss Muir Mackenzie; Rev. J. Ferrette, from Damascus; Rev. C. G. Curtis, from Constantinople; Rev. Antonio Tien, and others.

The Rev. W. Denton introduced the subject of the evening, "Christian Female Education in the Slavonic Provinces of Turkey."

Two English ladies (Miss Irby and Miss Mackenzie), whose travels through these countries are well known to the British public, are endeavouring to raise in England a fund of 500*l.* per annum for five years, for the foundation of a good school for training female teachers, and for helping existing schools. Their school would be established at Sarajevo, the capital of Bosnia, a town of 60,000 inhabitants, the station of a Turkish vizier, and of European consuls. The scholars would be instructed in reading, writing, arithmetic, history, geography, plain work, cooking, and care of health: and the teachers, cultivating friendly relations with the local clergy of the Orthodox Eastern Church, would aim chiefly at giving the girls a sound, useful education, based on the doctrines of Christianity, so as gradually to elevate their intellectual and social condition. With these objects in view, an Association for the Promotion of Education among the Slavonic Christians of Turkey in Europe is now in process of formation.

Much interest was given to the proceedings by the exhibition of various books, manuscripts, pictures, articles of dress, &c. acquired by the two ladies in their travels, and a conversation ensued, in which the Dean of Westminster, the Rev. C. G. Curtis, of Constantinople, and the Rev. Antonio Tien took part, each describing what he knew, as an eye-witness, of the good results which have been brought about by the schools of Mr. Hill, at Athens, or of Misses Walsh, at Constantinople, or of Miss Whateley, at Cairo.

Monthly Meeting.—The monthly meeting of the Society was held on Friday, March 17th, the Rev. Canon Hawkins in the chair. Forty members were present.

Letters, dated 22d December to 5th January, from the Rev. F. R. Vallings, the Society's Secretary at Calcutta, were read, and the Society resolved to sanction the appointment of the Rev. Messrs. Evans and Berry for Burmah, and approved of the step taken by the Calcutta Committee, under the circumstances, in presenting a candidate for Holy Orders, with the view of enabling the two clergymen to go to Burmah. As a vacancy will be created in the Missionary staff at Tollygunge, the Society suggested the expediency of taking steps at this time towards placing that Mission under native pastors, supported only in part by the Society.

An extension of furlough for two years was granted to the Rev. J. J. Varnier, of Patna, now in his native country, Sicily.

A letter, dated 31st December, from the Bishop of Labuan, was read; and it was agreed, subject to a proviso that all the payments can be brought within the amount granted for this diocese, to sanction those proposed for a schoolmaster and catechist; but in one case to require the earliest possible recognition of the principle that native congregations should contribute towards the salaries of their native pastors, by sanctioning the appropriation of so much only of the Society's grant to his salary as shall make up the full amount. The presentation of Mr. Richardson as a candidate for Holy Orders, subject to the above proviso as to his salary, was also agreed to.

A report from the Committee appointed to consider the Organization of the Office was read by their chairman, Loftus Wigram, Esq. The thanks of the Society were given to the Committee, and they were requested to continue in office. Their report was referred to the Standing Committee.

It was resolved to authorize the Standing Committee to inquire for and recommend to the Society, for the office of Assistant-Secretary, a competent person in Holy Orders, whose whole time shall be given to the Society, at a salary of 250*l*.

The Society agreed to sanction the expenditure of 190*l*. for the outfit for a Mission undertaken by two students from St. Augustine's (Messrs. Key and Dodd) in the diocese of Grahamstown.

A letter, dated 15th December, from the Bishop of Honolulu was read, requesting authority to place on the Society's list two American clergymen, the Rev. H. B. Whipple and the Rev. G. Gillespie, in the place of the Rev. E. Ibbotson and the Rev. G. Mason. The Society acceded to the Bishop's wish.

The following letter, dated 7th December, from the Bishop of Montreal was read:—

“ I have been requested to apply to you on behalf of the widow of the Rev. R. R. Burrage. Mr. Burrage came out to Canada, I believe, about 1818, and has been ever since on the Society's list. He has been superannuated for the last few years, and receiving a pension from the *Society for the Propagation of the Gospel* of 100*l*. sterling per annum, and died in this city on Monday last, having for some time past resided here. He was not one of the officiating clergy of this diocese. Like the other missionaries who were engaged at that time, I know that he always considered that his widow would receive a pension from the Society at his death. He had been very ill for some time, and leaves two unmarried daughters besides his widow, and with very little to support them.”

The Society agreed that Mrs. Burrage is entitled to a pension, in virtue of the Society's compact with the Government in 1834.

On the application of the Rev. C. G. Curtis, of Constantinople, it was resolved to allow a gratuity of 20*l*. to Mr. J. P. Williams, Catechist, in consideration of expenses to which he has been put by the sickness of his wife. On the recommendation of the Board of Examiners, the Rev. J. O'B. Hoare, of Earl's Colne, was accepted for a grant of passage-money

to Christchurch, New Zealand; Miss F. Wheeler, for an appointment as schoolmistress at Delhi; and H. W. Rawlinson, as a Mission pupil-teacher. A few grants of minor importance were made. Twenty-five new members were incorporated.

THERE are gratifying tokens of an increased interest being felt for the Society in the reviving Church of Ireland. One of the results of the "Conference on Missions" at the meeting of the Society's Armagh Auxiliary last October was the establishment of the Armagh Missionary Studentship's Fund. An Association for raising a similar fund has now been formed in the diocese of Dublin. By aid of the two funds together, it is purposed to maintain six Irish students at St. Augustine's, Canterbury.

THE CHRISTIAN UNITY SOCIETY continues to hold its meetings monthly in New York. At one of these meetings the Rev. Sheldon Davis has read an able paper on the claims of the Moravians to recognition as a sister-Church. The Moravian Bishop Schutz, who was present, made an address of thanks for the aid Churchmen had recently extended to the Moravian Mission work among the Germans in New York. At the same meeting, the Rev. J. F. Young, introduced the Rev. Agapius Honcharenko, a Russian priest who had arrived as a missionary to the Greeks and Slavonians in the States, furnished with a letter of introduction from the American Missionary in Athens, the Rev. Dr. Hill. Subsequent acts and discussions in America in regard to Intercommunion we must postpone chronicling till our next number.

ANGLO-CONTINENTAL SOCIETY.

THE present state of Europe giving a peculiar interest to the operations of the Anglo-Continental Society, particularly in Italy and Scandinavia, and it having been determined to make an appeal for more extensive support, a public meeting was held, on 22d February, at Willis's Rooms, the Bishop of Ely, President of the Society, in the chair. There was a large and influential attendance, and amongst those present were the Earl of Harrowby, the Bishop of Oxford, J. G. Hubbard, Esq. M.P.; Archdeacons Wordsworth, Bartholomew, Huxtable; the Rev. Lord Charles A. Hervey; Hon. and Rev. John Grey, Dr. Baylee, Canons Hawkins and Robertson; Revs. H. J. Vernon, A. M. Bennett, F. S. May, N. Wade, G. R. Portal, W. Edgell, E. Puttock, R. A. Gordon, J. Goring, W. T. Bullock, W. Denton, N. Ridley, G. H. Vyse, S. Drummond; Miss Burdett Coutts, T. Turner, Esq. T. P. Woodcock, Esq. J. Scott Chad, Esq. J. W. Faulkner, Esq., &c. We take the following report from the *Guardian*:—

"The Chairman, in opening the proceedings, said that great political convulsions were generally followed by considerable disturbances in religious belief. In the south of Europe, the nations which had been sleeping securely under the shadow of civil and religious despotism had been of late somewhat rudely awakened, and it could not but be expected that such

awakening would be accompanied with great difficulties in finding the way back to a steady and abiding faith and Church government. It was well known that in Italy particularly the recent political convulsions had been closely connected with the disturbance of religious belief; and when such was the case, the great danger was that a people who had been long immersed in a vast amount of superstition would be likely to drift into Rationalism and Infidelity. The first idea of this Society was to render some assistance, quietly, unostentatiously, and without observation, to the countries exposed to the danger, by giving information as to the way in which the Church of England had reformed herself, the manner in which she combined Apostolical order with evangelical truth, the object being to induce others in some degree to follow the example of our own countrymen and our own Church, and reform themselves upon a scriptural and Apostolical model, instead of altogether losing their faith because their old superstitious prejudices had been uprooted. For a long time the Italians had been wholly ignorant of anything like the principles of the Church of England. Their general opinion of Protestantism was that it was almost identical with Rationalism; but partly through this Society, and partly by other means, they had come to a better knowledge of the character, doctrines, and discipline of the Church of England; and a great number of the laity and also of the priesthood had felt great sympathy with her, and greatly desired that something approximating to our Reformation should take place among themselves. It would be a great object, therefore, if carefully, gently, and quietly, and without the purpose of proselytising, they could circulate information amongst these people with respect to the Anglican Church. It might be said that Apostolical Churches which were like the Church of England should be left to themselves, and that the English Church had no right to take action towards them. He could not see that it was a matter of no consequence whether Churches were buried in the superstitions of Romanism, or, awaking out of that condition, were lapsing into infidelity; but as Christians it was their duty to rescue these people from either extremity. The object was not to proselytise a certain number of individuals, to bring persons from Romanism to Protestantism, but to induce whole nations to reform themselves—a work the blessings of which would extend to future ages. But, in addition to the Southern States of the Continent, the Society extended its labours throughout the whole of Europe. If there were Churches in communion with Rome, there were others which had the blessing of the Gospel, but which had not the perfect constitution of the English Church. The Churches of Sweden, Denmark, and Norway, however, had to some extent the same blessings that the Church of England possessed. They were reformed Churches, and they had an Episcopacy, so that there were no countries so nearly united in a bond of union with her as those of the Scandinavian Church. The publications of the Society had been circulated more or less in Scandinavia, and had excited considerable interest, not only among the people, but also among their Bishops. The Church of England seemed to offer a bond of union to all Churches. By her Scriptural faith she was in direct union with all evangelical Churches, and with her Apostolical constitution she had a bond of sympathy with the unreformed Churches. In these days of

religious distraction and doubt the reunion of all Christendom would be one of the greatest objects that could be desired, and this Society afforded one means of promoting that union, through which, according to our Lord's last words, the world might believe.

The Secretary, the Rev. F. Meyrick, read a report containing a statement of the principles and proceedings of the Society.

The Bishop of Oxford moved—

‘That the intercommunion of national Churches reformed on the primitive model offers the best hope of the unity of Christendom.’

He urged that in endeavouring to carry out the object expressed in the resolution, which all must desire, they must not disguise the great difficulties in its way. It was not, of course, to be obtained by the sacrifice of any one truth which God had given to any branch of His Church; and it was not to be sought for by seeming to acquiesce in superstition or in errors in order to win people from them. Of course those who were zealous for the truth which had been given to us at home, would be naturally suspicious of any overtures between us and those who held errors, or allowed of practices which seemed to be inconsistent with that truth, and we could not blame them for that godly jealousy. As to those branches of the Church to which his resolution specially applied—the reformed national Churches—the Chairman had spoken of intercourse between ourselves and the Churches of Sweden and Denmark; and yet even that was not unaccompanied by difficulties. They might unite in common action, and by consecrating a Coadjutor Bishop for one of the Scandinavian sees, promote communion and co-operation with them; but even that might be looked upon by some with jealousy. But what was it when they came to another point which touched on the prevalent prejudices as well as the hearty love of truth of the great masses, when they came to deal with the great and venerable Churches of the East? No object should be greater than this reunion, which would be the strength of the reformed Church against Rome and her unscriptural usurpation. Yet, for so vast a result, not one single truth must be yielded, or one single error winked at. If, however, they started with that determination, he believed they were likely, if not to make very rapid progress, to do the work thoroughly and in the end successfully. He thought such a Society as this well qualified for such tentative efforts as those which seemed to him at present all that was open to us. The work would be best done by endeavouring, not to interfere with other national Churches in their nationality and independence, but to communicate with them in loving offices and in imparting to them and in receiving from them the truth. The Church of England herself had much to learn, and much to gain, and to suppose that they were altogether right, and others were altogether wrong, was the most unchristian attitude that any Church could assume. The insular situation of the Anglican Church, which the terrible abuses of the Papacy had forced reluctantly upon her, had been at the root of most of her deficiencies, and of many of her present greatest dangers. It was impossible for any national Church not to feel, in the maintenance of truth, the exceeding evils which sprang from isolation; and those things would express themselves in their national character, and fix themselves in all the rules and outward forms

of the Church. Thus there came to be something like a peculiarity of aspect even as to the truth, and the dropping of one single portion of the truth very soon evinced itself in the disturbance of the whole creed. Nothing nourished more an unhumble spirit than an assertion of independent rights, and that spirit, forced upon the reformed Church by the corruptions of Rome, had tended to impair her gentleness and humility. Nothing more opened the heart than that which prompted sympathy between Christian brethren everywhere, and nothing more narrowed the heart than that which tended to substitute the successes of a sect for the increase of Christ's truth throughout Christendom. If they were to grow in the great virtue of humility and love, no means could be greater than those which brought them in any degree back again to a real intercommunion between the separated branches of the great Church of Christ. In the present struggle with error, with a tendency to question everything, which reached up to God's own Word, and from that rapidly approached to doubting His presence amongst us in our daily life, no doubt the power of resistance was in a great measure weakened by isolation. It was hardly possible in separated communions, and when the circumstances of the Church had broken the Church up into separate communions, to testify adequately to the original deposit of the truth. When anything was laid down as certainly true, it was met with the assertion from another branch of the Church that they did not hold it, or did not hold it in the same sense. The right rev. prelate then proceeded to point out that the operations of the Society were conducted in a spirit of love. He trusted that such efforts would rekindle the light, and rouse the Churches into activity and vigour where they had sunk into anything like a venerable sleep. Therefore, because he believed such was the tendency of the Society, and that they might look for its plans being laid with a real regard to the maintenance of the truth, he heartily wished it God-speed, and without any reserve whatever moved the resolution put in his hands.

The Rev. Lord Charles A. Hervey seconded the resolution.

The Venerable Archdeacon Wordsworth moved—

‘That the present state of Italy, presenting the prospect of a reformation of the national Church, calls for the sympathy of Englishmen, and especially of members of the English Church.’

He said—‘I congratulate this meeting on the presence and co-operation of the two chief pastors of the English Church who have the spiritual oversight of the two great English Universities. It will be encouraging to those in Italy who are desirous of religious union with England, to know that these aspirations are cherished also by English Bishops who have the pastoral charge of English Universities. I approach the resolution committed to me with feelings of deep respect, and even of reverential awe. For what does this resolution contemplate? It contemplates Italian Reformation on the principles of our own Reformation. It is a heartstirring spectacle to see a great nation awakening from the sleep of centuries; and when that nation is Italy, how much are those feelings intensified! Italy! How much does that name involve! The land of the Scipios and of the Cæsars, of the Ciceros and the Virgils, the land of Dante and Petrarch, the land which enjoyed the blessings of

civilisation when England was merged in barbarism ! And how much more are our feelings moved when the sight we are now permitted to contemplate in Italy is not only one of national resurrection, but of religious regeneration. We see before us, in hope and anticipation, the revival of Italy as a Church. We see a prospect of her restoration to what she was in her most glorious times ; in the days of St. Ambrose of Milan, of Philastrius, of Gaudentius, of Leo, and of Gregory the First. England has here a work to perform ; she is called to it by the voice of God. He himself is showing forth His will by manifest signs. Look, for example, at this wonderful phenomenon. In former days the House of Savoy was the vassal of the Papal see ; and it was employed by many Popes in succession as its chosen instrument for persecuting and exterminating the Christians of the Alps, who would not submit to Papal corruptions. The House of Savoy did the work of Rome in those fierce religious wars of extermination. You will remember that in 1655 John Milton, then the secretary of the English Commonwealth, was employed by Cromwell to write letters of remonstrance to the Duke of Savoy, entreating him to spare his own subjects ; and that Milton then indited also those prophetic lines in his sonnet on the massacre in Piedmont :—

“ Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold !
Even them who kept Thy truth so pure of old
When all our fathers worshipped stocks and stones.”

That prophecy is now fulfilled. That very House of Savoy, which was then employed by Rome to exterminate God's servants, is now employed by God Himself against Rome. It has been raised to the throne of Italy ; it has been placed at the head of twenty millions of Italians, arrayed against the usurpations of Rome. Another phenomenon scarcely less remarkable presents itself to our view. You remember that on December the 8th, 1854, Rome arrogated to herself the power of adding a new dogma to the ancient Christian faith. She promulgated her decree on the Immaculate Conception, which she requires all to receive on the pain of perdition. She employed her most distinguished theologian, Carlo Passaglia, as the champion of that dogma, and if error could ever be changed into truth by any subtle process of theological alchemy, he was the man to do it. But mark the result. Rome used Passaglia as her champion against God and the truth, and now the Almighty Ruler of the world has raised up this same Passaglia as His champion against Rome. Not long ago I saw him at Turin ; I saw him in the same house where that eminent statesman Count Cavour was born, and where Cavour died. And how was he engaged ? In gathering signatures to a protest against the temporal power of the Papacy. He collected 9,000 signatures to that protest, and those signatures were the names of 9,000 priests. He, the former champion of the Papacy, has led forth his army of priests against Rome, from that very country, Piedmont, which had once been her most abject vassal. These are signs of God's working. There is another phenomenon which ought not to be overlooked. You know the history of Concordats. They are hollow truces between Popes and Princes, by which the ancient rights

of nations and Churches have been sacrificed for the ambitious aggrandizement of the Papacy on the one side, and of kings and emperors on the other. According to these Concordats, the clergy and people have been deprived of their ancient rights of electing their bishops. Princes have claimed the sole power of nominating bishops, and Popes have conceded that power on the condition that they themselves should enjoy the prerogative of investiture of those princely nominees. But now what is the consequence? The hollowness of these Concordats, which are conspiracies against Churches and nations, is now manifest. The King of Italy is opposed to the Pope; the Concordat is exploded. The Pope will not accept the King's nominees to bishoprics, he will not grant them investiture. '*Delirant Reges, plectuntur Achiui.*' Kings and Popes are at war, and the people are not to have bishops. There are now more than fifty bishoprics vacant in Italy. Children cannot be confirmed, ordinations cannot be celebrated, the flock of Christ is to be left as sheep without a shepherd, because there is a deadly feud between the King of Italy and Pius the Ninth. But what is the moral of this? It is, that Italy must return to her ancient form of Church government, that she must resume the right, which she enjoyed in the days of St. Ambrose, of electing and consecrating her own bishops, without any reference to Rome. She must throw herself back upon primitive times in doctrine and discipline. This must be her watchword, "Let the ancient customs prevail." I know from intelligence just received from Florence, that the eminent Christian statesman, Baron Ricasoli, is resolved to promote such principles as these. One more point may be noticed here. Of all the publications that have ever issued from the press to show the need of reformation in Italy, none is so cogent and so eloquent as that which has been recently put forth by the Papacy itself;—I mean the Pope's Encyclical Letter of December 8th, 1864. That letter is the legitimate development of the Papal Brief of December 8th, 1854, which promulgated the new dogma of the Immaculate Conception. The one is the sequel to the other. The decree of 1854 showed that Rome arrogates to herself the power of coining new doctrines in the mint of the Vatican; the Encyclic proves that Rome is not willing to abate a single jot or tittle of her old usurpations and corruptions; she clings to them with the unflinching tenacity of a death-bed grasp. She is now the same as she was in the days of Hildebrand. The most sanguine advocates of reformation in Italy could not have devised anything more favourable to their cause than that which Rome herself has done, by showing to the world what she really is, in the Encyclic subscribed and sealed by the Papacy itself. Let me pass to the brighter side of the picture. What are our hopes for the future? What may England do for Italy? We owe her a debt of gratitude. We had, indeed, Christianity in England long before any Roman missionary set his foot on British soil. But let no prejudices against Rome, and no partialities for ourselves, betray us into ingratitude. We owe much to Italy for the mission of Augustine, sent by Gregory I. at the end of the sixth century; and let us endeavour to repay that debt. We are in a condition to do so. We can point to our Reformation of the sixteenth century as a pattern in many respects to what Italy may do, with the Divine blessing, in the nineteenth century. At

our Reformation in the sixteenth century we made no new creed, we set up no new altar, we introduced no new order of Christian ministry; but we preserved and purified the old. Our Reformation was not a work of innovation, it was a conservative and restorative work. It cleared away novel errors and corruptions, because it loved the ancient truth. And this work was done, not by pressure from without, but by the operation of the Divine Spirit from within. It was the work of that Spirit stirring in the heart of the English Church and nation, and this is the work—the glorious, the blessed work—which may now be done by the Church and people of Italy. We may help them to do it, not by any arrogant dictation of assumed superiority on our part, Heaven forbid! but by meekness and gentleness, by friendly and brotherly intercourse, by kindly sympathy, by the intermingling of affectionate words, and of loving hearts. I am sure that many of the most enlightened Italian clergy are prepared to meet and embrace us cordially on such terms as these. If we show by our bearing that we do not wish to have ‘dominion over their faith,’ but would be ‘helpers of their joy.’ Of all the delightful days that I ever spent in Italy, none is more pleasing to the remembrance than a summer’s day in 1862—it was the Festival of the Ascension. I had attended our own English Church in Genoa, and had tasted the sweetness of our own beautiful services, which perhaps appear most beautiful in a foreign land; and after those services I went to a small village in the Apennines, overshadowed with ancient chestnuts, and dined in company with the priest of that village, and in the course of conversation I observed that I had special pleasure in noticing that the Collect, Epistle, and Gospel in our own Book of Common Prayer for that day are the same as those used in his own ritual. “Yes,” said he, “I also have made the comparison in that and other respects, and I too rejoice in the coincidence.” The Book of Common Prayer of the Church of England may prove by God’s blessing a bond of union between ourselves and those learned and pious priests and laymen of Italy who are now seeking for reformation of their Church upon ancient Scriptural principles. We do not desire to bring them over to us; but we do desire to help them to return to their own former selves. ‘*Antiquam exquirite matrem*’ is our language to them. As lately as a week ago I received a testimony of affection with a most friendly letter, and a learned volume of his own composition, from an eminent Italian ecclesiastic to whom your lordship referred in your opening address, and in that letter he expressed an earnest desire that we might join together in one communion and fellowship on such terms as those which I have now specified, and that thus there might be one fold and one Shepherd. This is one specimen among many. I am perfectly sure that there are hundreds and thousands in Italy, men of learning, piety, and intelligence, who participate in these sentiments, and who are ready by God’s help to act in accordance with them. It is because the Anglo-Continental Society endeavours to accelerate this blessed consummation by diffusing intelligence concerning the Church of England, by removing misapprehensions, and by facilitating friendly intercourse among those who seek for reformation on such principles as these, that I earnestly appeal in the name of the Great

Head of the Church for the help of your prayers and your offerings in behalf of this holy cause. May it please Him to bless your efforts, so that, eventually, by the aid of His Spirit, the Spirit of faith and charity, the Churches of Italy and England may be joined together in a sisterly embrace, in the pure and serene atmosphere, and on the sound and solid foundation of Scriptural truth, Apostolic order, and Catholic love.'

The Earl of Harrowby seconded the resolution. He for many years had taken deep interest in the religious welfare of Italy, and was rejoiced to find, on the occasion of a late visit, what improvement had already been brought about. He could not disguise from himself that very great difficulties were in the way of the reformation of the national Church. The first step must be to break with Rome. What was desired was a reformed Church like our own; but in that case where were the bishops to be found? There had formerly been three bishops with what were supposed to be liberal tendencies. One of those, Monsignor Caputo, who held an influential office under the king, was dead, and where were there to be found bishops who would consecrate other bishops for a reformed Episcopal Church? Therefore, he said that if we wished for an Episcopal as distinct from a Presbyterian Reformation, the first step must be a rupture with Rome. Individually he thought that there was rather a 'possibility' than a 'prospect' of the reformation of the national Church; but he trusted that 'prospect' was not too strong a word, and he heartily seconded the resolution.

J. G. Hubbard, Esq., M.P. moved—

'That it is highly desirable to promote a better understanding between the members of the English and the Eastern Churches.'

He said that at the Antipodes it was possible for an English Churchman to go into a church and find the prayers and service to which he was accustomed, and to join in the devotions of the worshippers. But in countries much nearer it was impossible. Cross the Channel and it was impossible; and there were hindrances which could not, it appeared, be overcome in this and neighbouring countries. But let the mind pass on to the confines of Europe, and there we found a great nation and a great Church. Here there were not the same difficulties as in France, Spain, Italy, and Germany. He and his fathers had been for many generations connected with Russia, and he knew the Russians to be capable of much to which they had not yet attained. They had had faults great and serious. But what did these arise from? Chiefly from the curse of serfdom and slavery, which had so long existed. But now a high-spirited and amiable sovereign had freed his country from the disgrace of slavery, and great elevation in the scale of civilisation and religion was to be looked for. Nor were there the religious difficulties in our intercourse with the members of the Eastern Church that were sometimes imagined to exist. Their creeds were essentially the same as our own, and where this was the case there was always hope of union when proper information had been imparted. He was glad the society did not confine its attention to the Western world, but had regard to the East also.

The Rev. C. G. Curtis, Missionary at Constantinople, in seconding the motion, gave instances of the ignorance which prevailed among the

Armenians and Bulgarians as to the nature of the English Church, and of the strong desire for union with Englishmen, which would be greatly increased by a better knowledge of the English Church being spread among them. The Bulgarians were on the point of constituting their Church distinct from but yet in communion with the Greeks. The Armenian and the Orthodox communions were drawing nearer to each other.

The Rev. Dr. Baylee moved—

‘That this meeting pledges itself to strengthen the hands of the Anglo-Continental Society in its endeavours to spread a knowledge of the English Church, and to help forward a reformation of the Italian and other national Churches on the principles of the Reformation of the Church of England.’

He said that there was one very important word in the resolution which he was moving, the ‘principles’ of the English Reformation. It was not said the form or the shape, but the ‘principles’ of the English Reformation. These principles were embodied in the Prayer-book, the Prayer-book whole and entire, embracing both the Liturgy and the Articles. This was one of the most perfect books that ever was seen; and he was glad that it should be made known to the members of other Churches. The Catechism contained the lesson of individualism combined with that of community; and that lesson, as well as many others that were taught by the Prayer-book, would be valuable both to them and to us.

The Rev. Canon Hawkins, in seconding the resolution, congratulated the chairman on the successful meeting over which he had presided, and urged strongly the claims of the Anglo-Continental Society to further and extended support. He said it was extraordinary that so much had been done with such small means. Next year he trusted that, when the meeting took place in the larger room, the secretary would be able to announce that the funds were increased tenfold. (Applause.)

The Rev. Frederick Meyrick, secretary, declared his willingness to receive subscribers’ names in the room, or they might be sent to him at Norwich.

The Rev. H. J. Vernon, seconded by the Rev. G. R. Portal, moved a vote of thanks to the chairman and to the Bishop of Oxford. The chairman having acknowledged the vote of thanks, and pronounced the blessing, the meeting separated. The collection at the doors amounted to 15*l.* 3*s.* 8*d.*

THE Ven. Archdeacon Huxtable has liberally offered to pay half the expense of maintaining a travelling agent in Italy, for five years, provided that the other half be paid by the Anglo-Continental Society, or otherwise. The expense of supporting Signor Gatti, who has been recommended for this post, would be from 80*l.* to 100*l.* per annum. The secretaries of the Anglo-Continental Society earnestly invite donations, or contributions for five years, to the special fund now opened, to meet the offer made by Archdeacon Huxtable. The fund will be called the “Italian Travelling Agent Fund.” The Society has also undertaken to pay 60*l.* per annum towards the maintenance of two agents in Sicily, for which special contributions will gladly be received.

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SOUTH AFRICAN CHURCH AND HER EPISCOPATE.

AFTER examination of the extraordinary document put forth under the title, "Judgment of the Lords of the Judicial Committee of the Privy Council upon the petition of the Bishop of Natal," fully bears out the view which we took in our brief notice of it last month, that it is a decision which in reality decides nothing. It cannot be said to reverse the sentence pronounced by the Bishop of Capetown; all it amounts to is a declaration that the sentence in question is not a sentence of which the Judicial Committee can take cognisance by way of appeal. To lay a foundation for an appeal, there must be a sentence from a Court recognised by the tribunal exercising appellate jurisdiction; and the justice of the sentence appealed against must be proved either on the merits, or on technical points of procedure. By denying the existence of any such Court as that which pronounced the sentence complained of, the Lords of the Judicial Committee, in effect cut from under them the ground for the exercise of their appellate jurisdiction, and, consistently with this, they gave their decision without entertaining the case brought before them, either on the merits or on technical grounds. This being the case, we humbly conclude that it would have been a simpler, and, we venture to think, a more dignified course, if their Lordships had dismissed the petition on the ground that it related to a matter altogether beyond the scope of judicial action.

There were two reasons, however, against the adoption of that course. In the first place it might not seem expedient for their Lord-

ships to declare, in direct terms, their incompetency to deal with the question. To ignore altogether the existence of the Court which had pronounced the sentence complained of, and to treat the sentence itself as a nullity, though in effect equivalent to a declaration of their own incompetency to hear an appeal against it, would save appearances, giving to the decision of the appellate tribunal the form of an adjudication. In the next place, it cannot be denied that there were features introduced into the case, through the injudicious legal advice relied on by the Metropolitan of Capetown, which afforded to the Lords of the Judicial Committee the opportunity of masking their substantial incompetency to deal with it by a colourable exercise of appellate jurisdiction. But whatever might be the considerations which induced their Lordships to adopt, as the more expedient of the two, the course they did, instead of the simpler one they might have taken, it is, in the interest of the Church of South Africa (and not in her interest alone, but in that of the Church in other colonies of the British Empire—nay, indirectly even in that of the mother Church at home),—all-important that the legal cobwebs which have been spun around the metropolitan jurisdiction of the Bishop of Capetown should be swept away, so that the character of perfect validity inherent in that jurisdiction, and the real position in which it stands, may be clearly discerned. If, in the endeavour to do this, we should be compelled to brush somewhat unceremoniously against particular passages in the “Judgment,” we wish it to be clearly understood that it is not thereby intended to offer any disrespect to the tribunal whose award it has become necessary to criticise and to dissect, much less to call in question the royal supremacy on which its appellate jurisdiction is based.

With the most sincere desire to give to that supremacy all the honour due to it, and with the most profound respect for the high dignity and consummate legal ability of the learned lords composing the Court of Appeal, we may be permitted to think that the practical result of the consideration which they have given to the case might have been embodied in a form more conducive to a clear understanding of the position occupied by the South African Church, and less invidious towards the Bishop of Capetown. It might, possibly, have been more graceful, perhaps more consonant with strict truth and justice, for their lordships to have cast their conclusions in some such mould as this :—“The case brought under our notice by this petition involves two questions of vital importance, not only to the parties immediately concerned, but to a vast number of Her Majesty’s lieges in every part of her dominions—viz., the doctrine of the Church, and her internal

discipline. As regards the former, this Court has cognisance of it only through the formularies to which certain Acts of Parliament have given a legal sanction ; and, as regards the latter, it falls under our supervision only by virtue of certain statutes enacted for the government of the Established Church of this realm. In the territory in which this case has arisen, those Acts of Parliament, defining the doctrine, and those statutes, regulating the discipline, of the Established Church, have no force or validity—in fact, no existence, for the simple reason that there is in that territory no Established Church. The matter, therefore, is one which lies entirely beyond our interference or control. It is much to be regretted, that by an oversight of its law officers, the Crown should have been led to issue Letters Patent purporting to create an ecclesiastical jurisdiction in a territory in which the Crown had, by the previous concession of an independent Legislature to the colonists, renounced the power of doing anything of the sort. We are, therefore, bound to pronounce for the validity of the protest under which the Bishop of Capetown has entered an appearance before this Court, while at the same time we must declare that so far as the powers ostensibly conferred on him by his Letters Patent have been relied on by him, he has fallen into an error, the responsibility of which does not rest with him, but with the law officers of the Crown. What, apart from the Letters Patent, and the laws affecting the doctrine and discipline of the Established Church of this realm, may be the relative rights and responsibilities of persons laying claim to the offices of Bishop and Metropolitan respectively, and what the merits of the question in dispute between the persons claiming to be Metropolitan of Capetown and Bishop of Natal, it is not our province to determine ; nor have we, as a Court constituted under certain definite statutes, which do not apply to the territory where the case has arisen, any means of arriving at such a determination. Accordingly, the petition of the Bishop of Natal, asking us to do that which we have not the power of doing, must be dismissed.”

That this is, virtually, the effect of the conclusion arrived at by the Judicial Committee, although carefully so worded as to convey the impression of a formal judgment adverse to the Bishop of Capetown having been pronounced, clearly appears on examining the prayer of Dr. Colenso's petition. In that petition he prayed, that he may be declared entitled to the tenure of the See of Natal ; that the sentence of the Bishop of Capetown may be declared null and void, and of no effect ; that the case may be heard on appeal before the Judicial Committee ; and that the Bishop of Capetown may be inhibited from obstructing Dr. Colenso in

the exercise of his episcopal functions. With none of these prayers does the "Judgment" comply.

So far from affirming that Dr. Colenso is still "entitled to hold the office and See of Natal for the term of his natural life, under the Letters Patent granted to him, unless and until the same shall be recalled and vacated by due process of law, for some sufficient cause of forfeiture in the law,"—which is the first prayer of the petition,—the "Judgment" declares the Letters Patent issued by the Crown for the constitution of Episcopal Sees in South Africa to be *ab initio* null and void. Dr. Colenso is thus left in the position of one who has to go in quest of a title to the "office and See" which he claims; a position which in his case is absurd, and almost ludicrous; seeing that he has pleaded his title under his Letters Patent, in opposition to the only source from which it is possible for any one to derive Episcopal authority in South Africa, viz. the power of self-perpetuation inherent in the Catholic Episcopate from the beginning, and exercised in Dr. Colenso's case in his consecration by the Archbishop of Canterbury and his assistant consecrators.

The prayer for a hearing of his petition by way of appeal is altogether ignored by the "Judgment," which does not in any way touch upon the merits of the case itself; no question being raised as to the soundness or otherwise of Dr. Colenso's doctrine, or even as to the fairness and propriety of the mode of procedure resorted to by the Bishop of Capetown. Every inquiry of this nature, having for its object the revision, and, if justice so require, the reversal, of the sentence of the Bishop of Capetown, is superseded, and, in fact, pronounced legally impossible, by the declaration that the Bishop of Capetown has no legal jurisdiction; and that for this reason, because he is not, in a legal sense, a Judge; because he has no legal power to constitute a Court; because the only law under which the Court of Appeal can take cognisance of a case of this kind has no existence in South Africa. For the same reason, that in law there is nothing to appeal from, the Court of Appeal has necessarily refrained from the preliminary stage of "staying and suspending" the sentence of the Bishop of Capetown, and of "inhibiting and enjoining him from offering to Dr. Colenso any let or impediment in the exercise of his office or the possession of his See and its emoluments." The proceedings of the Bishop of Capetown being declared "null and void in law," there is no room left for the process of suspension or inhibition; seeing that to suspend or to inhibit the sentence would be virtually to recognise it, which is precisely what the Judicial Committee has refused to do.

The only point on which Dr. Colenso's petition has found favour

with their Lordships, is the prayer that they would declare the jurisdiction assumed by the Bishop of Capetown, under the Letters Patent, as well as the appellate jurisdiction conferred by them upon the Archbishop of Canterbury, and "the pretended trial, proceedings, and sentence, null and void, and of no effect." But, even on this point, the "Judgment" is a pitfall for Dr. Colenso, rather than a decision in his favour, as at first sight it appears to be. Their Lordships have not ventured to affirm, as prayed for, that the sentence of the Bishop of Capetown is "*of no effect.*" To have done so would have involved them in a palpable contradiction with patent and notorious facts; seeing that the sentence has already had the effect of causing the clergy and laity of Natal to repudiate the Episcopal rule of Dr. Colenso, of shutting against him the doors of their churches, and rendering his exercise of Episcopal functions in what he still persists in calling his Diocese *de facto* impossible. But not only have their Lordships wisely abstained from committing themselves to a declaration in open contradiction with existing facts; even that part of their decision which is in seeming accordance with the prayer of the petition, viz. that the proceedings and sentence of the Bishop of Capetown might be declared "null and void," is materially modified, and its sting taken away, by the addition of the qualifying words "*in law.*" As supreme expositors of the law, and nothing else, their Lordships limited their inquiry to the question what "*in law,*" i.e. according to the law existing and in force in South Africa, was the value of the proceedings and sentence of the Bishop of Capetown. They found that there was no law at all applicable to the case, and, as a logical consequence, that "*in law*" the proceedings and sentence were "null and void." Beyond this declaration the "Judgment" has not gone; and the proceedings and sentence, so far as they are not of a legal, but of a spiritual character, are, therefore, untouched by it. While thus the "Judgment" does not help Dr. Colenso in the particular in which he most stands in need of help—the maintenance and confirmation of his spiritual office—it throws the greatest "let and impediment" in the way of any attempt on his part to exercise it; inasmuch as the arguments by which the Lords of the Judicial Committee have arrived at the conclusion that any exercise of jurisdiction by the Bishop of Capetown is "null and void *in law,*" apply with equal force to any supposed *legal* right of Dr. Colenso to exercise the Episcopal office in the Diocese of Natal. The position in which he is left by the "Judgment" is indeed a cruel one,—supremely ridiculous, if it were not so exceedingly pitiable. *Legally*, the Judgment of the Judicial Committee of Privy Council, invoked by himself, strips him of all the rights and powers which he

claimed under the Letters Patent; and *spiritually* the sentence of the Bishop of Capetown has denuded him of all the rights and powers conferred upon him by his consecration. By the effect of the latter sentence, he has ceased to be in a *spiritual* sense a Bishop,—except in name by reason of the indelibility of Holy Orders; and the “Judgment” of the Judicial Committee has unbishopped him in a *legal* sense.

While the “Judgment” of the Judicial Committee has thus effectually annulled and extinguished the South African Episcopate in its *legal* aspect, showing it to be devoid of all *legal* status, character, or power, it has done something more—something which, we apprehend, there was no intention of doing in their Lordships’ minds, but which, however undesignedly, has nevertheless been effectually and conclusively done by their decision. They have annulled not only the whole legal position of the South African Episcopate, but their own jurisdiction in those provinces as a Court of Supreme Ecclesiastical Appeal. Since the jurisdiction of the Bishop is a *legal* nullity in that part, and in other parts similarly situated, of Her Majesty’s dominions, it follows, as a matter of inevitable, legal as well as logical, consequence, that an appellate jurisdiction from the jurisdiction of the Bishop must be a *legal* nullity likewise, a nullity based upon a nullity, or what may be termed a potential nullity. That their Lordships had no suspicion of this effect flowing from their decision, or rather from the facts upon which their decision is based, is more than, bearing in mind the legal acumen of the eminent persons composing the Court, it would be either becoming or safe to affirm. On the contrary, there appear to be unmistakeable traces of a laboured effort on the part of their Lordships to escape from that obvious conclusion.

The Judicial Committee could not, of course, struggle against the fact that the Letters Patent of both the Bishops of Capetown and Natal were not only “not granted in pursuance of any Orders made by Her Majesty in Council, or by virtue of any statute of the Imperial Parliament,” but that they were “not confirmed by any Act of the Legislature of the Cape of Good Hope, or of the Legislative Council of Natal,” without which, after the previous concession of independent Local Legislatures to both the district of Natal and the Cape of Good Hope, the Letters Patent so issued by the Crown could not be valid and good in law. It was impossible, therefore, for their Lordships to recognise or to sustain any of the territorial arrangements constituting the Dioceses, or any of the powers which it was the professed intention of the Letters Patent to confer upon their Bishops. At the date of the issue of the Letters Patent, there was no longer any power in the

Crown to "create Ecclesiastical Corporations whose status, right, and authority the colony could be required to recognise." The Anglican Church there, with her office-bearers, occupies, according to the definition laid down by the Judicial Committee in a former, and again in the present case, simply the position of "a voluntary association."

This being the case, it would seem to follow that the Church, when placed in this position, is free to regulate her own internal affairs, without any interference on the part of the Crown. The theory of the Royal Supremacy which rests on the foundation of the Union between Church and State is, in the nature of things, wholly inapplicable to a voluntary religious association. This undeniable deduction from their own definition of the Church's position in South Africa their Lordships were, not unnaturally perhaps, unwilling to accept. With a view to escape from it, the Judicial Committee of Privy Council fell back upon the assertion of the supreme authority of "the Sovereign as Head of the Established Church, and Depositary of the ultimate appellate jurisdiction." To say nothing of the title "Head of the Church," which has been formally renounced on behalf of the Crown, and which is thus *obiter*, and most strangely revived,—how can the authority belonging to the Sovereign over "the Established Church" be brought to bear upon a Church which is not established, which, as their Lordships themselves affirm, is simply "a voluntary association?" To cure this evident *non-sequitur*, the Judgment relies upon the general power given to the Sovereign, in the vaguest possible terms, by the Act 3 and 4 William IV. c. 41, to refer to the Judicial Committee for hearing or consideration, and for report thereon, "*any such other matters whatsoever as the Sovereign shall think fit.*"

The interpretation given for the nonce to this clause by the Lords of the Judicial Committee raises a most grave question,—one which it is not a little startling to find raised in this age of civil and religious liberty. According to the construction put upon it in this instance, the will of the Sovereign—in other words, the determination of the Minister of the day—overrides all the recognised principles and rules of law, and suspends all the constitutional rights of the subject. Any question, no matter what may, in the ordinary course of law, be its aspect or its merits, may be referred as an exceptional case to the adjudication of a tribunal which, while claiming to wield unlimited discretionary powers, labours under this radical vice in its constitution, that its members are selected for the occasion by the sole will and decree of the very man who sets its tremendous powers in motion. A tribunal specially packed for the trial of the particular case in hand, bound by no precise rules of law, and not circumscribed by any well-

defined constitutional limits, is capable of being made an engine of tyranny, before which the Star Chamber may well hide its diminished head. The most extravagant assertion of high prerogative claims under the reign of the Tudors has never gone beyond this. It involves a total annihilation of all freedom, civil and religious.

The bare promulgation of such a doctrine from the Council Chamber in Whitehall would, in itself, be sufficiently alarming. But it is rendered far more so by the purpose for which in the present instance it is promulgated. The object is to prop up the monstrous proposition that when the Crown has ceased to give to the Church assistance or protection of any kind, nay, when it has actually denuded itself of the power of doing so, and has reduced the Church to the condition of a mere voluntary religious society, the Crown shall, nevertheless, retain a power to interfere with the Church, and to prevent her from governing herself in accordance with her own laws,—laws of greater antiquity than the monarchy, and of higher authority than even the supremacy of the Crown. In the case of any other religious association of a purely voluntary character, the assertion of such a claim would not be for an instant tolerated. The cry of civil and religious liberty would be raised against it in utterance both loud and deep. Why, then, should the Church in South Africa have a different and exceptional measure meted out to her? Is the circumstance, that in her doctrine and in the principles of her discipline she is *voluntarily* in loyal accord with the Established Church of the realm, to subject her to a power of interference with her free action and with the rights of conscience of her members, to which it would be deemed intolerable tyranny to subject the meanest and the most disloyal of sects?

The key to this exceptional treatment of those who, though deprived of their *legal* status as a Church, turned adrift upon the sea of voluntarism, nevertheless adhere faithfully to the traditions of the mother Church to the utmost extent to which their altered circumstances will admit of it, is to be found in the view which their Lordships take of the Episcopal office. But for the remarkable narrowness of mind apt to be engendered by a professional bias, it would be difficult to believe that the members of the Judicial Committee should be as ignorant as they appear to be of the origin and nature of that office which, coeval with Christianity, derives its authority from the Divine Head and Founder of the Church. From the wording of the "Judgment" it would appear that the only notion which its framers have of a Bishop is that he is "a creature of the law," whose authority, whose character, nay, his very being, is derived from the Royal Supremacy, the *fons et origo* of all that is known of the Church to the legal mind.

The question of the supremacy, however, is a distinct and a wide question, in the intricacies of which we do not wish to entangle ourselves, though it is not impossible that we may make room in our columns for a series of papers, of which we have the promise from a friendly pen conversant with the subject. For our purpose it may suffice to have indicated the narrow, thoroughly lawyer-like, and as thoroughly untheological, view of the Episcopal office that underlies the palpable inconsistency into which the Judicial Committee have been betrayed, of placing the Church of South Africa under all the disadvantages incident to the position of a voluntary religious association, and yet at the same time denying her the countervailing advantage of absolute freedom of self-legislation and self-government, independently of all interference or control on the part of the temporal power.

It is no more than justice to the Judicial Committee to add, that although a more discriminating view of the question brought before it might reasonably have been expected at the hands of these eminent luminaries of the law, every temptation, we may say every provocation, to treat the case in the manner they have done has been put in their way by the Metropolitan of Capetown, through the unfortunate introduction of the question of jurisdiction alleged to be created by his Letters Patent, and of an alleged contract between himself and his suffragan, into the proceedings taken against Dr. Colenso. There can be no delicacy, now, in stating that the unfortunate result was distinctly not only foreseen but foretold, and might have been avoided but for the greater weight not unnaturally attached to official advice over suggestions and warnings proceeding from an unofficial, and, as it might be thought, officious source. We have lying before us a document which,—starting from the decision pronounced by the Judicial Committee on the previous case “*Long v. the Bishop of Capetown*,” whereby the Church of South Africa had been declared to be in a position “no better and no worse” than any other voluntary religious association,—strongly urged the propriety of basing the whole proceedings against Dr. Colenso on the ancient Canon Law of the Church Catholic.

“By this decision,” the document in question observes, “the Church of England in the colony of Capetown is placed in the position of a voluntary religious association, originating in a Mission planted in South Africa by the Church of England, with the sanction and concurrence of the Crown, as far as the internal organization of the Mission is concerned, but having no legal *status* in the colony, nor, by consequence, any coercive external jurisdiction.

“It is supposed that, under these circumstances, the authority of the Metropolitan and the Bishops of the said Mission is of a purely spiritual nature, derived from the spiritual authority of the Mother Church as a

branch of the Holy Catholic and Apostolic Church, as vested in her Archbishops and Bishops, and specially in the Archbishop of Canterbury; and that the effect of the Royal Letters Patent extends no further than that by them the Queen, as having the chief government of the Church of England, sanctioned, concurred in, and regulated, the exercise of the spiritual authority inherent in the Archbishop of Canterbury, in sending forth a Mission, with a Metropolitan and Suffragan Bishops subject to him at its head, into that part of Her Majesty's dominions.

"The British Crown having no power to plant the Church in the Cape Colony in the character of an establishment, with the law and jurisdiction peculiar to that character, it is further supposed that the Mission planted in South Africa by the Anglican Branch of the Church Catholic, reverts, *ipso facto*, to the simple character of a branch of the Holy Catholic and Apostolic Church; and that in that character her internal government, being of a purely spiritual nature, must be carried on in conformity with the laws or canons recognised by the Church Universal from the earliest times, the Metropolitan and Bishops exercising, for the purposes of such government, the spiritual powers vested in their respective offices by the ancient Canons."

The document then proceeds to show that those powers included, among others, the following, which bear in an especial manner upon the case in hand, viz.—

"1. The power to convene Church Synods, both provincial and diocesan, for the purposes for which Church Synods were originally instituted; such purposes being—first, legislative; second, administrative; third, judicial.

"2. The power of the Metropolitan to exercise spiritual jurisdiction over his Suffragan Bishops."

The document then, ranging over the first nine centuries of the Christian era, from the Apostolical canons down to those of the Fourth Council of Constantinople, proceeds to enumerate the canons relating to these powers, pointing out the several provisions contained in them, both for the convening of synods and for the exercise of spiritual jurisdiction by Metropolitans over their Suffragans. From these Canons it appears that a Bishop is liable to be tried for heresy by the Metropolitan and the Bishops of the province, who, if after due admonition and opportunity of retractation he persist in his heresy, have the power of inflicting such punishment as to them may seem commensurate with the offence. In view of the difficulties likely to arise from the fact already affirmed by the decision of the Judicial Committee in the case "*Long v. the Bishop of Capetown*," that in granting Letters Patent the Crown had exceeded its powers, and that the Ecclesiastical Law of England has no force in the South African colonies, as well as of the doubtful character of the novel, though ingenious, proposal to make a personal contract between Dr. Gray and Dr. Colenso,

implied in their acceptance of their respective offices under the Royal Letters Patent, the basis of the proceedings, the document observes :—

“ A doubt has arisen whether it would be safe for the Metropolitan of Capetown and his Suffragans to proceed upon the basis so suggested, or, at all events, upon that basis alone ; because, if, in regard to any point the jurisdiction deduced from the implied contract should not be sustainable on technical grounds, the sentence might, on appeal, be quashed as invalid—a danger which it is, on more than one account, all-important should be guarded against.

“ The grounds on which such failure might occur seem to be chiefly two—1. On the Metropolitan of Capetown will lie the *onus probandi* that the implied contract between himself and the Bishop of Natal includes authority to try him according to the Ecclesiastical Law of the Church of England. 2. Supposing the effect of the contract to be sufficient to make the Bishop of Natal amenable to the English Ecclesiastical Law, the further question will arise, whether the authorities of the Cape Colony will suffer the English Ecclesiastical Law to be so applied in the Cape Colony, in which that law has no existence ;—whether the attempt so to apply it may not arouse the jealousy of the Colony, and so provoke, either an interdict from the Supreme Court to prevent the further prosecution of the proceedings instituted under that law, or else the reversal of the sentence when pronounced, on the ground of incompetency.

“ In view of this danger, it would appear advisable for the Metropolitan and his Suffragans to ground their proceedings *ab initio* upon a twofold and alternative basis.

“ Supposing them to arrive at the conclusion to which the Opinion previously given on the extracts from “ The Book of the Pentateuch ” points—viz. the removal of Dr. Colenso (after due investigation, admonition, and opportunity of retraction) from his office—the sentence might be so framed as to embrace, along with the basis of the implied contract and consequent application of the English Ecclesiastical Law to the case, the basis of the ancient Canon Law of the Church Catholic, which vests in the Metropolitan and his Suffragans or Comprovincial Bishops a disciplinary power, enabling them to pronounce such sentence as to them in their discretion may seem fit.

“ This ancient Canon Law of the Church Catholic (which is included in, and forms the basis of, the Ecclesiastical Law of the English Establishment) is not obnoxious to the same objection on the part of the colony ; being in its operation, under such circumstances as those in which the Church is placed in the Cape Colony, of a purely spiritual, as distinct from a legal and externally coercive character ; the ancient law, in fact, of the Church, viewed as a voluntary religious association laying claim to no legal status in the Colony, but only to the right which every such association possesses—a right expressly recognised by the Judgment of the Privy Council in the appeal case ‘ Long v. the Bishop of Capetown ’—to exercise its own internal discipline in accordance with its own laws.

“ The sentence might recite the doubt which exists as to the applicability of the English Ecclesiastical Law, and reserve the resolution of that doubt

to such tribunals, Colonial or Imperial, as might hereafter be appealed to and be competent to decide the question,—and might then go on to declare that, whether under the English Ecclesiastical Law, or according to the ancient Canon Law of the Church Catholic, the Bishop of Natal has rendered himself liable to deposition—the sentence, even on the basis of the English Ecclesiastical Law, stopping short of deprivation (as implying the assumption of an externally coercive power, which the Metropolitan of Capetown and his Suffragans can in no case possess, and should not, therefore, on any account, seem to claim, in the Colony), and going to deposition only;—and that they, the Metropolitan and his Suffragans, whether by virtue of the authority given to them by the contract, under the Royal Letters Patent, and the English Ecclesiastical Law, if this authority should be found to belong to them in the Colony, or else by virtue of the (purely spiritual) authority vested in them *virtute officii* under the ancient Canons of the Church Catholic, deprive him accordingly.

“ A sentence so restricted,—as affecting only the spiritual relations of the Bishop of Natal to the Church of which he is a Bishop—and so framed as to depend for its validity, not upon the English Ecclesiastical Law alone, but upon the ancient Canons of the Church Catholic likewise, will be unimpeachable before any temporal tribunal, whether Colonial or Imperial, even in the event of the Colonial Courts repudiating the application of the English Ecclesiastical Law as an invasion of the legislative independence of the Colony. Such a sentence must necessarily be respected by every Court to which Dr. Colenso might appeal against it, as being in accordance with the internal laws and regulations of the Church, viewed as a voluntary religious association, whose laws and regulations are not the less entitled to respect because they are not—as in the case, for example, of the Methodist body—one century, but many centuries old; and are unquestionably binding on the Bishop of Natal, as having sworn *canonical* obedience—that is, obedience under the Canons of the Church—to the Metropolitan of Capetown.

“ The only question remaining, if that course were adopted by the Metropolitan and his Suffragans, would be how the Bishop of Natal should be dealt with in the event of his refusing to obey the sentence of the Metropolitan and his Comprovincials, and contumaciously attempting to continue in the exercise of his Episcopal functions, and in the possession of the temporalities of the See of Natal.

“ With regard to the spiritual part of the sentence, affecting his capability of exercising Episcopal functions, the course indicated by the ancient Canons (and equally so by the English Ecclesiastical Law) would be excommunication, taking that term, of course, in its purely spiritual sense. With regard to the temporalities of the See, their restitution would have to be sought at the hands of the Colonial temporal Courts, which, upon proof given of the deposition of the Bishop of Natal in accordance with the disciplinary laws of the Church, could not, in common justice,—and, as its decision in the appeal case of ‘ Long v. the Bishop of Capetown,’ shows, would not—refuse to dispossess the Bishop, and to give possession to the administrators of the Diocese, who would be the proper parties to institute the suit for the recovery of the temporalities of the See.

“Even in the highly improbable—not to say impossible—event that the Superior Court of the colony should refuse to dispossess Dr. Colenso of the temporalities of his See, and that the Judicial Committee of the Privy Council should on appeal endorse that refusal, the injury to the Church would be of a merely pecuniary nature. Her spiritual character, her power to uphold the Faith against the assaults of a Bishop lapsed into heresy, would be vindicated, and the pernicious consequences of a miscarriage of justice in a case of such immense importance to the Anglican branch of the Church Catholic would be averted, as well as the Diocese of Natal and the South African Church freed from the scandal of heresy seated on an Episcopal throne.”

“Forewarned,” they say, “is to be forearmed.” In the present instance, unhappily, it has not proved so. The reliance placed, in the sentence of the Bishop of Capetown, on the authority conferred upon him by his Letters Patent, and by the implied contract between the Bishop of Natal and himself, has laid him open to the slur cast upon his proceedings and his sentence by the “Judgment” of the Judicial Committee, declaring them “null and void in law.” This result is not the less to be regretted, because it had been actually foreseen and predicted, and the course by which it might have been averted had been distinctly pointed out.

At the same time no great harm is done. As between the Metropolitan of Capetown and his heretical Suffragan, the issue of the contest is a drawn battle. If the Metropolitan of Capetown has no legal status, neither has Dr. Colenso. If the former has no legal claim to exercise Ecclesiastical jurisdiction according to the law of England, the latter has no legal claim to the exercise of the functions and the enjoyment of the emoluments of his office.

As between the Judicial Committee of Privy Council and the Church of South Africa, the case is, if possible, simpler still, and more favourable to the cause of the Church. If indeed it were conceivable that the high prerogative claims asserted in the “Judgment” would be followed up by an attempt to enforce them, by subjecting the non-established Church of South Africa, reduced as she is to the condition of a voluntary association, and deprived of all the legal safeguards which protect the Established Church, to the exceptional and arbitrary control of a tribunal dependent for its composition on the pleasure of the Minister of the day, and for its law on its own discretion, the position would be perilous in the extreme. Of this, however, there is not the remotest chance. The formidable assertion of undefined and unlimited powers with which the “Judgment” concludes, is evidently no more than a *brutum fulmen* intended to cover

the weakness of the position of the Judicial Committee—a grandiloquent substitute for the humiliating confession of its incompetency and inability to deal with questions affecting the internal relations of a non-established Church, which the fact of her unwavering allegiance to the Catholic principles of doctrine and discipline that lie at the foundation of the Mother Church of England cannot deprive of the privileges and immunities solemnly recognised as belonging to every voluntary religious association under the rule of a constitutional Sovereign, and in an age of civil and religious liberty. The Metropolitan of Capetown can exceedingly well afford the snubbing he has received from the tribunal presided over by Lord Westbury, for leaning, under what he was justified in considering “the best legal advice,” upon the broken reed of his Letters Patent; considering that, in exchange for this small discourtesy in point of form, he has gained the substantial advantage of an express declaration from the highest Court in the empire, that he and the Church over which by Divine Providence he has been set to rule, are “without law,” and must therefore be “a law unto themselves.” There are stronger bands to hold the spiritual structure of the Church together, than the red tape of Doctors’ Commons and of Whitehall. On these, the ancient Canons of the Church Universal, whose authority is coeval with her existence, the South African Church will have to fall back.

That those now bearing rule over her, with Bishop Gray at their head, are both prepared and well able to organize her institutions in accordance with those time-honoured principles, is sufficiently clear from the “Acts and Constitutions,” framed by the Provincial Synod of the 15th of December, 1863. These “Acts and Constitutions” moreover form the best guarantee for the continued connexion and intercommunion of the Church of South Africa with the Mother Church of England, in that great network of Anglo-Catholic Churches which is rapidly covering the earth with vigorous saplings of truly Catholic growth. Who knows, but that at some future day her free daughter in South Africa, strong in the might of her freedom, may even stretch out a helping hand to the Mother Church in England, labouring under the infirmities of age, and weighed down under the pressure of secular tyranny? May the time when the latter shall stand in need of such assistance be far distant; and in the meantime may her South African daughter prosper, “increasing,” after the example of her Divine Master, in “wisdom and stature, and in favour with God and man!”

Correspondence, Documents, &c.

THE BISHOP OF GIBRALTAR'S VISITATION IN 1864.

(Concluded from page 129.)

It is satisfactory to know that English travellers in Italy may now, with a very little forethought, be secure of finding the service of their Church within reach, in almost every part of the Peninsula. It is administered at Venice, at the residence of the Chaplain, Rev. J. D. Merewether; at Milan, in a remarkably suitable chapel, belonging to a church which was desecrated by Napoleon I. The chapel has kindly been assigned for the use of the English congregation by the Italian Government. The Chaplain (Rev. J. Williams), receives part of his stipend from the Colonial Church and School Society. The Bishop had much satisfaction in the service here, and, indeed, at all the places which he subsequently visited in Italy.

At Turin, the Chaplain (supported in part by the same Society) is the Rev. R. Loftus Tottenham, Chaplain to the Legation. The service is conducted in a very poor schoolroom, attached to the Vaudois Church; and if (as is believed) the Vaudois Church is in part maintained by British funds, it is a proof of the singular caprice which is too often exhibited in the enterprises of religious zeal, that the building in which the English service is itself conducted is a humble room attached to that very church. Mr. Tottenham has, with praiseworthy energy, collected funds (700*l.*) for building a chapel, and a good site has been secured. The removal, however, of the Italian capital to Florence will, too probably, put an end to this undertaking. It is understood that Mr. Tottenham will follow the Legation to its new abode; but, as there will still be a stream of travellers through Turin during several months of the year, it is hoped that the residence of a chaplain may still be obtained.

At Genoa, the Rev. A. B. Strettell (the Consular Chaplain) has ministered to an important congregation for many years, and has collected about 2,000*l.* towards the erection of a church. The cost of building, however, and the value of land are so great in Genoa, that the success of the effort will depend on the amount of aid which Government may be induced to give. So many British seamen visit the port, that Mr. Strettell greatly requires the assistance of a deacon or Scripture-reader.

Leghorn has so long been the home of a considerable body of British merchants that the privilege of not only having a cemetery but a consecrated church was obtained perhaps at an earlier period in that city than at any other place in Italy. The outward appearance of the church has, in some degree, suffered from the illiberal condition attached to the permission of the late Archducal Tuscan Government, to build a house for English worship—namely, that it must not have the external character of a church. It is, however, a well-built and spacious structure.

The same remark applies to the churches at Pisa, Bagni di Lucca, and Florence. They are spacious and well cared for, but very plain, and

without ecclesiastical character. The clergy, however, are zealous men, and have the confidence of their respective congregations. The confirmations at Leghorn, Bagni di Lucca, and Florence were well arranged, and the young people had evidently been prepared with diligent and affectionate care. The chaplain at Leghorn is the Rev. J. Huntingdon. He receives pupils in his manse; and the Bishop has much pleasure in saying that he believes any parent may be thoroughly satisfied with such a home for his son. The chaplain at Pisa (Rev. W. Green) removes during the summer months to Bagni di Lucca. There is a small endowment at Pisa, but the stipend would be very insufficient, unless fed in some measure by the subscriptions of the visitors, who throng in the summer for shade and some degree of coolness to the beautiful valleys, in one of which the Baths of Lucca are situated. At Florence, the Rev. J. F. Pendleton was appointed as chaplain, during the interregnum of the See, by the Bishop of London; and the Bishop of Gibraltar was glad to confirm the nomination of a clergyman who had done much for the cause of humanity, as well as of religion, in South America. Much scandal was long caused at Florence, by the exaction at the church-door of a distinct payment for every seat. This practice has now been given up: a church fund has been formed, with a view to permanent endowment, and hitherto the change in the mode of collecting the necessary revenue has been successful. The removal of the capital to Florence will, probably, render some modification necessary of the present Church services; and the institution, most likely, of at least an evening service in some chapel of ease in the Lung' Arno part of the city.

A service has been set on foot at La Spezia (at which place the popular author Mr. Lever is Consul), for the benefit of the English engineers and other operatives, employed in the various public works at present carried on at that place. The Rev. Dr. Burbidge has acted as chaplain, on a most insufficient stipend. He is now likely to reside in Malta,¹ as chaplain to the Bishop of Gibraltar, and his place at Spezia will perhaps be occupied by the Rev. R. Mackenzie. The service is administered at present in a room (the only one that can be procured), which is shared between the Church of England and the Wesleyans. It is most deeply to be lamented that the present rule of the Foreign Office, as to allowing the benefits of the Consular Act to places where there is a Consul or Vice-consul, practically excludes the very places which most require aid towards the stipend of a chaplain and the other expenses of divine service. Lord Russell requires a larger sum locally raised (as a test, it is said, though this is almost incredible, of the respectability of the applicants!) than can be collected at many places where yet the ministrations of the Church are urgently required. And as the principle of the Consular Act is that aid may be given *in proportion to the sum raised* (the sum locally raised may be doubled), it is difficult to see why the sum locally raised, of 70*l.* 50*l.* or even 40*l.* should be thought insufficient to justify the application of the Act, in cases where, with the Bishop's assistance, a clergyman might be

¹ It may be mentioned that Dr. Burbidge would not be indisposed to receive pupils in Malta, if encouraged to do so. It need not be said how eminently he is qualified for such duty.

procured with a stipend of 100*l*. The present Bishop has remonstrated with Lord Russell on the course thus adopted, to the serious injury of La Spezia, Tangier, Messina, and Zante, to the Bishop's personal knowledge. The only answer is a cold acknowledgment of the letter; while (it may be added) the answer to an application for aid towards the great expense of an extensive episcopal visitation is, that Her Majesty's Secretary of State must previously judge of the necessity for such visitation! The answer is really ludicrous. It may be quite right to check the expenditure of public money on the visitations of Bishops; but to suppose that they are to consult Her Majesty's Secretary of State (Earl Russell) as to the spiritual conditions of this or that congregation which may require episcopal visitation would really be laughable, were it not a melancholy instance of the views held by statesmen of a Bishop's duties and use. In the case (which must often be expected) of a Bishop mainly dependent on the revenue of his See for his support, this rule of the Foreign Office would practically prevent his exercising the very functions which he is placed at Malta to discharge: and yet it is to be observed that the rule recognises the principle that he is (for necessary visitations) to be assisted from the public funds. Who is to judge of the necessity? Earl Russell says, that Her Majesty's Secretary of State is (practically) the sole judge!

It is well known that it has always been a question, whether or not the English chapel at Rome is within the (intended) jurisdiction of the Bishop of Gibraltar. It is included in the copy given to the late and present Bishops of the places mentioned in the circular of Lord Aberdeen, on the erection of the See; but it seemed that the circular was never actually received by the Consul at Rome. The question was referred to the late Archbishop of Canterbury and the law-officers of the Crown, and decided by those authorities against the Bishop of Gibraltar's claim to be regarded as diocesan. The present Bishop would willingly visit the chapel at any time, without formal recognition of his diocesan authority (as commissary for the Bishop of London); but as there were few English there at the end of September, and his friend, the present highly-esteemed chaplain (Rev. F. B. Woodward), had not arrived, he proceeded from Leghorn to Naples.

The Consular chaplain at Naples is the Rev. T. Pelham Maitland. The service, which ten years ago was held in a handsome hall at the Consular residence, has for some time been administered in very insufficient rooms in a private residence. Attempts have been made, from time to time, to build a chapel, but came to nothing, chiefly from the opposition of the Bourbon Government, influenced, no doubt, by the Roman Catholic priests.

When Garibaldi became Dictator, he granted a site to the English, and the grant has been made good to them by the King of Italy. At the time of the Bishop's visit, the church was so far advanced as to afford hopes of its being ready for consecration in the spring,¹ and it was proposed that the confirmation should be postponed, so as to be administered in the new church, and at the season when Naples is most full of English

¹ Since these Notes were written, the English Church at Naples has been consecrated by the Bishop of Gibraltar, viz. on March 11th.

visitors. The church has been built by subscription, aided by liberal grants from the British Government, and a remission of duties on materials on the part of the Italians. It is a very beautiful structure, well calculated to show the Neapolitans the character of English church architecture. Such a work is never effected without much tax on the patience and perseverance of those locally interested in it; and much credit is due to the excellent chaplain for the manner in which he has combated the natural feelings of discouragement, under occasional disappointments, on the part of his flock and himself.

On leaving Naples, the Bishop crossed to Sicily, to visit Palermo, and then pass on to Messina, where his long visitation tour began; and where he could not find himself without thankfulness for the health and preservation of his family and himself through so long a circuit, occupying about two months, to enable him to pass at least one Sunday at each of the places visited.

Although a consul resides at Palermo, the chaplain is not a Consular chaplain. The wealthy merchants have preferred to retain in their own hands the power of appointing their pastor; and this to such a degree that they renew their engagement with him only for a year at a time. It is to be hoped that a plan which deprives their clergyman to such a degree of his proper independence, and must have a tendency to lessen his interest in his congregation, will soon be given up, and a more worthy and more ecclesiastical system adopted. The present chaplain is Rev. C. Wright. The service is held in a spacious room at the Consulate; but there seems to be a real intention, ere very long, to erect a suitable chapel.¹

The Bishop visited Messina a second time for two or three days, chiefly to form the acquaintance of Rev. J. J. Varnier, whose history (though now very generally known in England) it may be well very briefly to notice. He is a native of Messina, and was ordained as a missionary to India in the Roman Catholic Church. He was then known as "Father Felix." Meeting, in India, with the work of the present Bishop of Ely on the Thirty-nine Articles, he read the book with the intention of confuting it. Instead of confuting it, he was convinced by it. Having satisfied the Bishop of Calcutta, he was, with his sanction, placed on the list of the S.P.G. missionaries. His health having suffered from his work in that climate, he has returned to his native island, on leave, and is at this time carrying on a most important work among the Roman Catholic priests and laity of Sicily. An association has been formed, the programme of which adopts the principles of the English Church; and it is Mr. Varnier's object to promote the formation of an Italo-Catholic Church on the basis of the Bible, as understood by primitive Christians. Mr. Varnier is also acting as chaplain for the Bishop of Gibraltar, for the spiritual care of English operatives employed on the railway between Messina and Catania.

¹ No place more richly repays the tourist than Palermo; both from the extreme beauty of the situation and the remarkable character of the chapel attached to the Palace and the Cathedral of Monreale, about five miles from the city. The Benedictine Fathers courteously allowed the Bishop to purchase two or three of the *fac similes* which they are preparing of the Norman Mosaics.

These brief notes of his recent visitation being thus brought to an end, the Bishop of Gibraltar may perhaps be allowed to make a few concluding remarks on the condition of the Italian chapels, and the importance of the present crisis of religious opinion in the Peninsula.

1. He was thankful for the kind welcome with which he was everywhere received, and the generally satisfactory state of the settled English congregations in Italy.

2. He would express his earnest desire that the committees of management of the several chapels may increasingly remember that, for their own sake, as well as for the comfort of the clergyman, and in conformity also to the principles of the Church of England, it is most important that the position of the clergyman should be thoroughly independent; and that, while the committee rightly undertakes the management of financial and secular affairs, they should not attempt to control the clergyman in such functions (spiritual and ecclesiastical) as are exercised at his own discretion by an English rector. There is, of course, always an appeal or reference to the Diocesan in disputed cases. The Bishop's experience as a Scottish Diocesan has shown him how apt committees of laymen are to overstep this line; and he has certainly, during his visitation, seen instances which remind him of what he alludes to in the North; and even of the question put to a dissenting minister, and his reply:—"Sir, are you the Independent minister of so and so?" "Oh, no" (was the answer); "I am the minister of the Independent congregation." For instance, he has found cases in which the Holy Communion is not administered on the great festival of Christmas, an occasion on which (even if there were not a proper preface for that day) the mere duty of commemorating the Saviour's "great humility," and feeding by faith with thanksgiving on the Bread of God, as at that time given to the world, would lead every devout Christian to desire that the Lord's Supper might be administered. He is quite sure that the omission has arisen from a desire to meet some mistaken notions, or some expression of opinion, on the part of the congregation.

3. It is a matter of thankfulness, that the British travellers on the Continent, for the most part, show a very gratifying desire to attend the services of their Church on the Lord's Day. Too often, however, they forget that the Church appoints a service for the afternoon or evening, as well as morning; and too often, also, they forget that it is their bounden duty to contribute freely towards the expense of supporting the chapel, which is often, *e.g.* at Milan and Turin, mainly kept up for their benefit. This arises, no doubt, in part from the habit at home of attending endowed churches, and not recollecting the different condition of the Continental chapels. But too often it arises from not having included the contributions to the maintenance of services which they really value in the calculation of their regular travelling expenses. If they benefit by these ordinances, they should certainly consider it a bounden duty to contribute to such an amount as shows their value. The subscriptions are generally lamentably small; and, in too many instances, the Bishop has really felt shame for his countrymen, at hearing that bad money (or coins which have remained in the traveller's purse from some distant State, and cannot be

passed without loss) are put into the offerings of God. This is, surely, to offer of the blemished and the possessions which it costs us nothing to give. It is grievous to think that any one's conscience should permit him to give (or seem to give) after such a fashion as this; and yet the Bishop was again and again informed that the case is by no means a rare one.

4. It is impossible to say too much of the importance of building suitable chapels, instead of the old system of conducting service in hired rooms; and this first for the sake of the English themselves, who flock in such vast multitudes to Italy. It is true, that where it is really impossible to build a suitable chapel, we may remember, for our comfort, that the very highest and most mysterious service in which human beings have ever taken part was held in an upper room in an undistinguished street at Jerusalem. But it is vain to deny that our feelings are much affected by the associations connected with external objects; and in these days, when there has been such a reaction towards what is seemly and reverent in the external conduct of Christian worship, it is surely dangerous that our young countrymen and countrywomen, in passing from city to city, should unfavourably contrast the meanness and baldness of the room in which their own service is conducted, with the stately cathedrals and impressive ceremonies of the Roman Catholic Church. They are very generally in a state of mind which renders it peculiarly important that what they see and hear when they attend the English services should carry their thoughts to their own favoured country, and revive all the reverent and happy associations of an English Sunday.

And, then, for the sake of the Italians, at this crisis of their religious history, how very important is it that the English Church should be exhibited to them as she really is, and that the mean and cheap manner in which the service is conducted should not tend to confirm them in their notions that the Church of England is merely one of the numerous Protestant sects. Unmoored from their ancient fastenings, they are in no little danger of drifting to the shoals and quicksands of Rationalism and Scepticism. And many who see the errors of Popery, but see also the peril of launching forth on the sea of religious speculation without rudder or compass, would peculiarly value the visible proof afforded by a thoroughly well-appointed English Church of the possibility of uniting reverence and order with simplicity and Scriptural doctrine in the worship of God; and that, as it is not necessary, in embracing evangelical truths, to throw aside the guidance of primitive antiquity, so neither is it necessary (with respect to the buildings which we dedicate to the glory and worship of God) to discard what commends itself to our natural feelings of reverence and our instinctive love of order and beauty. The Bishop is informed that already the Neapolitans have been most favourably impressed by the proof which the new church affords that Englishmen do, after all, give of their best, what they give to God, and think that a house dedicated to God should proclaim its sacred purpose by the beauty and majesty of its architectural character.

And this leads the Bishop, fifthly and finally, to say something as to the progress of Italian Reformation. He is quite sure that the movement is real, and (in the South of Italy especially) satisfactory; though

he does not think that any very great immediate results are to be expected. In the North of Italy, he much fears that the zealous efforts of various Presbyterian and dissenting sects have occasioned a tendency to rush from one extreme to the other; and in one Vaudois establishment which he visited he was told that the Italian converts were so opposed to all forms, that it was scarcely possible to get them to tolerate the repetition even of the Apostles' Creed. The principles of the Church of England do not, of course, allow her to rush into the vehement aggressive action which the various Presbyterian sects not only unscrupulously adopt, but even on principle justify. Much good, however, has resulted from the efforts of the Rev. A. B. Strettell and Rev. L. M. Hogg, to circulate Prayer-books, and to make known the principles of the English Reformation and the true character of the English Church. A liberal grant was made by the *Society for Promoting Christian Knowledge*, for Italian purposes at this juncture, to the late Bishop of Gibraltar, and its expenditure was entrusted by him to those excellent clergymen. The present Bishop has continued the same trust in the management of a similar grant. He is persuaded that the establishment of dépôts for the sale of the Society's publications in the chief cities of Italy would be attended with good results; and that it is most desirable also to disseminate the writings of Archdeacon Wordsworth on the subject of the untenable claims of the Church of Rome, and the publications of the *Anglo-Continental Society*. He is very sensible of the great need in England for contributions and exertions; but being placed by Providence in a position in which he sees, both in the East and West, an evident disposition to return to those principles of primitive Christianity of which unquestionably the Church of England is the truest representative, he cannot but be desirous that her children should hold out a helping hand to those brethren of both branches of the Church who seem turning to her for guidance and example; and it is his prayer that she may not be wanting to her duty, in sharing and responding to the aspirations for the unity of Christendom which God seems at this time to be kindling in all Christian communions.

May our beloved Church remember only that her peculiar danger at this time arises from that system of State control which was tolerable, or at least in some degree defensible, when all statesmen and judges were necessarily laymen of the Church; but which, under altered laws, is now, by little and little, but really and practically, lessening the faithfulness of her testimony to the Catholic Faith.

INTERCOMMUNION WITH THE GREEK CHURCH.

At New York, on the morning of March 2, Trinity Church was placed at the service of Father Agapius Honcharenko, for the celebration of the "Divine Liturgy of the Holy Orthodox Oriental Church." This was done by the Rector of Trinity Church, the Rev. Dr. Dix, with the cordial approval of the Bishop of the Diocese. The Bishop in giving his consent, wrote as follows:—"I have great pleasure in giving my hearty consent and approbation. In so doing it adds much to my satisfaction that the proposed service is intended to do honour to the Anniversary of the

Accession of His Imperial Majesty Alexander II., the present Emperor of Russia, who has done so much to promote the true glory and welfare of his own people, and who has so generously encouraged the friendly feeling of Russia toward our country. Such courtesies as the one now proffered, between Churches which have so much in common, it has seemed to us might be very well extended, without prejudging on either side, any of the questions that may affect their relations with each other. On occasion of the visit of the Russian fleet to the port of New York last year, I took pleasure, as you know, in giving permission, through you, to the Reverend the Chaplains, to hold any services which they might find desirable anywhere within the limits of my Diocese. The Reverend the Chaplains of the Russian fleet did not find it necessary to avail themselves of the permission granted them, but it was very grateful to me to hear that the feelings which prompted that trifling act of Christian courtesy were duly appreciated in Russia, and that some of the most venerated of the Prelates of the Holy Orthodox Church would have been very well pleased had the offer made by me been accepted.

On the present occasion I shall be happy if the proffer of one of the churches of my Diocese for the proposed public service shall be accepted here and in Russia, as a slight token of my fraternal regard for the Church of the nation, which our beloved Brother, the Priest Agapius represents. I am, my dear Brother, most truly and affectionately yours,

HORATIO POTTER,
Bishop of New York."

The New York *Church Journal* says:—"All public announcement was avoided; and yet the interest was so general that the church was completely filled with a most attentive congregation, among whom were the sixty or seventy Slavonians and Greeks who reside in the city, and to whom Father Agapius has come to minister. They occupied seats at the head of the nave, and near them were more than fifty of our Church clergy. The chancel was brilliantly lighted by the *corona* above, two standing candelabra with clustered lights below, and a smaller one on the altar itself. Under the white linen altar cloth and upon the stone altar was a *board*, about two feet square, over which the consecration of the eucharist was to take place; the rules of the Greek Church forbidding this to be done upon stone (whereas the Roman rule forbids it to be done on anything but stone). The use of this board would not be required were the altar of wood, and were the two Churches in full communion; but it would be requisite on a stone altar at all times. The requiring that the consecration shall be upon wood, is, we believe, in reference to the fact that the Cross was of wood; and it shows a strong divergence from Romish views of the Sacrifice of the Mass. So far do the Orientals carry their aversion to the idea of a carnal sacrifice, that they do not suffer even the books to be used at the altar to be bound in the skin of animals or anything made therefrom. Gold, silver, cloth, silk, velvet or jewelled work may be used, but no kind of leather. Those of our clergy who were present in the chancel were in black gowns, it being the Oriental custom that those only should be vested who take part in the service of the

altar. (The preacher, with them, is generally in black also.) In the sanctuary were Bishop Southgate, formerly our Missionary Bishop at Constantinople; Dr. Dix, the Rector of Trinity Church; and the Rev. Dr. Thrall, a member of our Russo-Greek Committee, and the one who, in General Convention, introduced the motion which resulted in the appointment of the Committee. In the stalls of the choir were other clergy of the Trinity parish, together with the Rev. Dr. McVickar, the oldest Presbyter of the Diocese of New York. On the *Decani* side of the choir were seven singing men in surplices, together with the Rev. J. F. Young, and Mr. W. H. Walter, organist of the chapel. The organ was not used, as instrumental music is not permitted in the Oriental Church. As the service was for the celebration of the Anniversary of the accession of the present Emperor, the Liturgy was in Slavonic, with occasional phrases of Greek; and the choir had learnt their responses by the representation of Slavonic sounds in English letters. Four parts—the Beatitudes, the Creed, the Lord's Prayer, and the *Gloria in Excelsis*—were sung in English. We give, mainly from the daily papers, an outline of the Liturgy used:—

Benediction.—Blessed be the kingdom of the Father, Son, and Holy Ghost, now and for ever and unto ages of ages.

Ectene, or Litany.—Similar to that of the Anglican Church, consisting of twelve petitions, the response to each being 'Hospode, pomelu,' or 'Lord, have mercy!'

The Beatitudes.—Sung in English by the choir.

The 'Trisagion,' or 'Holy God, Holy and Mighty, Holy and Immortal, have mercy on us.'

The priest then says: 'Wisdom, stand up! let us hear the Holy Gospel,' which is accordingly announced. Whereupon the choir sings: 'Slava teybe Hospode, slava teybe,'—'Glory be to Thee, O Lord, glory be to Thee!' The Gospel is then intoned, and the 'Glory be to Thee!' is repeated at the end of it.

Next comes another 'Ectene,' or Litany, longer than the first, containing petitions for the Imperial family. This is followed by the 'Eje Cheruveme,' or the 'Cherubic Hymn.'

After this is said another long 'Ectene,' and the Nicene Creed, which was sung in English, omitting the clause 'and the Son,' or *Filioque*.

Immediately after the Creed occur these passages:—

'*Priest.*—Stand we well; stand we with fear; let us attend to offer the holy oblation in peace.

Choir.—The oil of peace; the sacrifice of praise.

Priest.—The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost be with you all.

Choir.—And with thy spirit.

Priest.—Let us lift up our hearts.

Choir.—We lift them up unto the Lord.

Priest.—Let us give thanks unto the Lord.

Choir.—It is meet and right to worship the Father, and the Son, and the Holy Ghost, the consubstantial and undivided Trinity.

Holy! Holy! Holy! Lord of Sabaoth, Heaven and Earth are full of

Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Priest (after repeating the words of Institution).—In behalf of all and for all we offer Thee Thine own of Thine own.

Choir.—Thee we hymn, Thee we praise, to Thee we give thanks, Lord, and pray to Thee our God.'

Then follows a short *Ectene* with a prayer said secretly, at the end of which the priest exclaims aloud:—

'*Priest*.—And make us worthy, O Lord, with boldness and without condemnation, to call upon Thee our God and Father which art in Heaven, and to say:—

Choir.—Our Father who art in heaven, &c.' (The Lord's prayer was here sung in English.)

The consecration being then completed, the priest communed himself, and while partaking, the choir sang again the Cherubic hymn. Then, after a short *Ectene*, the priest says, 'Let us go in peace.' The choir responds, 'In the peace of the Lord.' A prayer, worded as follows, concludes the Liturgy:—

'Lord, who blessest them that bless Thee, and sanctifiest them that put their trust in Thee, save Thy people and bless Thine inheritance; guard with care the fulness of Thy Church; hallow those who love the beauty of Thine house. Give Thy peace to Thy world, to Thy Churches, to our priests and kings; to the army and to all Thy people; because every good gift and every perfect gift is from above, and cometh down from Thee, the Father of all Light. And to Thee we ascribe all glory, worship and honour, as is most due to Thee, Father, Son, and Holy Ghost, now and ever, and to ages and ages. Amen.'

Father Agapius then left the sacrarium, and coming out into the choir, (with the clergy,) began the additional service peculiar to the day. It consisted of an *Ectene*, with the usual choral responses, the Gospel, a litany for the Imperial family, and a prayer recited kneeling. The *Gloria in Excelsis* was next sung in English, followed by the ejaculation, 'Mnodaya lyeta!' (meaning 'many days,') or 'long life' to the Emperor; with which the ceremonies concluded.

The chief labour in getting up this service was performed by the Rev. J. F. Young, who had obtained from Russia the music there used. The vestments were the first Oriental vestments ever made in this country. The highest satisfaction and admiration were expressed by all who were present. A few—old women of both sexes and various ages—thought they saw 'Popery' here and 'Popery' there; but they were soon laughed out of it. There was no more 'Popery' in that service than there is in our own.

It ought to be said, that the leading motive of Father Agapius in holding this public service, was to show his fraternal sympathy and fellowship with the American Church and the whole Anglican communion, and his desire to aid in bringing about a full intercommunion. The possibility of effecting that intercommunion has been a cherished idea with him for years, and it was this which made him so ready to volunteer his services as a missionary to the few Greeks and Slavonians in this country."

Since printing the foregoing, we are sorry to find from the *Union Chrétienne* that Mr. Honcharenko "was acting entirely on his own responsibility. When a deacon, he refused obedience to the Holy Synod; and he was ordained priest irregularly by a Goup Bishop. One so circumstanced would probably make large concessions to those willing to be led by him; but he has no mission to represent the Orthodox Church. The fault is, of course, not to be imputed to the American Church; but the priest in question would not have been allowed to celebrate the Liturgy when he had been ordained priest contrary to the Canons, and by his irregular position he can only injure the cause of Union."

The Report of the Russo-Greek Committee of the Lower House of the Convocation of Canterbury states that their intercourse with the similar committee appointed by the American Church has been of the most friendly and cordial character. They had been favoured by the Hon. Mr. Ruggles, a member of that committee, and the Rev. J. F. Young, its secretary, with some particulars of their visit to Russia. Mr. Young and Mr. Ruggles were both received in the most cordial manner by the Metropolitans of Moscow and St. Petersburg and other members of the Holy Governing Synod, who expressed their earnest interest in the question, and their desire to co-operate in any measures having for their object the restoration of unity. They had been "favoured at their last meeting with the presence of the Very Rev. Archpriests Popoff and Wassilieff, Chaplains to the Imperial Embassies of Russia at London and Paris, from both of whom they have received the most cordial assurances of personal co-operation." The Report, after recording the formation of the *Eastern Church Association*, proceeds:—"It would be premature to lay down any principles or conditions on which it may seem to your Committee that such intercommunion as is contemplated may be brought about, further than this:—

(1.) To establish such relations between the two Communion as shall enable the laity and clergy of either to join in the sacraments and offices of the other without forfeiting the Communion of their own Church.

(2.) That any overtures towards such an object should be made, if possible, in co-operation with those Churches with which the Church of England is in Communion. And

(3.) That such overtures, wherever made, should be extended to the other Eastern Patriarchates, and not confined to the Russo-Greek Church.

With this view, your Committee ask leave to sit again, and suggest that if the Convocation of York should think fit to delegate any of its members to sit with them, they should be authorized to confer with them and also to co-operate with any Committee of other branches of the Anglican Communion."

It seems now to be generally understood that the exclusion of the *Filioque* from the creed is the chief point on which the Greek Church is disposed to insist, in order to restoring communion with our own part of the Catholic body. The *New York Church Journal* affirms that any Anglo-American clergyman is even at present at liberty to omit the disputed clause from the Symbol, in compliance with the paramount authority of the General Councils; but this view has, naturally enough, provoked objection.

INTERCOMMUNION WITH THE SCANDINAVIAN CHURCH.

IN the April number of the *Almindelig Kirketidende*, the Rev. J. Vahl gives extracts from letters received expressive of strong sympathy with the movement for perfecting the communion between the Anglican and Northern Churches. "A distinguished member of the English Episcopate writes to us: 'Your Church and ours have so much in common, both holding the Truth in all main points, that they ought to be found standing side by side in the great warfare against the united hosts of the Evil One. How far political or other difficulties may interfere to prevent or retard the realization of their more complete intercommunion, is more than I can undertake to say; but sure I am, that there are many in England who would welcome such a union with eagerness and gratitude to God, and who, if need be, and opportunity offers itself, would be ready to hold out a helping hand, and none more heartily than he who has the honour to subscribe himself, yours, &c.'

"Again, one of the Irish Episcopate writes: 'I should greatly rejoice if your Churches in the North and ours here could draw closer together, that we might render each other mutual countenance and support.'"

Mention is made in the same article of the St. Ansgar's millenary festival at Chicago, in America, of the joint service at Gothenburgh, and of the present state of the movement as regards Norway and Finland. From Sweden, the Rev. Swen L. Bring writes, that no formal resolution was come to by the Priestmote on the subject of his thesis of intercommunion with other Churches: "I hail with great joy every attempt to bring about union, if it involves no sacrifice of the Truth, and I believe that there is no danger of this in the case of the union now advocated between the Anglican and the Northern Churches. They would, and ought, to help each other in their common contest with Romanism and infidelity. It is, therefore, of great importance that this idea of a union between us should be energetically and thoroughly discussed in our periodicals, and in public and private meetings, within the circle of the Church; and it would be desirable that the Anglican and Northern Churches should each gain an acquaintance with the features peculiar to the other, both by writings and by personal intercourse. But it is not so easy to see what are the *immediate* practical steps to be taken. I am half afraid (though I hope I may be mistaken in the fear) that so long as the Church in Sweden is so bound to the State as it is, it will be hard to take a single step in advance; such, for instance, as a law sanctioning to the Bishops of either Church the right of ordaining in the other. Were the Church, both in England and Sweden, to become more free from the control of the State, and thus to acquire greater powers of Synodical action, we should see new life, as in other departments of the life of the Church, so also in this matter of union. As long as both the English and the Swedish Church are compelled by their own laws—or, rather, those of the State—to retain within their bosom open enemies of the Church's Faith, these Churches are without the needful unity within themselves, and are, therefore, but in a poor position for promoting real

unity with each other. Would that an International Congress, something like those of the *Evangelical Alliance*, could once be brought about among all loyal, believing sons of the Church ! Such Œcumenical meetings would help to clear away the difficulties, real or imaginary, which now keep various branches of the Church apart. May we not hope that the promise in some such way remains to be performed—‘ It shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh ’ ? ”

As to Denmark, we regret to find that the American Episcopal Methodists are building a large church in Copenhagen, in a part of the town where they would, unfortunately, find a favourable field for their operations, through the neglect of the Danish Government to remove the antiquated legal impediment in the way of a proper division of the over-large parishes into districts of convenient size, each with a district church. The Methodist “ church ” is to be 125 feet long, and to have a spire 150 feet high. We wish that some of our readers in America would write to the editor of the *Kirketidende* some account of the real character of the sham-Episcopal sect which is audaciously intruding itself into Scandinavia. Meanwhile, we would ask, what is the condition of the Anglican Church at Copenhagen ? Too often our communion is most lamentably misrepresented in foreign cities. At Stockholm, until the beautiful church was commenced for the completion of which an appeal is now being made to friends at home, the only material sign of our worship was a shabby room, with no font, and no ecclesiastical aspect whatever ; so that Swedes have innocently asked, “ Has the English Church dropped the Sacrament of Baptism ? ” while the notion of the ignorant among them is, that we are not a Church at all, but only “ Methodisternas.”

The Church of Norway sent out to Natal, on Feb. 27th, five missionaries, with three lay-coadjutors. Surely we may hope that the Church of South Africa, now that she is free from the trammels of the State, will take some effective steps to bring these our fellow-labourers into her fold.

From Sleswig, we hear that the conquerors take no notice of the complaints of the unfortunate Danish congregations on whom German ministers have been thrust. Such, at least, was the case with the petition sent from the parishioners of Hanved, a short distance to the south-west of Flensburg. They had modestly asked that they might have Danish service in the church at least once a month, and that the occasional services might be in Danish or German, at the option of the parties concerned. The authorities would, certainly, have found some difficulty in acceding to this request, from the fact that the incumbent whom they have appointed is ignorant of Danish. Such are the blessings which Germany has conferred on the liberated Duchies !

We regret that in our last number we made the mistake of printing seventeen as the number of Danish clergymen ejected by the German conquerors of Sleswig. We ought to have said seventy. Time was when the Church of England, and the Crown of England, came forward readily to the help of distressed Moravian ministers ; but it seems that if the oppressors of a Church are Germans and Protestants, the misery they cause is practically condoned.

AMERICAN CHRISTIAN UNITY SOCIETY.

THE New York *Church Journal* reports that "at a recent meeting of the above Society it was resolved to request the Right Rev. Bishop Coxe to open a correspondence with the Archbishops of Canterbury and York, asking whether the Church of England still occupies the position taken in regard to the Moravians by Sancroft and Wake and other prelates; and whether they have any suggestion to make why we should not fully recognise the Moravians in this country; and also, if they think fit, requesting that the matter may be brought before their respective Convocations. After the concluding devotions, the Blessing was given, by special request, by Bishop Schultz."

The important questions thus advanced into prominence have called forth a communication to the *Church Journal*, from a Canadian correspondent, which we subjoin, together with the *Journal's* remarks in a reply, under the heading "Objections to Intercommunion:"

"—Will you allow me to ask a question or two with reference to the subject of Intercommunion with the United Brethren and the Oriental Churches?

1. Has the Church in the United States as yet decided that the Orders of the Moravians are regular? Because I see from your last issue that one of their Bishops has been recognised as such by American clergymen, and permitted to pronounce the Apostolic Benediction amongst them.

2. Has it been decided that nothing stands in the way of complete Intercommunion with the Russo-Greek Church? Many of the members of the Church of England believe that the Oriental Churches are as idolatrous in their usages and as corrupt in their doctrines as the Church of Rome; yet I see that the rector of Trinity church, New York, has sanctioned the use of a Church-building for the conducting of services by a priest of the Russo-Greek Church.

With all deference to the views of those who have formed and carried on the *Church Unity Society*, permit me to ask if it would not be better that the question of Intercommunion should be settled by the Church itself, before actual intercommunion was established by individual ministers, or even Bishops? Is there no danger that the Society may be carried further than its friends originally intended, and may be compelled, at last, to recede from the position it is taking?

3. Supposing the Moravians have the Succession, are they not, like the Church of Rome, *schismatic*, in England and America, so long as they refuse to join in corporate unity with the branch of the Catholic Church existing in those countries?

Yours truly,

E.

"As to 1 and 3, the Church of the United States has not yet decided that the Orders of Moravians are regular, nor has General Convention, or any Diocesan Convention, taken the question into consideration in any shape. But it seems to us that 'E.' begins at the wrong end. The normal idea on the subject is, that *each* branch of the One Holy Catholic

and Apostolic Church is to be *recognised by all the others as a matter of right*, unless there has been a special prohibition by proper authority, and for sufficient cause. It is for objectors to prove the *prohibition*. Now our Church has enacted nothing that can be even tortured into the appearance of a prohibition to recognise the Moravians, so far as intercommunion is concerned. The Church *has* expressly prohibited the recognition of any Orders not Episcopal; and that is conclusive as to all Protestant Denominations who have not true Bishops. The only possible question as to the Moravians is, whether their Episcopacy is genuine, or nominal merely, like that of the Methodists. On this point, as appears in the paper read by the Rev. Sheldon Davis, at the last meeting of the *Christian Unity Society*, the authorities of the Church of England, in times past, have decided, with singular unanimity, in favour of the validity of the Moravian Episcopate. Archbishop Sancroft and Bishop Compton, in 1683, recommended the Royal Address in favour of the Moravians, on the express ground that they were ‘an *ancient Episcopal Church*.’ In 1715, Parliament acted in favour of the Moravians, upon the earnest representations of Archbishop Wake and Bishops Robinson and Fleetwood, that the Moravians were ‘Protestant and *Episcopal* ;’ and two Archbishops and five Bishops acted as trustees of the funds raised for the relief of the Moravians. Moreover, in 1737, Archbishop Potter, after a careful investigation, made a formal declaration to the S.P.G., ‘that the Moravian brethren were an *Apostolical and Episcopal Church* ;’ and this declaration was made with the express view of employing persons in Moravian Orders as missionaries of the S.P.G. : and it was under these auspices that *the Moravians first came to this country*. The Archbishop actually affirmed of the Moravians, ‘that no Englishman who had the slightest notion of ecclesiastical history could have the least doubt of their Episcopal succession.’ We will not ask our friend ‘E.’ whether *he* ‘has the slightest notion of ecclesiastical history ;’ but we shall leave him to measure swords (or pens) with Archbishop Wake. Yet even this is not all ; for in 1747 and 1749 the Parliament trusted to the representations of the Bishops as thoroughly as the King had done before, and by Act of Parliament it was declared ‘that the Moravian congregations were an *ancient Episcopal Church* ;’ and in the debate on passing the bill, Bishop Sherlock supported the measure, as well as the Archbishop of Canterbury, and the Bishop of Worcester ‘declared the approbation of *all the Bishops*.’ As to the question of *historical fact*, then, we have not only the testimony of all historians who have treated in full of the Moravian Church, but we have the express recognition of all the Bishops of the Church of England in 1749, as well as of other prelates before them ; and we have also the action of the King and both Houses of Parliament. With what grace an objection should now be made by a clergyman in *English Orders*, we will leave it to our friend ‘E.’ to say ; especially when he takes it into view that at the very meeting to which he refers, it was resolved to correspond afresh with the English Archbishops, to ascertain whether they had any reason *now* to reverse the judgment of their predecessors.

“As to the question of Schism, we rather think that those who take hold of it will find, before they have done, that they have seized it by the blade

rather than the handle. In a country made up of such a variety of races and religions, the question of schism is one of such complexity, that it requires to be handled with great delicacy. If mere priority of occupancy is to settle the question for a whole country, our Canadian friend would do well to see whether he is not in schism in Canada; for certainly Rome had the first possession there. And in this country, instead of our proving the Moravians to be in schism, they might insist that *we* were schismatics from *their* lawful Episcopate; for it is a simple historical fact that they had Bishops in these United States *fifty years before we had!* And when, as we have seen, their first appearance in this country was under the express sanction and approval of the Archbishop of Canterbury, and the S.P.G., how, in the name of common sense, could we decently bring against them the charge of schism?

“The question of the validity of any particular ordination claiming to be ‘Episcopal,’ has been treated by both the Church of England and our own Church as a question of *fact*, not requiring the decision of Convocation or Convention, but left to each Bishop to ascertain for himself. Thus both English and American Bishops admit Romish priests, without reordination, judging that they have, *as a fact*, Episcopal ordination already. Both English and American Bishops agree in rejecting Methodist ordination as amounting to nothing, because their Bishops are bogus. Neither General Convention nor any English Convocation has acted on either case; but the Bishops are left to settle these questions of fact for themselves, and they have settled them universally on the same clear and indisputable ground of *historical proof*. The question of Moravian and Oriental Orders may safely be left to the same decision; and the action of Bishops Ravenscroft and Hobart shows the line that will be followed by the American Bishops, as clearly as the action of Sancroft, Wake, and Potter speaks for the decision of the Bishops of England.

“2. As to the Russo-Greek Church, our friend ‘E.’ is once more in error in putting the question in the wrong way, so far as our side of it is concerned. The true question is, *Has our Church ever refused to commune with the Russo-Greek Church?* If not, *intercommunion actually exists*, so far as *we* are concerned. Not a shred of proof can be gathered from our standards that we consider the Orthodox Oriental Church unworthy of communion with us. Many errors of Rome are by us condemned, yet not even to Romanists has our Church ever closed the door of communion. *That work has all been done by the Pope.* In the Nineteenth Article, where it is said that not only Rome, but also ‘the Church of Hierusalem, Alexandria, and Antioch have erred,’ there is a *total absence* of any condemnation of the Patriarchate of Constantinople; and in Article XXII which is thought by some to be applicable, nothing is condemned but ‘the *Romish* doctrine of purgatory, pardons,’ &c.; and on all the subjects embraced in that Article, the Oriental doctrine and practice are so very different from the Roman, that a condemnation of the one can never be proved by a *mere inference* from the condemnation of the other. That many members of the Church of England believe that the Oriental Churches are as idolatrous and corrupt as the Church of Rome, is a great pity. If they will read carefully the admirable and conclusive papers issued by the

Russo-Greek Committee, they will learn better. There are also many members of the Oriental Churches who believe that the Church of England is half heretic and half infidel; but we hope that *they*, too, are in a way to be better informed; and the letter from a Russian lady, in another column, gives very interesting evidence that the unlearning of popular prejudices is going on more rapidly in Russia than it is in Canada. Here, we are happy to say, not only has the rector of Trinity Church sanctioned the use of one of the church buildings of Trinity parish, but many months ago, when the Russian fleet was here, the Bishop of New York in person made a similar offer to the Russian priests who accompanied that fleet as chaplains; and the statement of this courtesy, by those priests, was widely published in Russia at the time. There is, as we have said, in our standards, not one word to show that *we exclude* the Oriental Churches *from communion with us*. But there is one obstacle, and a very great one. It cannot be truly said, 'that *nothing* stands in the way of complete intercommunion with the Russo-Greek Church,' so long as we retain the *Filioque* in the Creed. But this is an obstacle because *the Russian standards forbid them* to receive us to communion until we restore the Creed to its original integrity; and *not* because *our* standards exclude the Russians. This being the case, every courtesy that can be shown on our part is in perfect consistency with our ecclesiastical position on the subject, and is *absolutely required* by our duty of fraternity and hospitality towards the members of all true branches of the Catholic Church. We only hope that, in due time, the removal of the *Filioque* from the Creed will overcome the only formidable obstacle, and that 'complete intercommunion' between the Oriental and Anglican Communions will rejoice the hearts of millions upon millions of the faithful."

PROGRESS IN INDIA OF THE BRAHMO SAMAJ.

A WESLEYAN missionary writing lately from Negapatam, Madras, states as follows:—

"The Brahmo Samaj has come hither also. In Calcutta, its native soil, it seems to be imitating the banian. It has spread out and struck the ground in forty places, where it promises to take root. Its income last year was 920*l.* 16*s.* and the number of its members two thousand. Its chief speaker has visited Madras, lectured the leading Hindus in English, and set a-going a monthly paper in Tamil, called the *Tattwa Bodhini*, something like their Calcutta *Patrika*, which has long been published in the Bengali language. I have seen the first three numbers of this new periodical. They contain translations from the Sanscrit, chiefly from the Vedas and Vedantic Unaishads; also translation from English authors, such as Locke, Bacon, Dr. Paley, and others. I understand they make a free use in Calcutta of facts and fictions from Theodore Parker, Newman, Emerson, and Colenso; and that their manner of worship is a close copy of a Christian service. Only they have no Christ, and consequently no true communion. Their natural theology is like a

wintry sky, very clear, but very cold. With all their worldly wisdom, they are trying to warm themselves by means of a painted fire. They meet on Wednesday evenings in a well-lighted room. The conductor reads a few prayers from their prayer-book. Then they all chant a prayer. Then some one on the platform reads a lecture. Then the musicians chant a Vedic hymn. Then they separate; and that is the public service of 'The Brahmo Samaj.'

"Though it is now a quarter of a century since Raja Rammohun Roy first founded the 'Brahmo Samaj' in Calcutta, it was only in the beginning of the present year that it began to affect Madras. Letters were sent to influential natives in various parts of the presidency, chiefly to those residing in large towns, stating in a most winning way the intention of the society, and pressing them to lend their aid. Then came by post the first issue of the *Tattawa Bodhini*, and with it a letter, saying that the periodical would speak for itself; but they must have the help of the receivers (who have most of them received an English education, and are now well-paid servants of the Government in the courts of justice, public schools, &c.), to insure an extensive circulation for the religion of Brahma. And certainly they published their paper at a very low figure. But Madras is chicken-hearted. She will not brave a storm of persecution merely for the sake of something to soothe the conscience. To join a Society which, following formally in the wake of Christianity, but trimming obviously between falsehood and truth,—a Society which, while it panders to the people by quoting some of their sacred writers *in extenso*, and by flattering their vanity after the most approved Hindu fashion, yet strikes at the root of many a full-grown custom, by seeking to bring about the re-marriage of widows; by setting aside Puranic stories, with all their pretensions,—the virtue of holy places, the claims of consecrated images, and so on; by teaching that women, as well as men, should be educated; that the poor, as well as the rich, ought to be enlightened; that all who can may learn a foreign—the English—language without sin and with advantage; that all castes without distinction should be taught the Shastras; that for this purpose schools should be built, books printed, and lectures delivered; that able men should be appointed to seek after true science at Sanscrit and English sources, and to bring that science into the vernacular of India; and that by all the people the supreme Brahma must be worshipped, to the exclusion of all the other millions of gods;—to join such a society as this all of a sudden is certainly not the nature of the Tamil mind. The 'Brahmo Samaj,' with all its science and subtlety, may hardly hope for success here. There is no doubt it must be very tempting to the thousands who, having passed through our Schools, have felt the force of truth in such a manner, and to such a degree, that they cannot worship idols any longer. But, somehow or other, hitherto few have attempted to seek safety in the 'Samaj.'"

A somewhat parallel movement towards refining on present superstition has commenced among the Parsees. We hear on good authority that sermons by an English clergyman "On the state of the Departed," have been translated at the expense of Parsees here for private circulation amongst the members of their body at Bombay.

EASTERN CHURCH ASSOCIATION.

SIR,—At the last meeting of the *Eastern Church Association* I noticed, with regret, expressions of dissatisfaction on the part of some of the members with the proceedings of the kindred *Anglo-Continental Society*, they being under the impression that the latter Society is extending its operations to the Eastern Churches, and thinking that its mode of operation is not well suited for attaining the object which is sought by both institutions. But there appears no ground for this fear; for the last report of the Anglo-Continental Society has nothing in it relating to the Eastern Churches, and it is probable that it will continue to find ample work on its hands in other directions. And perhaps it is best that it should be so; for a course of action which is proper and requisite in Italy and other Papal countries, where there is strong opposition to resist, necessarily assumes a more polemic character (or the appearance of it) than would be necessary or suitable in countries where there is no resistance against the desired end of making known the Anglican Church, and promoting intercommunion and fellowship with their Churches.

Yours, &c.

J. C. MEYMOTT.

[This Association's "Occasional Paper" says that the commenced part of the Greek Church at Kustandji, towards which it voted a grant, has been destroyed by the Circassian immigrants, at the instigation of the Turkish Pasha!—ED. C.C.C.]

THE UNIVERSITIES' AFRICAN MISSION.

King's College, Cambridge, April 10, 1865.

SIR,—I have been very loth, as you know, to give public expression to the sentiments which I entertain, in common with many influential members of the Oxford and Cambridge Committees of the Universities' Mission, as to the proceedings of Bishop Tozer since he has been at the head of the Mission.

I must not, however, allow a statement of the Rev. W. L. B. Cator, in our last number, to pass uncorrected, lest it convey a wrong impression to the minds of many, who, not unnaturally, think that the project of the original promoters of the Central African Mission has been virtually abandoned by the transference of "the centre of the Mission" to Zanzibar. Mr. Cator writes, that "this choice of the Bishop has received the cor- al approval of the General Committee." Of that General Committee the Oxford and Cambridge Committees are constituent parts; and I am sure that I speak the feeling of a large proportion of the members of those two Committees, when I say that "reluctant acquiescence" would much better express the amount of approbation with which we have received intelligence of Bishop Tozer's proceedings, over which we have been allowed no control.

I have no wish to enter more fully into a very painful subject in your pages. Every Christian heart must desire that Bishop Tozer may be abundantly blessed in his self-chosen field of missionary labour: but it ought to be distinctly understood that the General Committee is no further responsible for his measures, than by accepting and registering them when

accomplished by him, in the exercise of the large discretionary powers entrusted to him; which, however, I, for one, cannot but think he misinterpreted and exceeded, when he withdrew altogether from the country deliberately chosen by the Universities for the appointed sphere of their Mission.

Yours, &c.,

GEORGE WILLIAMS.

THE TITHE PRINCIPLE IN RELATION TO MISSIONS.

Labuan, Jan. 26, 1865.

SIR,—I have read to-day with painful interest the remarks of "W." upon the Archbishops' Pastoral in your number of November, 1864. Repeated appeals like this Pastoral are most distressing to all earnest Churchmen. They point to the plainest of proofs that our Church is in practice unfaithful to her great trust. Men already alive to duty will certainly be moved to increased exertion, as often as our spiritual Fathers thus admonish us. But others—and undoubtedly these are the great majority—who do not recognise the charge laid upon us all, are but annoyed by the repeated admonition, and hardened increasingly against such appeals. Any better effect is rarely attained. Is there not—I venture the suggestion most humbly—altogether a fault in the common method of seeking support for the Mission and other undertakings of the Church?

A previous teaching, quite essential to the success of these appeals, seems very generally omitted. Men are not, as I conceive they should in the first place be, sufficiently instructed to devote a due portion of all their substance to God, quite independent of and previous to any consideration how the money devoted shall be applied. When a man is convinced that a tenth or any other portion of his goods is consecrate to God, and that he is responsible as a steward for its right and careful expenditure, the need for persuading, entreating, importuning him to help this or that work of the Church's piety will not, as now, be found. The Church's Societies need not then stoop to use methods which now do indignity to their most noble cause; and the contributor of funds will be relieved from many evils which attend his present irregular practice of giving.

Under this rule, no giver could boast before the Church, or deceive his own heart with high conceit. Who will not be thankful to escape this spiritual danger? Great carefulness will be exercised in giving, but there will be no room for self-sparing and withholding of that which is due. We shall both feel obliged to give, and responsible for how we give, those funds which are not our own but are in our power. Then neither would a man dare to spend, as now he often does, merely to get free from importunity or to escape the painful beholding of distress: for this would be spending not for God, but for self. There would no longer be the fear, now often felt, lest in giving, wrong be done to one's own household. This exact method alone can give the satisfaction in this matter, of having "a conscience void of offence, both toward God and toward man."

Even large givers, who now make no such exact appropriation, are never sure that in the whole of their giving they have bestowed all that was due. It must cause sore distress to a man of feeling when he bears

and cannot satisfactorily answer the prophet's question, put in this very matter of "Tithes and Offerings," "Will a man rob God?"

I have ventured to throw out this suggestion and remarks in hope of finding advocates among them to whom God has given power of persuading and leading His people. I feel strongly the truth and value of the principle, but cannot attempt to recommend it worthily. Till it is adopted I fear we must be continually subject to these humiliating appeals and reproaches of the Missionary and other Societies' most reverend presidents and other advocates.

JULIAN MORETON.

[We may perhaps add here that some of the clergy employed by the *Church Missionary Society* in the south of India have recently addressed the Home Committee of that Society on the advisability of introducing the tithe-system into the native congregations under their care; and that that Committee has strongly expressed its disapproval of the proposition.—Ed. C.C.C.]

Reviews and Notices.

The Church on the Rock is the title of six Lectures on the claims and doctrines of Rome, delivered at St. Mary Church, Devon, by Rev. J. M. Cox (Rivingtons). Lecture I.—"Antiquity the principle of Apostolic Teaching;" and Lecture V.—"The Catholic Doctrine of the Eucharist distinguished from Transubstantiation," are particularly good. Mr. Cox has handled his subject with both learning, ability, and temper, and his book is one which we can warmly recommend as an exposure of the corrupt system against which it is directed.

Household Theology, "a Hand-Book of Religious Information respecting the Holy Bible, Prayer-Book, Church, Ministry, Worship, Creed," &c. By Rev. J. H. BLUNT, author of "Directorium Pastorale." The author has hit upon a real want, and has excellently supplied it. (Rivingtons.)

The admirable paper on *Church Politics and Church Prospects* has been reprinted from the *Christian Remembrancer* for January last (Is. Murray).

The question, *What is a true Churchman?* is rightly answered, in simple language, and with constant appeal to Scripture, in a little tract by Mr. W. P. MANN, author of "Conversations on Holy Baptism and the Church" (second edition, 1½d. Masters).

The *Book-Hawking Circular*, or Quarterly Paper of the Church of England Book-Hawking Union, forms a useful manual for the promoters of book-hawking associations. We observe, from the number before us, that the Annual Meeting of this Union will be held at the new depôt at Messrs. Rivingtons, on June 1st, at three P.M.

Messrs. J. H. and J. Parker have published a volume of thirteen *Sermons*, by the late H. H. SWINNY, the lamented Principal of Cuddesdon ; with a preface by the Bishop of Oxford. Mr. Swinny's great powers as a preacher and a divine are too well known to require from us any remark.

We have read with pleasure a hearty Sermon, preached at Ruthin, by Rev. T. KIRK, Head Master of the Collegiate School there (Cull: Houghton Street, Strand). We quote the following paragraph :—

“ We have then special, may it not most properly be said *unprecedented*, reason for diligence in education in these times if we consider only the good of our country and commonwealth. For what a kingdom is this now compared with what it was in the beginning of the reign of Elizabeth! How a thousand-fold and more increased in wealth and population! Its public income, taking in the whole Empire, nearly as many millions of pounds now as hundreds then. And do not increased wealth and increasingly expensive education fitly go hand in hand? How is the Empire increased in extent also ; then it did not embrace the whole of this island, now it extends from these island-shores to every part of the inhabited globe. Compared with Victoria's Empire those of Sennacherib and the first Napoleon were but provinces. Australia with its millions of square miles in extent ; India with its millions of souls ; North America with single lakes on its border half as large as England ; and islands of the sea almost innumerable, swell the territorial extent and add to the dignity of this immense Empire. So that two boys educated in the same school, yea, in the same village school, may be called upon to serve their Queen in her own dominions, one in a retired country hamlet at home, the other on the distant plains of India, or one in the far West of the American Continent, the other in the still further East of the Continent of Asia. The unhealthy scorching shores of Africa and the rugged frost-bound coasts of Labrador have each dwelling upon them subjects of the British Crown trained in English schools : and, as will be readily conceded, the varied interests of such an Empire demand the residence of some of its subjects even beyond its limits. Little do we know *for what* or *for where* we are training them, when directly or indirectly we are engaged in the education of children, even the children of our peasantry and our poor.”

THE REV. G. F. MACLEAR, whose name is well known to our readers by his valuable contributions to missionary literature, has compiled a *Class-book of Old Testament History* (Macmillan and Co.), which we believe to be by far the most scholar-like, accurate, comprehensive, and honest work of its kind. The varied information compressed into this small volume is carefully arranged, and is conveyed in lucid and animated language ; and the student is helped by some excellent maps and tables, and a good index. The sacred narrative is handled with the freedom which becomes an intelligent Christian, and with the reverence which is due to Him who spake by the prophets : difficulties are neither concealed nor exaggerated. It is a book from which all young scholars who use it will

learn very much, and in which failing memories may refresh themselves with pleasure. It has the merit of containing nothing which will shock a devout reader, a merit which is less common than it used to be in learned works on Biblical literature.

Colonial, Foreign, and Home News.

SUMMARY.

WE learn from Scotland, that the Bishop of HURON, who has recently been advocating the cause of S.P.G. in England, preached at Glasgow, on Easter-day, in the schismatical St. Jude's.

UNIVERSITIES' AFRICAN MISSION.—On the 20th of April, Miss Tozer, and a party of three other ladies, left England, to join Bishop Tozer and Dr. Steere at Zanzibar. They have asked the prayers of those interested in the Universities' Mission for their prosperous voyage. All communications to any of the Mission party will be transmitted, free of charge, if entrusted to the care of Miss Fielding, 3, Montpelier-place, Brighton. Letters for Zanzibar ought to be directed, "Right Rev. Bishop Tozer; care of the Civil Commissioner, Seychelles; *viâ* Southampton (or Marseilles) and Aden, per the Mauritius steamer."

NEW ZEALAND.—On the 16th of December, 1864, being the fourteenth anniversary of the foundation of the Canterbury settlement, the cornerstone of Christchurch cathedral was laid by the Diocesan. A large number of persons were present to witness the ceremonial.

DR. PUSEY, writing to the *Churchman*, remarks that, "in regard to Dr. Colenso, the African Church will not come into any even apparent collision with the State. If the first patent of Bishop Gray was not vitiated by its surrender for an illegal patent, then, legally, Natal is included in his diocese, and he may abdicate any portion of that diocese in favour of any Bishop whom he may consecrate with consent of the Church in Natal, without any collision with the State in England, which (it is acknowledged in the recent decision) has no longer any authority in Natal. Even if this patent is vitiated, Dr. Colenso had never any legal position in Natal at all, since his patent, too, was illegal. The Bishops of South Africa are thrown back on the precedents of the primitive Church, when heathen Rome persecuted it; and it is according to those precedents that the Bishops of South Africa have deprived him of any spiritual authority."

GUIANA.—The income of the Guiana Diocesan Church Society for the year 1864 is given in its Report at \$3,089. This is an increase on former years, though the contributions from proprietors of estates have diminished. "The lists of contributors for several of our districts show that some interest is begun to be excited in behalf of the objects of the Society in the minds both of the native Indian and the immigrant popula-

tion. The Skeldon list, for instance, gives the names of three Coolie and twenty-four Chinese subscribers; while the lists of the Upper Demerara River districts include thirty-three contributors of the Arawak and Accawoio tribes."

The Report gives, as usual, interesting accounts of the Missions which it helps to support. The Rev. W. H. Brett writes of the Pomeroon and Morucca Missions, that, with one or two minor drawbacks, each station is prospering. He has administered the Holy Communion to 113 recipients, chiefly Indians, the largest number he has yet had. The great point of interest at present is the extraordinary ingathering of the Acowoios. A few families of them, some years ago, came from a long distance to Cababuri, and asked to be taught. By degrees they were all converted. Last year they were visited for the first time by heathens of the same tribe. They showed their wild countrymen the Chapel-school, and other objects which might interest them. The latter were particularly struck with the children's reading, and expressed a desire to share these advantages. "From so unlikely a beginning has sprung the present movement among their tribe: it is our earnest prayer that it may continue. From the far interior, numbers are now coming to both Missions. Some have gone back to fetch others. . . . I fear to be too sanguine, and create hopes which may lead to disappointment; but there is one point which we may notice, that, while our other tribes are confined to a limited territory, the Acowoio has an enormous range. Their expeditions, whether for war or traffic, or both combined, extend far into Brazil and Venezuela; and they have been called the 'pedlars and news-carriers of the whole eastern coast.' Who can say what the effects may be on the tribes inaccessible to us, if these rovers receive and spread Christ's Gospel in its power?"

With regard to the Church's work among the Coolies, the Rev. E. B. Bhoose reports the baptism of three adult Hindoos in the past year. He says: "We are making progress, slow indeed, but sure. . . . We want more missionaries, one in each of the three counties of British Guiana. . . . But where are the men to be had? It is natural to look to India for the supply of our native missionaries; but it is not at all likely that we shall succeed in getting them from that country for years to come. In the meantime the call for labourers is pressing. Under these circumstances, I would venture to suggest the employment of European clergymen who can speak the Indian languages. I do not think it impossible to find such men. There are students in St. Augustine's College who are preparing themselves to go out to India as missionaries. We might not find it difficult to persuade one or two of them to come out here and help us. They will find every facility to improve their knowledge of the Oriental languages in this country."

AUSTRALIA.—The second Conference of the Clergy of the Diocese of PERTH took place in December last. (The first was in 1861.) Only eleven of the clergy could be present, the absences being chiefly caused by distance of abode. The proceedings were marked by much harmony and good feeling. As one result, a "Western Australian Diocesan Missionary Asso-

iation" has been formed: "the Melanesian Mission, the Native Mission Institution under Mrs. Camfield, and the Colonial Church and School Society, are the channels of good towards which the Committee desire to direct the bounty entrusted to them." The Conference also agreed on a request to the Bishop of the Diocese "to convey to the Bishop of Capetown the unanimous expression of our heartfelt sympathy with him in the trying and difficult course which he has felt constrained to adopt in relation to Dr. Colenso, ex-Bishop of Natal;" earnestly praying "that the wise measures his Lordship has taken for the repression and exclusion of erroneous and false doctrine from the Anglican Church may, under the Divine blessing, be crowned with success."

A Conference of the Clergy and representatives of the Laity was held in SYDNEY on the 7th and 8th of February. The Bishop, who had summoned the meeting, presided, and delivered an opening address, defining the business to be the consideration of a Bill to be submitted to the Legislature, to enable them to meet and manage the affairs of their Church under legal sanction. Canon Allwood then proposed the adoption of a short enabling Bill, declaring that "it shall be lawful for the members of the said Church to meet in Synods, and in such manner, and by such proceeding, as they shall in such Synods adopt, to make rules and regulations," &c. A long discussion ensued, many members of the Conference being averse to making any application to the Legislature, others objecting to the Bill as proposed. At length an amendment, proposed by the Hon. R. Johnson, M.L.C., was carried by a large majority, for the appointment of a Committee "to frame a code of fundamental constitutions of the Synod proposed to be established," prior to any application to Parliament. The Conference then adjourned to Wednesday, the 15th instant.

The Session of the MELBOURNE Church Assembly lasted for nine days, and was closed on the 20th of January. A Bill to allow persons not communicants to be elected trustees or churchwardens of parishes, was lost on the second reading, the majority of clergy being against it, while the majority of lay-members were in its favour.—A Bill to permit a body of ten persons to be elected as a committee or vestry in any parish, to assist the trustees in the management of church-funds, was warmly debated, and passed the second reading by a majority of both sides; but was thrown out on the third reading by the vote of the clergy.—Mr. Bardwell introduced a Bill to repeal the Act which vested in the Bishop the appointment of "the Council of the Diocese," and to provide, in lieu thereof, that the Council should be appointed by the Assembly. Whereupon the Bishop, at some length, detailed his reasons for coming to the conclusion that the measure now proposed was rather calculated to be prejudicial than beneficial to the Church. A single person, with a serious and discreet responsibility, was more likely to choose a fitting council of advisers than a popular assembly. He would not offer any strong opposition, but he thought it right to express his opinion that he considered it would be undesirable for the Church that any change should be made.—Mr. Bardwell did not expect that the Bill would meet with an unfavourable reception; but, seeing the feeling of the Assembly, he would, with leave, withdraw the Bill.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*April 4.*—The Rev. Dr. Currey in the chair.

A letter from the Bishop of Toronto had introduced to the Society the Rev. Wm. Stewart Darling, who had been chosen to proceed to England, to carry out the appeal for assistance to Trinity College, which Dr. McMurray relinquished on account of domestic affliction.

The same Bishop also forwarded the application of the Rev. G. Nesbitt, missionary of Maryborough and Peel, for aid for church-building. When Mr. Nesbitt entered upon the Mission (of 250 square miles) in 1861, there was no place for public worship. They had now raised the shells of three new buildings, in addition to one previously commenced. Mr. Nesbitt had begged from door to door amongst his parishioners, and had himself contributed largely out of his small stipend. Both pastor and people had had to undergo many privations to erect even these shells. The Board voted to this application 45/.

The Sermon at the Annual Schools' Festival at St. Paul's is this year to be preached by the Bishop of Bangor, on June 1.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—At the monthly meeting on April 21st, the Rev. Canon Hawkins presided, and about forty members were present, including Revs. Canon Harvey, J. E. Kempe, A. Mozley, B. Belcher, C. D. Goldie, Charlton Lane and R. Gregory, Messrs. J. F. France, P. Wright, H. W. Pellow, F. H. Dickinson, &c. The Treasurers' report was presented, showing that the receipts under the head of Subscriptions, Collections, &c. had reached about the average amounts of the past three years. It was reported that the Standing Committee had, in accordance with the resolution of the last monthly meeting, appointed the Rev. H. W. Tucker, of Devoran, Cornwall, as Assistant Secretary. Mr. Tucker's testimonials were read, and his appointment confirmed. A grant was made towards the salary of the Rev. C. F. Street, for the Diocese of St. Helena, and the sum of 100/ was voted towards the relief of the sufferers by the late Calcutta hurricane, in which many of the Society's missions had been seriously damaged. The names of all those proposed at the last Meeting were approved for incorporation, and several other names submitted for election at the next Meeting. On the 27th the Archbishop of York presided at the Annual Meeting at St. James's Hall, the speakers being the Bishops of Quebec and Grahamstown, Sir Robert Phillimore, the Hon. F. Lygon, M.P., T. D. Acland, Esq. M.P. Rev. H. W. Harper and J. E. Gorst, Esq. from New Zealand, Rev. J. Moorhouse, and others.

MOSLEM MISSION SOCIETY.—The Annual Meeting is to be held on May 9th, at Three, P.M., at Willis's Rooms. In the absence of the Primate as President, Lord Stratford de Redcliffe will take the chair. The Archbishop of York, Bishop of Oxford, &c., have engaged to speak. To save trouble, no cards of admission will be required. The Report to be read at the Meeting may already be had at Messrs. Rivingtons.

COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

JUNE, 1865.

INDIAN "RE-MARRIAGE OF NATIVE CONVERTS" BILL.

On Friday the 4th November, 1864, a Council was held at Government House, Calcutta, at which the Governor-General of India presided, and which was attended by the Lieutenant-Governor of Bengal, and by other Members of Council. The Hon. H. Sumner Maine then moved for leave to introduce a bill to legalize, under certain circumstances, the re-marriage of native converts to Christianity, deserted or repudiated by their wives or husbands.

Leave was given to bring in the bill, which was accordingly introduced into the Legislative Council of India on the festival of the Epiphany, January 6th, 1865.

This subject has long occupied the attention of the Supreme Government of India.

Two bills may be specified as having been framed for such a purpose as that now contemplated ; one of the two was proposed by Sir Charles Jackson, the other by Sir Barnes Peacock. Mr. Maine's immediate predecessor, Mr. Ritchie, had obtained leave to introduce a bill on the subject ; and the present motion is, therefore, the fourth measure of a similar kind which has been brought forward within the last few years.

The question is undoubtedly one of the gravest importance, not only to India but to the world. Therefore, for our own part, we rejoice that delays have occurred to prevent the passing of a bill which, in our opinion, ought not to be enacted before it has been submitted to the consideration, not merely of the Bishops and Clergy in India, but to that of the Church of England in her Synods, and, if possible,

to that of Councils of Bishops and Clergy in all our colonial and foreign dependencies.

It would seem that there is urgent need for legislation on this subject. Either the re-marriage of native converts ought to be legalized under certain conditions, restrictions, and safeguards ; or it ought to be distinctly forbidden ; and the solemnization of such marriages by the Clergy ought to be visited by ecclesiastical censures.

At present, as appears from the statements made by Mr. Maine, in his speech on moving for leave to bring in his bill,—“ a considerable number of the Missionaries habitually celebrate such marriages, and rather than tolerate open concubinage among their converts, they would probably feel it their duty to defy the law, and continue to solemnize such marriages at the risk of punishment.”

On the other hand, we have before us a pamphlet, published in Calcutta in the present year, by a learned professor of Bishop's College, Calcutta, entitled *The Sanctity of Conjugal Relations*, and containing a petition, signed by twenty-five English Chaplains and Missionaries resident in Calcutta and the suburbs, and expressing an opinion that such a measure is greatly to be deprecated, and earnestly protesting against it.

The readers of the *Colonial Church Chronicle* will not expect that we should deal with this question in its civil and temporal aspects. Our duty is of a different kind. We have entered on the consideration of this question with a view of calling the attention of the Bishops, Clergy, and Laity of the Church of England and Ireland, and of Churches in communion with her, to the gravity of the subject, and placing it before them in its theological aspects.

Our readers need not be reminded, that in two places of St. Matthew's Gospel, our Blessed Lord forbids divorce *a vinculo*, and re-marriage of the man, except in one particular case, that of conjugal unfaithfulness in the wife (Matt. v. 32, xix. 7—9). Our Lord does not *advise* divorce and re-marriage of the man in *any case*, but for this specific cause He *tolerates* and *allows* it.

Some persons, we are aware, together with the Church of Rome maintain that in *no* case does our Lord *permit* divorce and re-marriage. They assert that the permission recited above, as given in two places of St. Matthew, was afterwards revoked and rescinded by our Blessed Lord, speaking in St. Mark and St. Luke (Mark x. 4 ; Luke xvi. 16).

For our own part, we have never been able to persuade ourselves that anything in the Sermon on the Mount is obsolete (and one of the passages in St. Matthew occurs in that Sermon) ; and we deem it dangerous to affirm, that any proposition which proceeded from

lips of Christ speaking in one Gospel, can be repugnant to what He teaches in another ; and we are therefore of opinion, that the sayings of our Lord in St. Matthew are not contradictory to those in St. Mark and St. Luke, but are to be construed together with them ; and the result of this construction appears clearly to be, that *in no case* does our Lord *advise* divorce and re-marriage in a man ; but that He *tolerates* and *allows* it in *one case*, and in *one case only*—that of unfaithfulness in the wife.

Here then it might be said, that *all other* cases, such as difference of religion, and consequent desertion, are excluded. And doubtless they are, as far as *our Lord's personal teaching*, while He was upon earth, is concerned.

But after our Lord's Ascension into heaven, He sent, according to His promise, the Holy Ghost, the Comforter, to "teach" His Apostles "all things," and "to guide them into all truth" (John xiv. 26, xvi. 13). He gave them the Holy Spirit to *supply* such needs of the Church as were consequent on her extension from the narrower sphere of our Lord's mission upon earth, which embraced the Jews only, to the Heathen Nations of the world. And there can be no clearer evidence of the Divine *afflatus*, by which the Apostles were enabled to write the Canonical Scriptures of the New Testament, than that which is presented to us by the holy Apostle St. Paul, in his treatment of this very question, the re-marriage of native converts, in his first Epistle to the great Gentile Church of the capital of Achaia—Corinth.

In his answer to certain questions of the Corinthians, St. Paul deals with that subject in the seventh chapter of that Epistle. He first recites the commands which had been given concerning Marriage by our *Lord Himself personally* when upon earth. (1 Cor. vii. 10, 11.)

He next proceeds to *supply* something of *equal* authority to that which had been delivered by Christ Himself upon earth ; not as if St. Paul personally were on a par with Jesus Christ, but because the Spirit, by Whose Inspiration St. Paul wrote, was no other than the Holy Ghost the Comforter, co-equal with the Father and the Son ; and therefore the precepts uttered by St. Paul, inspired by that Spirit, are to be received as supplementary to the precepts of Christ, and to be viewed as of no less authority than the direct personal utterances of Jesus Christ Himself.

This is doubtless the true meaning of those emphatic words with which St. Paul closes that seventh chapter, "I deem—or trow—that I also have the Spirit of God" (1 Cor. vii. 40).

The question therefore arises, What is St. Paul's teaching in that chapter ?

He has a new topic to deal with, "the re-marriage of native converts." He marks the novelty of the question by one of those apostolic euphemisms which are graceful ornaments, and delicate characteristics, of his own peculiar style. We refer to the phrase οἱ λοιποί. Τοῖς δὲ λοιποῖς λέγω ἐγὼ, οὐχ ὁ Κύριος. Most true; for the *Lord* had said nothing to *them*; and these οἱ λοιποί were St. Paul's own peculiar province. Who then were these οἱ λοιποί? Turn to 1 Thess. iv. 13, where the emphatic meaning of this refined expression has unhappily been missed in our Authorized Version; "I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as *others*, which have no hope," and again, in 1 Thess. v. 6, "Therefore let us not sleep, as do *others*, but let us watch and be sober." In both cases the words which are rendered *others*, are οἱ λοιποί. This, if we may so speak, is St. Paul's technical expression, and a very mild and gentle one it is, for those persons who had not as yet been received into the communion of the Christian Church, or at least were so commingled with the world of Heathenism around it, as to form a distinct society, and to be treated as "*the rest*" or "*the others*," in contrast with those who were faithful members of Christ's mystical Body. St. Paul, the Apostle of the *Gentiles*, marks the transition from the objects of Christ's own personal care, to those who belonged to his own charge, by the use of these words, τοῖς δὲ λοιποῖς λέγω ἐγὼ.

Here is the answer to the objection which is urged from the preceding verse, "If the husband depart, let the wife remain unmarried, or let her be reconciled to her husband" (1 Cor. vii. 11). Certainly, in the cases contemplated in that verse, this rule was to be absolute. But the Apostle is proceeding to consider *very different* cases from those, and he modifies his language accordingly.

On this point let us listen to what has been said in a *Pastoral Letter*, dated February 25th, 1865, to the Clergy of the Diocese of Calcutta, by the learned Bishop of Calcutta and Metropolitan. In p. 10 of that *Pastoral Letter* the Bishop thus speaks:—

"I must say that in my judgment the proof that our Lord was not contemplating the case on which St. Paul has pronounced his decision, is so complete, and the arguments for believing that the Apostle has sanctioned a regular divorce, including the power of re-marriage, rather than a mere temporary and informal separation, are so strong, that I must accept, on scriptural grounds, the principle of Mr. Maine's bill, and maintain that the liberty which it allows to converts is consistent with a hearty obedience to the letter and spirit of the New Testament.

"In confirmation of this opinion I may be permitted to quote the words of two divines of our own Church, widely removed from each other in point of time, but alike in piety, learning, and unimpeachable orthodoxy.

The first shall be Bishop Hall.¹ 'But if the unbelieving husband or wife will needs depart, and forsake and renounce communion and matrimonial society with the party believing, let them depart: do not ye find yourselves perplexed herein. A brother or a sister is not hereupon so to be held in bondage to an infidel wife or husband, as that he or she must be forced to abstain from marriage with another: for God's calling doth not enforce upon us any necessary perplexedness, but rather opens us a way to peace of conscience.'

"The second shall be a living commentator, Dr. Christopher Wordsworth.² 'Though a Christian may not put away his wife being an unbeliever, yet if the wife desert her husband (*χωρίζεται*) he may contract a second marriage. Hence even Romish divines declare that in this case marriage is not indissoluble. Thus Cornelius a Lapide says here; "Observe that the apostle here permits . . . the divorce *a vinculo matrimonii*, so that the Christian partner may contract a second marriage. For otherwise the brother or sister would be in bondage. For it is a severe bondage to be so held fast by a marriage and tied to a heathen that you cannot marry another, but even if deserted by the heathen, must lead a single life." And in support of this opinion he refers to St. Augustine, St. Thomas, and Ambrosiaster; who says "the reverence of wedlock is not due to one who turns away from the Author of wedlock, but (the Christian) can unite himself to another." And so the Canon Law.'"

The passages from the Canon Law, referred to by Archdeacon Wordsworth in his note on the passage of St. Paul, are as follows:—

"Corpus Juris Canonici. Vol. i. p. 946, Lips. 1839. Decret. Sec. Pars. c. 28. qu. 2. c. 2. .

"*Licet fidei aliam ducere uxorem, quam Christianæ fidei odio infidelis dimittit.*

"*Si infidelis discedit odio Christianæ fidei, discedat. Non est enim frater aut soror subjectus servituti in hujusmodi. Non est enim dimisso peccatum propter Deum, si alii se copulaverit. Contumelia quippe Creatoris solvit jus matrimonii circa eum qui relinquitur. Infidelis autem discedens et in Deum peccat, et in matrimonium, nec est ei fides servanda conjugii, qui propterea discedit, ne audiret Christum Deum esse Christianorum conjugiorum."*

Gratian. "*Hic distinguendum est, aliud esse dimittere volentem cohabitare, atque aliud discedentem non sequi. Volentem enim cohabitare licet quidem dimittere, sed non eâ vivente aliam superducere; discedentem verò sequi non oportet, et eâ vivente aliam ducere licet. Verùm hoc non nisi de his intelligendum est, qui in infidelitate copulati sunt."*

Decret. Greg. IX. Lib. iv. Tit. xix. Ibid. Vol. ii. p. 698. "Qui autem secundum ritum secum legitimam repudiavit uxorem, quùm

¹ Bishop Hall's Works, vol. iv. p. 356. (Paraphrase on the Hard Texts of Scripture.)

² Archdeacon Wordsworth's edition of the Greek Testament:—St. Paul's Epistles, 1 Cor. vii. 12—15.

tale repudium veritas in evangelio reprobaverit, nunquam ea vivente licitè poterit aliam, etiam ad fidem Christi conversus, habere, nisi post conversionem ipsius illa renuat cohabitare cum ipso, aut etiam si consentiat, non tamen absque contumelia Creatoris, vel aut cum pertrahat ad mortale peccatum. In quo casu, restitutionem petenti, quamvis de injusta spoliatione constaret, restitutio negaretur, quia secundum Apostolum *frater aut soror non est in hujus modi subjectus servituti*. Quod si conversum ad fidem et illa conversa sequatur, antequam propter causas prædictas legitimam ille ducat uxorem, eam recipere compelletur."

To these testimonies the reader may add the learned annotations of Cornelius a Lapide, and of Estius on the passage of St. Paul. And lest it should be supposed that these are partial witnesses, as coming from the Roman Communion, he may consult the treatise of one of the most learned, pious, and temperate Lutheran Theologians, John Gerhard, *Loci Communes*, vol. vii. De Conjugio, § 625, and § 666, where the same opinion is maintained.

We have not space for the insertion of the Bishop of Calcutta's wise counsels concerning the revision and modification of certain details in the measure now before the Legislative Council of India, and his fatherly and affectionate cautions against the abuse of it, if it should become law.

Our principal purpose will be answered, if we should have succeeded in inducing the Bishops and Clergy of England in their Synods to give that immediate and careful attention to the measure which its urgency and importance deserve.

Correspondence, Documents, &c.

THE ROYAL SUPREMACY, THE JUDICIAL COMMITTEE, AND THE SOUTH AFRICAN CHURCH.

No. I.

To the Editor of the COLONIAL CHURCH CHRONICLE.

SIR,—I avail myself of your courtesy by transmitting to you the first of a series of papers on the questions relative to the Royal Supremacy, which have grown out of the Judgment of the Judicial Committee of Privy Council in the Colenso case. Your insertion of them will oblige

Yours faithfully,

CATHOLICUS.

THE course of events in connexion with the Church in South Africa—the lapse into heresy, and consequent deposition, of one of her Bishops, and the abortive attempt on the part of the latter to invoke the aid of

the secular arm against the spiritual authority of the Church, whose commission he had borne, and whose trust he had betrayed—has unexpectedly forced on the practical solution of a problem which had long occupied and perplexed the minds of thoughtful Churchmen. Accustomed to view the Church as an institution intimately united with the State, and to concede to the Head of the State the exercise of supreme government and jurisdiction over the Church, men's minds had not unnaturally been disturbed by a succession of proceedings on the part of the Crown, in the exercise of both its administrative and its judicial functions, which indicated but too clearly the predominance of influences hostile to the Church, in the body politic. There was reason to fear that henceforth the most sacred rights of the Church would be invaded, and her very faith imperilled, by an alliance which was shaping itself more and more distinctly into an unscrupulous tyranny on the one side, and an intolerable bondage on the other.

Two causes had concurred in producing insensibly—we might almost say unintentionally, on the part of those who set them in motion,—this unsatisfactory result. A succession of changes in the political constitution had greatly altered the position and circumscribed the power of the Head of the State. The constitutional Sovereign of the nineteenth century occupies a very different place in the body politic from that filled by the Tudor Princes in the sixteenth. Under the sway of the latter, the personal conviction and the personal will of the Head of the State was the mainspring on which the whole action of the political machinery depended. Now that machinery has become in a great measure self-acting; the part assigned to the Head of the State being to preside over, rather than to regulate or to control, its action; to represent, irrespectively of all personal bias, the conviction and the will of the nation, as expressed by its representatives.

Simultaneously with this process of gradually effacing the personal conviction and the personal will of the Sovereign from the action of the State, there has been a progressive assertion of the personal conviction and the personal will of the individuals composing the nation. The idea of making adherence to a particular belief, and a line of conduct conformable to it, obligatory upon the individual by virtue of his citizenship, has been expunged from the political constitution. Every one is free to frame for himself, and to hold, whatever belief he pleases; to modify and change that belief as often as he sees fit; and, while under an obligation to obey what for the time being is law, he has full liberty to use every effort to procure alterations of the law in accordance with his opinions. In the conflict thence ensuing between a host of discordant and often antagonistic opinions, and consequent endeavours to give effect to them, the final decision is altogether independent of any recognised principle. It depends entirely on the will of the majority for the time being. Minorities may offer obstruction, cause delay, and, if sufficiently strong, extort compromises. But in the long run the conviction and the will of the majority must prevail; and as that conviction and will is liable to incessant change, there can be no present stability and no guarantee for the future.

The body politic has ceased to have a definite belief, or a permanent rule of action.

So great a change in the character of the State could not fail seriously to affect its relations with the Church, as a body distinct from the State, though so closely united to it as to make them appear almost identical. The Church has not only a definite, but an immutable faith, which it is her high mission to maintain, and to impress upon men's minds as the rule both of their belief and their conduct. While the State held, or at least professed to hold, that faith in common with the Church, the relations between the two were naturally harmonious. But since the State has not only ceased to have any definite faith, but has adopted the principle of neutrality between all the conflicting and ever-changing opinions that surge up in the national mind ; since, moreover, the government of the State depends no longer upon the conviction and the will of the Head of the State, but is in the hands of those whom the voice of the majority may from time to time place at the helm as the responsible advisers of the Sovereign, and on whom their precarious position, dependent on the issue of party struggles, imposes a policy of compromise and conciliation towards all parties, there is no basis on which the relation between the State and the Church can be permanently and securely adjusted. Between an institution of immutable character, like the Church, and a body whose character is for ever changing, which, in fact, has no longer any character of its own, such as the State has become, an intimate and stable alliance is morally impossible.

The perception of this moral impossibility has long forced itself on thoughtful minds, and has engendered on the part of the Church a feeling of distrust towards the State. The expediency, nay, the propriety and lawfulness, of alliance with the State has been called in question by those most anxious for the preservation of the Church's character and the maintenance of her faith. The idea of separation between the Church and the State, eagerly demanded by parties hostile to the Church in the body politic, has suggested itself to not a few among the Church's most loyal and most devoted sons ; and if their course of action had been determined by mere theoretical views and abstract reasoning, the separation would before now have been effected. Grave considerations, however, and powerful influences, have hitherto not only prevented actual separation, but have caused it to be looked upon as a misfortune which it is the duty of the Church and of her members to avoid as long as possible. After a union with the State which has endured for centuries—as far back as the existence of both Church and State can historically be traced—such a disruption could not take place without dislocating the Church herself, and throwing her whole organization into a state of confusion. The damage to her temporal possessions and interests which, in such an event, she could hardly fail to sustain, though most serious in itself, would probably prove the least of the evils attendant on the severance of her relations with the State, and the consequent necessity of her reorganizing herself as a distinct institution. Upon these accounts, regard for the welfare

of the Church alone would naturally make her most ardent friends slow to take in hand, or to accelerate, the process of separation. But this is not all. The Church does not, nor does she desire to, exist for herself, for her own sake. She knows full well that she exists for the sake of her Divine mission, of the work which her Divine Head has given her to accomplish in the world. She is to leaven the world with her heavenly principles, and to enlighten it with her heaven-taught doctrine. The Church has thus towards the State, upon whose institutions she has been engrafted of old, a sacred duty to perform ; nor is she, in view of her responsibility to her Divine Head, absolved from that duty by the fact that the State fails in the performance of its duty towards her. The case is not one of mere compact between the Church and the State, the covenants of which, if violated by one party, cease to be obligatory upon the other. No breach of covenant, no alienation, no injustice, no hostility and open violence on the part of the State towards the Church can entitle the latter to repudiate her duty towards the State ; simply because that duty grows, not out of a compact with the State, but out of the mission entrusted to her by her Divine Head. There is but one contingency in which separation from the State is, on the Church's part, justifiable ; that is, if the State should carry its hostility and violence so far as to incapacitate the Church for the fulfilment of her Divine mission. In that case, and in that case alone, separation from the State becomes a duty incumbent on the Church. In that case she is bound to sacrifice everything to the one consideration of faithfulness to her mission, for the sake of which she has been called into existence. If separation is to come, it must be forced upon the Church by the State as an unavoidable necessity ; the Church never can take the initiative in bringing it about.

It is the sense of all this—the sense of peril to the Church herself, and still more the sense of her duty to the State, as the instrument of Christ for its sanctification—that has withheld the most uncompromising of Churchmen from giving any countenance to the idea of separation between Church and State, even under circumstances of extreme aggravation, such as the intrusion of men of notorious unsoundness into her highest offices, the perversion of justice in the protection of offenders against her doctrine and discipline, and the impediments thrown in the way of her exercising her undoubted and inalienable right of Synodical action.

It is thus that, in spite of the odium brought upon it by Erastian subserviency, the “Royal Supremacy” has been upheld by the conscientious fidelity of those who felt most deeply the grievous acts of injustice perpetrated in its name.

At last the potent spell attached to that imposing phrase, which for a long time past has been the expression of a legal fiction rather than of a constitutional reality, has been broken by an overstrained exercise of the power which it represents. The bow bent beyond its strength has suddenly snapped asunder, and the doctrine of the “Royal Supremacy” has thus been put on its trial. It is true that the circumstances which brought about this crisis in the Church's history did not

take place in her ancient home. It is in a branch of the Church recently planted in a distant land that the State has taken the initiative of separation from the Church. The first and decisive step towards it was taken when the Crown, in conceding to some of its colonies independent legislative powers, wholly ignored the existence of the Church, making no provision either for her maintenance and support, or for her internal government and the protection of her rights. The organization, in those dependencies of the Crown, of a political system in which the Church had no place assigned to her, and was not even recognised by name, amounted to a repudiation on the part of the State of all connexion with the Church, and by necessary consequence, to a virtual renunciation of the powers exercised over the Church, under the name of the Royal Supremacy, by the Head of a State in union with the Church. Acts done in those colonies under colour of the Royal Supremacy, after the State had thus cast off the Church, became *ipso facto* null and void. They might be engrossed on parchment, with the Royal Seal appended thereto, but they could have no force of law. That which they professed to create might have a nominal existence for a time; but upon the first occasion of their validity being put to the test, their inherent invalidity would become apparent, and the system professedly created by them would collapse. This is precisely what has happened in the South African Church. Slow to believe in the actual severance of the union between Church and State—judicially declared by the Supreme Court of Appeal in Ecclesiastical Causes in the case of “Long v. the Bishop of Capetown”—the Church made one more attempt to exercise the powers which the Crown had affected to create for her government. The result is a second and finally conclusive judicial declaration by the very tribunal constituted under the Royal Supremacy, that those powers were illusory, and that the Church has, in those parts of the Queen’s dominions, no legal existence. In them the Royal Supremacy has thus nullified itself, and the fact stands confirmed by the judicial organ of the Royal Supremacy.

If the Church of South Africa, and other Churches similarly situated, stood alone in the world, the matter would be simple enough. Without troubling themselves any further about the Royal Supremacy, which to them has become a dead letter, they would proceed to organize and govern themselves. Discussion about what has been proved an empty theory would be a mere waste of words. But the Church of South Africa, and other Churches that are in the same case with her, do not stand alone. They are offshoots from the Mother-Church, whose connexion with the State, however seriously damaged, still endures, and in which, therefore, the Royal Supremacy still is more than a mere name, in which it has a real existence and a legal validity. The spiritual link which binds them to the Church from which they sprang is not affected by the difference of their respective legal positions. To preserve that spiritual link intact, is—in the very nature of things must be—the mutual desire of both. It becomes important, therefore, that there should be on both sides a right and a clear understanding.

It ought to be made evident that the spiritual unity of the several Churches is a thing wholly apart from the relation in which any of them may stand to the State ; that the continuance of that spiritual unity, in closest intimacy of intercommunion, is perfectly compatible with so striking a difference in their respective constitutions as the recognition of the Royal Supremacy in the one, and its non-recognition in the other. Whereas English Churchmen have been wont to look upon the Royal Supremacy as inseparably bound up with the Church, they have now to learn that the Royal Supremacy, so far from being of the essence of the Church's constitution, is, on the contrary, a mere accident of her position.

To some extent the Anglican mind has been prepared for this lesson by the discussions which have taken place of late years touching the relations of the English Church with the Reformed Episcopal Churches of Scotland and of America. The recognition of these in the character of sister Churches, and the steps taken towards regular intercommunion with them, have tended to dissipate the old traditionary ignorance which took "the Church" to be synonymous with "the Establishment." And if the South African or other Colonial Churches had sprung up by some other process than that of missions sent out from this country, the same recognition would, no doubt, have been unhesitatingly extended to them also. But in their case there is this peculiar feature, not only that the Church from which those missions have gone forth recognised at the time, and still continues to recognise, the Royal Supremacy, but that the Royal Supremacy has, in however irregular a manner, been concerned in sending them forth. The fact that in regard to these dependencies of the Crown the Royal Supremacy had ceased to exist, was not discovered until these Churches had been organized on the erroneous supposition that its power extended to them. Hence the misunderstandings which have cropped up on all sides, and the apparent difficulty of defining and adjusting the position of those Churches with regard to the British Crown, as well as their relations with the Mother Church of England.

In order to a clear and satisfactory settlement of the questions which have thus arisen, it becomes necessary to fall back upon first principles, and to examine into the primary constitution of the Church. By ascertaining what that constitution originally was, we shall be better enabled to understand the modification which that constitution underwent in process of time, under the influence of varying circumstances, and to form a correct judgment as to what fresh modifications a further alteration of circumstances may render desirable or unavoidable.

Upon the question what was the original constitution of the Church, there can be but one opinion. As constituted by the Lord Jesus Christ, the Church was a pure theocracy. It was He that appointed her rulers, and continued to govern her by their means, through the supernatural guidance of His Holy Spirit. Whatever was done in the Church was done in the Name and under the authority of Christ Himself, by those to whom He had given charge over her, and by their successors in the Apostolic office. No earthly power was permitted to

intervene in her construction or in her government. So rigid was the exclusion of all extraneous authority, that even the surviving remnants of what had been originally a divinely constituted government, the rulers of the Jewish Church, were not permitted to have any hand in the foundation of the Christian Church. There was no other supremacy than the supremacy of Christ. How other supremacies came to spring up afterwards ; how, under cover, in the first instance, of submission to the supremacy of Christ, temporal princes came to intrude their secular authority into the kingdom of Christ, exercising over the Church an imperial or royal supremacy ; how, in opposition to their interference, a power rose up in the Church herself which, while nullifying, as far as in it lay, the appointment of Christ Himself, personated the supremacy of Christ, and by its fraudulent and extravagant pretensions and tyrannous usurpations rent the Church ; how, in the confusion thence arising temporal princes resumed the authority which, once conceded to them, had been wrested from them, and thus in the English Church among others—and in her more systematically than in any other—the Royal Supremacy rose in renewed strength, and altogether superseded the Papal Supremacy,—these are the questions which we must follow up in their historical developments, if we would arrive at a clear and definite idea of the Royal Supremacy, as embodied in the constitution of the branch of the Church Catholic established in, and, as has until lately been imagined, *throughout*, the dominions of the British Crown.

In pursuing this historical inquiry, of which in these pages no more than a brief summary can be attempted, we shall come upon transactions calculated sorely to try our faith, by suggesting doubts of the continuity of the Divine foundation laid by Christ, amidst so many exhibitions of human sin and folly, fraud and violence, laying profane hands on the Church, and, what is still more afflicting, so many base compromises submitted to by the Church herself. We shall find the principle, "*feri non debuit, factum valet*," so constantly and so largely put in practice, that the accumulated instances of "*feri non debuit*" may well suggest a doubt as to the validity of that which has no better warrant to show than "*factum valet*." The admission that such is the case may be painful ; but that is no reason for shrinking from it, if it is forced upon us by incontrovertible facts. The trial of our faith may be severe ; but it does not follow that it will not be—on the contrary, in proportion to the severity of the trial, we may the more certainly conclude, that it will be—"found unto praise and honour and glory at the appearing of Jesus Christ."

Of this, the glorious hope of His appearing, we ought to be more mindful than we are wont to be in the consideration of questions affecting the Church. If we look upon the Church, or rather the portion of her militant on the earth, as if her establishment in this world had been the object of His coming, it is hard to avoid the conclusion that the whole design has ended in signal failure. It is only when looking upon the Church militant on earth as upon a preparatory institution, destined in due time and in its turn to pass away, and

during its continuance intended to answer no more than a temporary purpose, that we shall be able to reconcile our conception of the Church as a Divine institution with the appearance which she exhibits during the whole course of her history. And while so viewing her, we shall derive much instruction as well as encouragement from a retrospect of the history of the Divine institution which preceded her, the Church of Israel of old. That, too, was originally a pure theocracy ; and from the high position which in that character she occupied, she sank down to the lowest stages of oppression and degradation. Rent by schisms, reduced to a state of bondage by heathen conquerors, she too frequently presented a spectacle the very reverse of that which God's chosen and peculiar people might be expected to exhibit. There is, especially in the later periods of her history, scarcely a moment at which the Jew, looking at the condition of the kingdom, might not have adduced, in proof of the utter failure of the national mission and of the glorious promises given by Moses, arguments quite as forcible and as plausible as those by which in our day some rush to the conclusion that the Church of Christ, or at least the particular branch of it to which they belong, has failed, or is on the eve of failure, because she is compelled to acquiesce in some flagrant act of oppression, because some grievous wrong inflicted upon her remains unredressed, some deadly heresy promulgated by some of her office-bearers, escapes, through the protection given to them by the secular powers, the correction and punishment which it deserves. There is nothing more injurious to the cause of truth and religion than the feebleness of faith, the proneness to despair of the Church, exhibited by those who, viewing the course which the appointed conflict of the Church against the world takes, from their own standing-point, and within the often very limited horizon of their personal experience and observation, raise the cry of "The Church in danger," and so spread a panic in the ranks of an army which possibly at that very moment is, on a review of the whole battle-field, in the act of achieving some glorious victory.

So long as the wrong done to the Church, the error advanced against her, is discerned ; so long as faithful voices are raised within her to protest against the one, and to rebuke the other, the Church is in no danger. Is it not more reasonable to assume that the things she suffers are laid upon her by her Divine Head as a chastisement for her sins ; that they are permitted for the express purpose of provoking her to jealousy, of rekindling her zeal, of stimulating her flagging energies, or, it may be, of breaking down some false conceptions, some inveterate prejudices, which she has suffered to grow up within her, to the great injury of the truth of which she is the witness, and of the work which she is to accomplish ?

The lesson which we seem to have most need of learning in this self-willed and impatient age, is "the patience of the saints ;" endurance unto the end in the face of circumstances the most adverse, of difficulties the most appalling. To continue loyal to Christ, and to His holy standard, even when there is a general rout, when all seem to have forsaken Him, and many are turning openly against Him, is the Chris-

tian warrior's greatest achievement, his surest title to the unfading crown of glory promised to him as his high reward. No amount of violence which the Church may suffer, can justify him in throwing away his shield and his sword, and giving up her cause in despair. And what encouragement to such faithful perseverance may we not derive from the example of the Jewish Church, from the aspect which she presented on the very eve of her appointed dissolution to make way for a more perfect and more glorious dispensation. Trampled upon by an Edomite king, subjected to the restraining discipline of the Roman eagles, with "Caesar's judgment seat" for her final court of appeal, she still was—as she had been when her foundation was laid at the foot of Mount Sinai, as she had been in her days of purest theocracy, and in the palmiest days of the king "after His own heart" whom God had set over her—the Church of the Living God. Christ Himself contended for the undiminished authority of her rulers who "sat in Moses' seat;" He yielded Himself to be arraigned before her ecclesiastical judges who perverted judgment against Him; and He submitted Himself to the supreme jurisdiction of the heathen governor. Yet that proved the very crisis through which the secret and indefeasible purpose of God, which underlay her whole history, found its triumphant accomplishment!

With these facts before our eyes, it behoves us courageously to maintain our faith in the indefectibility of the Church. Calm reliance on the enduring character of her Divine Commission, and of the Divine Life which dwells within her, is the frame of mind best suited to the investigation of the questions forced upon her from time to time by the march of events. To a right understanding of her position in relation to the Royal Supremacy at the present moment, when that Supremacy has by its own act become extinct in some of her branches, while in others it still survives, and of the duty incumbent on her to preserve her unity intact under this apparently contradictory state of things, nothing can be more conducive than a firm and unshaken faith in the all over-ruling power of the Supremacy of Christ.

THE COLONIAL CHURCH NOT THE CHURCH OF ENGLAND.

A LETTER to the *Canadian Churchman*, signed "J. S.," points out the error of the Canadian Church constitution in declaring *identity* with the "United Church of England and Ireland":—

"The Attorney-General of England does not consider the Church in Canada to be an integral portion of the United Church of England and Ireland. In his answer to Mr. Dunlop in the Imperial Parliament, respecting letters patent to Colonial Bishops, he used the following words:— 'These letters patent create no legal identity between the *Episcopal Church presided over by these Bishops* and the United Church of England and Ireland.' The words in *Italics* indicate the Attorney-General's opinion that the standing of our Church in the Colonies is just the same as the

standing of the Episcopal Church in Scotland. From the late judgment of the Committee of Privy Council, I feel sure that if the matter is thoroughly examined by the law officers of the Crown, they will state that the Reformed Episcopal Church in the Colonies is legally on precisely the same footing as the Reformed Episcopal Church in Scotland, in reference to the United Church of England and Ireland established by law.

“ If this be so, we must alter the declaration appointed to be subscribed by electors of delegates to Synod.

“ At the late election on Easter Monday in this parish, a zealous member of our congregation was unable to take a part in the election, because he could not declare himself to be a ‘ member of the United Church of England and Ireland, and to belong to no other religious denomination,’ inasmuch as he prides himself on being a member of what he called ‘ the Church of Scotland,’ that is, the Protestant Episcopal Church in Scotland.”

WANT OF A NEW BISHOPRIC FOR SOUTH AMERICA.

It is lamentable that, while the ministering of Confirmation is in the English Church restricted to the Episcopal office with an exclusiveness not maintained among either Latins, Greeks, or Scandinavians, no Bishop of our communion should be appointed to visit the thousands of British settlers in so many parts of South America. To such a crying want the Church should earnestly invite the attention, in particular, of the Bishops of London and Guiana, and of the rising *South American Missionary Society*. The Rev. Charles Bull, Chaplain of the Falkland Islands, writes to us as follows from Stanley, under date of January 28th :—

“ I shall feel that I have been permitted to help on a good work if the project for a South American Bishopric is carried out. The Church of England seems, alas ! always late in the field of foreign work. The thousands of British in the province of Buenos Ayres are already being well cared for by the Romanists, who are doing all they can to extend the ministrations of their Church amongst them. I know on good authority that eight or ten Irish Romish priests work systematically on the River Plate among our immigrant fellow-countrymen. At the beginning of this year a priest came down to the Falklands from Monte Video, duly commissioned by the Bishop of Buenos Ayres and the Vicar-Apostolic and Papal Nuncio at Monte Video, to perform here religious offices of the Church of Rome. He has re-married, and re-baptized under conditions, those who, in the absence of a priest of their own, had accepted my ministrations ; but the great point is, that he *confirms* by special appointment the young people, acting under the Papal faculty as a Bishop.

“ Meanwhile, confirmation of their youth, and consecration of their churches and churchyards are denied to members of the Anglican Church in South America. Certain matters which have taken place here lately have painfully shown to me how imperative is the need of our churches and cemeteries being consecrated. Cease not then to urge the appointment of an Anglican Bishop for South America. There is an immense field open—not only among the heathen, but among our own people ; and

the Romanists themselves would be benefited if they saw an exhibition of the Church of England's purer and brighter light.

"The Romish priest's visit here has drawn my people more closely together. . . . Whatever is done about the bishopric I am content. If the Bishop, taking his title from the Falklands, and occasionally visiting them, were to make Rosario his chief resting-place, he would be in the position of the Bishop of Gibraltar residing at Malta. . . . Frequently when people speak of the small population of the Falklands, it is forgotten what a large number of seamen frequent them. I am told that this port of Stanley is visited by 20,000 a year; but I would rather put down the average at 11,000. With those who thus call here tracts and books of all kinds are in increasingly active demand. I am now expecting a fresh supply from the invaluable S.P.C.K.

"The geographical formation of these islands is beginning to attract attention, as there seems a great probability of gold being found in the long and wild quartz ranges which are so striking a feature of them. We have, as you know, besides copper, an anthracite coal, but the vein has not been worked. As for the poverty of our vegetation here, I can assure you that the descriptions current in England are much over-drawn. For instance, it is stated that trees will not grow; but, when planted close together, they do tolerably well. I have flourishing in my parsonage-garden elms, oaks, and black and white thorn. Care and perseverance are all that is wanted. But the Falklands ought to be utilized as a convict station. The different islands are without doubt admirably adapted for a variety of modes of graduated punishments and a first reformatory system. The convicts could *subsist* on the fruits of the earth—potatoes, rye, and turnips, and our pigs, cattle, sheep, and the fish which swarm in our harbours. Far better to make the Falklands an immense Penal Reformatory than incense our Australian Colonies against us. There is no fear of convicts escaping to the continent; a couple of despatch gun-boats, with a double body of marines, would be all the force required to maintain order; and thus islands at present comparatively useless to the Crown would be the receptacle of the criminal population of Great Britain."

The *South American Missionary Society* continues to advance. At the yearly meeting at Clifton last February, presided over by Bishop Anderson, the total receipts for 1864 were stated to be 6,206*l.*, being an increase of 1,800*l.* over the year previous. Among the receipts marked in the Report as "Foreign," the Falklands stand for 73*l.*, but this includes a donation of 50*l.* from the captain of the *Tilton*; while Sweden now contributes 23*l.* The Society has now at work six clergymen and six catechists. The attempt has proved successful to make a beginning of civilization in Tierra del Fuego, by means of two natives who had been trained at the mission-station in the Falklands. In the Society's monthly serial some interesting information has lately been quoted from the *Brazil and River Plate Mail* concerning Colombia, which seems worth extracting. If we are not mistaken, it was against this Republic that the Pope a short while since uttered a fierce denunciation.

"It is surprising that up to the present time no steps have been taken to build a Protestant place of worship at Bogota, the capital of the United

States of Columbia. In that city there are a great number of English, and there is no country in all Spanish America where religious toleration is more thorough on the part both of the inhabitants and the government. The unhappy revolutions from which those states have just recovered, were only the convulsive efforts of a noble people to free themselves from priestly domination. To-day Colombia is completely separated from Rome. After so serious a contest the Church naturally finds itself in a very anomalous position. As may be supposed, a great number of the authors of this happy emancipation repudiate the doctrines and dogmas of Popery; but they are in want of permanent ministers of a religion professing principles analogous to their own, to afford them those spiritual resources and to guide and instruct them in those religious principles without which no society can exist. If an English Church existed in Bogota, with regularly appointed ministers, a large portion of the native community would find itself in possession of the pastors so greatly needed and so anxiously desired. England should extend all aid to those native neophytes who, if left to themselves, will, it may be feared, relapse into their old superstitions, or sink into indifference or even utter infidelity."

An American clergyman going to California writes as under to the *Spirit of Missions*:—

"I was solicited to hold services at Aspinwall, where the Pacific Steamship Company have built a very fine and complete church, of stone, for its employés and the Protestant residents, at a cost of \$70,000. At present it is vacant; but a number of the employés desire that a clergyman should be settled there, both for their own sakes and on account of the negroes employed by the company, who, having been brought from Jamaica, have been accustomed to the Church of England services. I wish that their desire might be realized."

THE NEW ZEALAND CHURCH CONSTITUTION.

THE Committee appointed by the Diocesan Synod of Christchurch in 1864, on the question of the revision of the New Zealand "Church Constitution," have made their report, in which they find grave fault with several points in that Constitution. Their positive recommendations will be learnt from the following extract:—

"Three methods of establishing effective government in the Colonial Churches have at times, been suggested,—1. Imperial Legislation. 2. Colonial Legislation. 3. Church Authority.

"(1) There is but little prospect that the Imperial Parliament will legislate in this direction; and (2) for the present, at least, any appeal to the Colonial Legislature does not appear desirable to many members of the Church, *if the necessary objects can be accomplished without such appeal.* We cannot, however, doubt the readiness of the Colonial Parliament to give every protection to property devoted to religious purposes, in connexion with the Church of England, or any other denomination. 3. There remains, therefore, the third course open to us, *Church Authority.*

"By *Church Authority* we desire to be understood to mean the in-

herent power of the Church to regulate its own internal affairs, as that power is exercised, more peculiarly, through the office and authority of the Bishop. In the exercise of this authority, we are inclined to believe, may be mainly found a solution of the difficulties surrounding the present Church system.

“The want of some power to regulate the internal affairs of the Church in Colonial Dioceses began to be felt strongly with the extension of the Colonial Episcopate. A desire was expressed by many Bishops for the assistance of a Council of Advice, consisting of Clergy and Laity. But the doubt was early felt and expressed whether any such body could be *legally* summoned. One of the first recorded authoritative expressions of opinion on the part of any considerable portion of the Colonial Church, is found in the ‘Minutes of Proceedings’ of the Australasian Bishops, assembled in ‘Conference’ at Sydney, in the year 1850. ‘We are of opinion,’ they said, ‘that there are many questions of great importance to the well-being of the Church in our Province, which cannot be settled without duly-constituted Provincial and Diocesan Synods.’ They further expressed their opinion, that the laity, meeting by their representatives in Provincial and Diocesan Conventions, should exercise an equal and joint right of legislation and action with the Clergy, ‘no act of either order’ being ‘valid without the consent of the other.’ The assembled Bishops doubted how far they were ‘inhibited by the Queen’s supremacy from exercising the powers of an Ecclesiastical Synod.’ For many years it was a question whether a *Diocesan Synod could legally be convened* by any Bishop. These doubts have gradually disappeared. But, until recently, it has been generally assumed that a *Provincial Synod* could not legally be convened by a Metropolitan, *without the authority of the Crown or Legislature*.

“The successive attempts at Legislation in the Imperial Parliament to remove the disabilities under which it was supposed the Church lay, by Mr. Gladstone in 1852, by the late Archbishop of Canterbury in 1853, by the Solicitor-General (Lord Westbury) in 1854, professed only to remove the prohibition imposed, as was believed, upon the Church against holding any kind of Ecclesiastical Assembly, Provincial or Diocesan. They did not profess to confer *any coercive jurisdiction*. This is a point carefully to be noted. After the opinion of Mr. Stephens, for the Bishop of Adelaide, the belief that *Diocesan Synods* could be legally convened began to gain ground; but the prohibition against holding a *Provincial Synod* was supposed to be in force.

“These doubts, also, have at length been set at rest. The issue of the case, *Long v. Bishop of Capetown*, appears to open a way to the establishment of Church Government legally, on a Diocesan and Provincial basis. The Decision in this case indicates a mode of revising the ‘Constitution,’ and placing the Synods of the Church on a basis which shall claim the acquiescence, and eventually, the hearty obedience of Churchmen, *as such*, in this Colony.

“The result is, so far, the recorded opinion that the Colonial Church is free to act in and by Ecclesiastical Assemblies. It appears to be admitted that the ‘Act of Submission’ does not extend to the Colonial Church.

This is sufficient for our present purpose. In this authoritative declaration of the freedom of action of the Colonial Church, we see a way to the revision of our system, and its establishment on a sounder and more satisfactory basis.

“ We, therefore, suggest that a provincial Synod be summoned by the Metropolitan. The present elected Members of the General Synod might be summoned *as representing the Dioceses of New Zealand*, to attend such Provincial Synod. The present General Synod, being, as it were, a *constituent body*, would merge, as soon as the occasion served, and the arrangements were perfected, in a legally convened Provincial Synod. The Provincial Synod, thus duly organized, would at once proceed to regulate its own Constitution, and legislate on the *internal affairs* of the Church. We may assume that most of the existing Legislation of the General Synod, with necessary alterations, would be adopted, and with general acceptance. We should prefer that all Legislation should take the form of ‘CANONS.’ We are, also, of opinion, that *no one point* can properly be laid down as *unalterable*. The Church must, *at all times*, speak and answer for herself and for her acts.

“ The excision from the ‘ Constitution ’ of all clauses referring to Property, would considerably curtail that Document, and make it harmonize, in all necessary matters, with the views laid down by the Synod of Christchurch, and set out in this report.

“ We further propose to substitute for the existing PREAMBLE, against which strong and conscientious objections are entertained, a Declaration of Principles and Objects, similar, *e.g.* to those of Adelaide and the Canadian Dioceses. We believe it to be of importance to declare that the Church in New Zealand, being a part of the Church of the Empire, holds the same faith and discipline.”

The Bishop of Christchurch has declared that “ if at the next meeting of the General Synod, no alteration in the deed of Constitution be adopted under which the relations subsisting between the General Synod and the Synod of Christchurch can be satisfactorily maintained, he will join with the clergy and laity of his Diocese, and with their representatives in the General Synod, in an application to that body to be relieved from the compact under which the Diocese is now associated with it.”

THE BISHOP OF HURON IN SCOTLAND.

SIR,—As the Bishop of Huron has not condescended to take any notice of a letter which I addressed to him on the 3d inst., and of which a copy is herewith enclosed, I consider it due to myself and to the Church that publicity should be given to my remonstrance and protest against the act of his lordship to which it refers. I beg, therefore, to request the insertion of my letter in your pages.

WM. S. WILSON, Bishop of Glasgow and Galloway.

Ayr, May 20, 1865.

“ Ayr, May 3, 1865.

“ My Lord,—I have learned with painful concern that on Easter-day your lordship was present and took part in the services in a place of

worship in Glasgow, the minister and congregation of which withhold themselves from communion with the Episcopal Church, and from submission to my authority as Bishop and Ordinary of this diocese.

“ It can scarcely be necessary for me to remind you that the Episcopal Church in Scotland is in full communion with the United Church of England and Ireland, and with all the colonial branches of the same ; and that this intercommunion is not only founded on the plainest principles of ecclesiastical polity, but is likewise recognised by the law of the land.

“ By the course which you have thought proper to adopt you have not only in effect ignored the existence of this intercommunion, and discountenanced the position of this Church, but you have given sanction and encouragement to certain clergymen (happily few in number) who having been admitted into holy orders in England or Ireland, have come into Scotland and, under the designation of ‘ English Episcopalians,’ deny or repudiate the authority of the local diocesans, although these diocesans are, as I have said, in communion with that Church in which the clergymen referred to received their ordination, and with that branch of it in which your lordship received your consecration to the Episcopal office.

“ The position assumed by these clergymen in ministering to congregations in a state of separation from the Church, and independent of any Episcopal authority or jurisdiction whatever, is inconsistent with the very first principles of Episcopacy ; while intrusion on the part of any Bishop into the diocese of another in communion with himself is a violation of the rules of apostolic order and of the constitution of the Church from the beginning.

“ After much consideration I feel it to be my duty, in order, if it may be, to prevent its repetition, to remonstrate with you on so manifest and gross an irregularity (to use no stronger term) as that of a Bishop coming into this country from a remote colony, and holding communion and fellowship in things sacred with clergymen and congregations in a state of separation from the local Episcopate and in opposition to the duly constituted authorities of the Church. I feel myself constrained, both for the maintenance of my own ecclesiastical position, and in vindication of the step taken by my predecessor in similar circumstances in his day, to protest, as he did, against such an act, and accordingly I do hereby *protest* in the most solemn manner against your lordship’s conduct in this matter as an intrusion into the sphere of my jurisdiction as a Bishop of the Church of Christ, duly and canonically collated to my diocese by the competent ecclesiastical authority—viz. that of the College of Bishops in Scotland.

“ In conclusion, I would earnestly entreat your lordship calmly and dispassionately to consider what your own position and feelings would be if a similar element of division and confusion were to be introduced into your own diocese, and if it were in a like manner to be sanctioned and encouraged by the presence and influence of a Bishop from this side of the Atlantic or from the United States of America. I apprehend that the course which you have taken virtually cuts away from under your feet the *principal*, if not the only, ground on which you could consistently resist such an aggression on your authority, and so grievous an injury to

that portion of the Christian vineyard which it is your privilege to govern, and which has been committed to your supervision not in virtue of letters patent from the Crown, but, as in my own case, by the legitimate action of the Church.

“ Having thus plainly, but, I trust, with all due respect and courtesy, made known to you the aspect in which I view your recent incursion into my diocese—a matter which I could not have passed over in silence without an apparent surrender of my ecclesiastical position as a diocesan Bishop, I beg to subscribe myself,

“ Your faithful servant and brother in Christ,

“ WM. S. WILSON, Bishop of Glasgow and Galloway.

“ To the Right Rev. the Lord Bishop of Huron.”

A RUSSIAN PRIEST ON THE SCANDINAVIAN CHURCH.

THE following letter appeared in the *Guardian* before the death of the Czarewitch, whose betrothal to the Princess Dagmar occasioned it; but the importance of its statements is permanent:—

“ SIR,—Many of our brethren, who are interested in the movement towards intercommunion with both the Eastern and Northern Churches, upon the Nicene basis of evangelical truth and apostolical order, will have read with regret the following announcement in the daily papers:—‘ A commission of churchmen has recently been named by the Synod of Moscow, to visit Copenhagen, with a view to preparing the Princess Dagmar for receiving baptism according to the Orthodox Eastern ritual.’

“ This, if true, would have shown the hopelessness of our approaching the Greek and Scandinavian sections of Christendom at the same time, and would convict the former communion (even in Russia) of grievous inconsistency as to the article, “ I believe in *one* baptism for the remission of sins.” Will you, therefore, give publicity to the correction with which a distinguished Russian ecclesiastic has kindly favoured me?—

“ ‘ The “ Synod ” holds its sittings, not at Moscow, but at St. Petersburg. There is no room or occasion for any “ Commission of Churchmen ” to visit Copenhagen. The holy Synod, most likely, is engaged now in choosing and appointing a fit person for giving the Princess Dagmar the proper instruction in the principles and tenets of the Orthodox Catholic Church. The baptism of Protestants is recognised as valid by the Russian Church, the more so, that the whole of Oriental Christendom has allowed that sacrament to be administered, in cases of necessity, by laymen. It is not Baptism, (except in some particular case) but Holy Chrism, which is administered by the Eastern Church to converts from other denominations.

“ ‘ The question of the Apostolic Succession amongst Protestants, is as yet an open question, at least in respect of the Anglican Church. Dr. Thiersch (*Ueber Katholicismus u. Protestantismus*) asserts that the Apostolic Succession is best of all (in respect of those of the Augustan Confession) conserved in the Scandinavian Church in Finland. I cannot

tell you how earnestly I wish that all these questions could be elucidated, to the general satisfaction of our Churchmen. For our own Church I hope and pray to see better times; she has been too much neglected by the whole West, and for too many centuries seemed altogether forgotten.'

"In illustration of the above, I may add, that the Bishops of Finland trace their descent from Peter Manson, Bishop of Westeraes, who was consecrated at Rome in 1524, and, on returning to the north, consecrated the first reformed prelates; and that in the reign of John III. the successor of Gustave Wasa, there was a scheme for union of the Northern with the Eastern Church, which was mainly thwarted by the intrigues of the Jesuits.

"F. S. MAY."

INTERNAL REFORMATION IN ITALY.

At an evening meeting, held at 79, Pall Mall, on May 17th, the subject of "Internal Religious Reform in Italy," was introduced by the Rev. (J.) Long, who has recently visited that country. Mr. Long laboured for nearly twenty-five years in the missionary field in India, in connexion with the *Church Missionary Society*. At the commencement of his interesting paper—which he has kindly placed in our hands, and which we regret that we have not space to print at full—he remarked on the resemblance which may be traced in several particulars between the movements for the purifying of native religion in India and Italy.

"Nor," he added, "should I here omit to refer to another important country, the great and rising empire of Russia. The example of Russia is calculated to be of great use to Italian reformers, for the Russian Church enjoys what they wish to obtain—a married priesthood, the liturgy in a tongue understood by the people, a hierarchy without a papal despotism, and above all an open Bible. The Church of Russia has lately issued an edition of the New Testament for sixpence, which is being widely circulated there. I found that Russian priests on the Continent took a lively interest in the Italian Reform movement, the *Union Chrétienne* doing great service in this respect.

"The object of a Reformed Catholic Church for Italy, on a basis essentially similar to our own English Church, is one of deep interest, not only to those who view the question in regard to the movement begun in Italy, but also in the effect which the example of Italy may have in encouraging a corresponding movement in Portugal, Spain, and Mexico, where there is a shaking of the dry bones.

"Nor should Italian self-reform seem unimportant to the friends of missions. The influence of Italy in the East is considerable. India has twelve Italian bishops, a host of Italian missionaries and sisters of charity. There are at present 2,000 missionaries sent out from Italy; of these 490 are Jesuits. These men, imbued with Ultramontane principles, cross our path in every direction in India. Were the spirit of reform to animate those labourers, what important auxiliaries they might become!

"This movement in Italy does not in its present stage embrace doctrine. But we should remember that reform is the daughter of time, and as the

Italian proverb has it, *chi va piano, va sano*—slow, but sure. Our own Reformation took a long period in preparatory work.

“Look at the glorious Port-Royalists, headed by Pascal, Arnauld, De Lacy, what lights were they in France! though persecution permitted them to reach only the first stage, that of disciplinary reform. Now in Italy, we are likely to have reform in stages. Such has it been; Dante was a reformer, but of the Papacy, Savanarola in morals, Arnold of Brescia and Sarpi of discipline. There is a division of labour, and each makes a breach in the works. Passaglia and his 9,000 priests, have strengthened the attacks on the temporal power; others have assailed the dogma of the Immaculate Conception, while the recent Encyclical is the *bête noire* of a large party. It is similar to what is going on in India, where many Hindoos, who do not advocate Christianity, are yet contributing to its spread. Is it nothing at this stage that Passaglia publishes the *Mediatore*, a magazine with a circulation of 1,500 or 2,000 copies, which is exerting great influence in favour of reform? And is not the success of the *Esaminatore* another important step?

“One advantage of this gradual movement is, that it is calculated to lead to reform but not to revolution. We in England then, who value the moderation of our Church and Constitution, should sympathize with it. While numbers are entering the ranks of infidelity, others by individual secessions are weakening the hands of internal reformers. The disciplined legions of Rome are not to be encountered by skirmishers, but by the compact and organized array of the reforming party fighting in the ranks. Gavazzi is a specimen of the spirit of the revolutionaries when he asserts that there is nothing to reform in the Church of Rome, but that it is an abuse from beginning to end and must be annihilated.

“I was struck, in a visit I paid to Naples, with the ripeness for this reform without revolution. The opening of the English church here is producing a good effect. The Neapolitans see the model for a National Church, which unites apostolical order with evangelical doctrine. I called here on Cardinal Andrea, who occupies a peculiar position. He is a Liberal, and sides with the Government. He spoke with me of Bossuet, St. Bernard, and other men who were in favour of national religious independence, and he expressed sympathy for them.

“One of my most interesting reminiscences of Naples is that of a visit which I paid to the Dominican convent. When I had threaded my way through the mazy and narrow lanes to that splendid pile, what a change I found in it! I could fearlessly talk on reformation in the halls once devoted to the objects of the inquisition! I there met priests who advocate reform both from the pulpit and by the press, and a layman who in 1840 was sentenced to imprisonment for life on this account, but now can declare his views without fear. Father Prota most cordially received me. He was much pleased with the interest taken by English Churchmen in the Italian Church movement. He said that the despotic power of the Bishops was a great hindrance, as they at once deprived of his bread any priest who avowed liberal principles, and the government was not bold enough in protecting them. He showed me his printing-press, from which issues the *Emancipatore Catholico* three times a week. This journal gives

besides news, articles on Italian Church history, and denounces the Papacy most bitterly; it has a very wide circulation. The society of which it is the organ—founded in April 1862—numbers nearly 1,000 priests, and states the following objects in its rules:—To remove the temporal power of the Pope and clerical despotism—to have a free Church in a free State—to revive the privileges of the Ancient Italian Church—to improve the education of the young clergy, and to censure abuses in the Roman curia and the Italian government.

“ I visited in Naples *six churches*, which have been placed under the ban of excommunication by the Pope; but the thunderbolt of the Vatican has fallen harmless. These churches are served by sixteen priests, who perform all the services precisely as ordinary ecclesiastics, the government upholding them. After service in one of these churches an Italian gentleman introduced me to a confraternity meeting held in the sacristy. The confraternity is composed of 100 members, men and women; each person on admission receives a copy of the Scriptures. I heard an eloquent address from the president, the chief preacher of the church, in favour of religious reform and in denunciation of the Pope’s Encyclical.”

Mr. Long gave also an important account of what he saw in Messina, where the Rev. J. Varnier is still staying. More than one of the native clergy here has laid aside the national ritual for a translation of the English; Mr. Long pointed out to them that “the object was not to proselytize them to the English Church.” Moreover various priests in Messina are married; they live with their wives with the consent of the people, the authorities winking at it. In the interior of Sicily, also, a quiet movement is going on. Mr. Long thus speaks of the “Plymouth Brethren”—

“ I could trace the mischief done by these men, as in India, so in Italy—levelling everything, building up nothing. They are doing much at present to disgust Italians with any proposal for reform. They renounce Baptism and Ministry, and refuse to repeat the Lord’s Prayer; for how, say they, can we pray, Forgive us our sins, when all our sins, past, present, and to come, are forgiven already? They hold the maxim, The further from Rome, the nearer to truth.

“ The example of these and other bodies renders it very desirable that the Italians should have before them the example of the English Church—reform without revolution, Catholic without being Roman Catholic. It is humiliating to state that the members of the English Church contribute less than 1,000*l.* per annum to the great cause of Apostolic restoration in Italy, whereas the Wesleyans raise 5,000*l.* yearly for their missions in Italy, the Scotch Free Kirk the same, and other dissenting bodies together about the same,—in all 15,000*l.*”

Of the position of the Episcopate towards the Church reform movement, Mr. Long said:—“ No bishops have as yet expressed themselves boldly in its behalf; but as such unexpected things have been brought about in Italy by feeble means, we have no reason to despair that among her 250 bishops some may rise up when the hour sounds. Even now some kept down by the Papal influence may be biding their time.”

When Mr. Long had finished his paper a conversation on the subject

was carried on by the Rt. Hon. J. Napier, Archdeacon Wordsworth, J. Puxley, Esq., Dr. Gayer, and Canon Hawkins.

In consequence of this meeting steps have since been taken towards forming a fund "to assist those Italians who have evinced a tendency towards reforming their own Church after the manner of the United Church of England and Ireland." This fund is to be called *The Italian Church Reformation Fund*.

The following modes of assisting the reformation are to be adopted, as already approved of:—

I. The encouraging, and, where necessary, assisting such Italian journals, as may be willing to publish articles advocating the following or other kindred topics:—(1) The free use of the Holy Scriptures; (2) public worship in the vernacular tongue; (3) abolition of compulsory celibacy; (4) communion in both kinds; (5) limitation of the power of the Pope to that of Bishop of Rome.

II. The more wide dissemination of native Italian works tending to promote religious reformation.

III. The more wide circulation of—(1) The Holy Scriptures in Italian; (2) The Book of Common Prayer in Italian; and (3) Publications in Italian of the *Christian Knowledge* and *Anglo-Continental Societies*.

IV. The employment of Italian agents, and paying their travelling expenses where necessary to consolidate or advance their work.

V. Assistance in the temporary hire of places for reading and explaining the Word of God, for lectures upon religious subjects, and purposes of spiritual edification.

VI. Any other like means which may from time to time be required and approved of by the Committee.

The Committee for managing this fund has already among its names the Earl of Harrowby, Rev. Lord C. Hervey, Archd. Wordsworth, Archd. Bickersteth, Rt. Hon. J. Napier, Rev. Dr. Carson, Rev. Dr. Salmon, Rev. H. Poole, H. L. Puxley, Esq., the Archdeacon of Meath, Rev. Dr. H. Lloyd, Rev. Professor Butcher, Canon Hawkins, Rev. W. Bullock, Sec. S. P. G., E. Gayer, Esq.

We understand that the Committee will sanction no expenditure of the fund which has not first received the consent of the Bishop of Gibraltar.

Reviews and Notices.

The Christians of St. Thomas and their Liturgies, &c. By the Rev. G. B. HOWARD, late Assistant-Chaplain in the Diocese of Madras. J. H. and J. Parker. 1864. Pp. 355. 10s.

(Concluded from page 147.)

MR. HOWARD'S account of the Synod of Diamper is brief but clear. Its proceedings began with Menezes imposing on the terrified delegates

of the native Church a confession of faith which not more distinctly anathematized Nestorius and accepted the decrees of Ephesus, than it asserted the claims of Rome to be mother and mistress of Christendom and of the Pope to be Vicar of Christ. One of the matters in which the Synod was forced to act was, of course, the revision of the Liturgy and other rituals. They were corrected after the type of an ignorant Latinism. Among the features which we are told Menezes effaced from them was the peculiar mode of Confirmation;—in India, as among all the Nestorians, the chrism was not only ministered by the priest, but it was also even consecrated by him.

The Synod having been compelled to renounce communion with the Catholics of Babylon, the next step of the Portuguese was to remove the Malabar see from Angamalé to Cranganor on the sea-coast, to strip it of its immemorial title of Metropolitan, and to subject it to the Latin Archbishopric of Goa. The first four Bishops appointed to Cranganor were either Spaniards or Portuguese. But the people only waited for an opportunity to cast off the detested yoke. In 1653, a number of their leading men assembled in a country church, renounced obedience to the prelate at Cranganor, and secretly applied for a Bishop from Chaldæa. Ahatalla, the person sent them, reached St. Thomas's shrine at Mailapoor in disguise, but was there arrested and shipped off in fetters to Cochin—not, however, before he had had some communication with his flock, and sanctioned the appointment over them of an Archdeacon, named Thomas. On the ship which carried him arriving at Cochin, a large body of armed Christians appeared, demanding their Metropolitan; but the Cochinese re-embarked him at dead of night, and he was either drowned at sea or brought to Goa and burnt alive there by the Inquisition.

Notwithstanding the fate of Ahatalla, the efforts of the Roman party to reduce those struggling for independence continued to be for some time without any success, until a dissension broke out between some of the leaders of the native community, when two of them tendered submission. A considerable portion still bravely resisted under Archdeacon Thomas, and their exertions for the restoration of a native episcopate were at length rewarded. In 1665 a Bishop visited them from Jerusalem, and consecrated Thomas to be their Metropolitan. Mr. Howard remarks:—

“The arrival of Gregorius introduces us to a period in the history of the Church in Malabar not more remarkable for the restoration of the episcopate to the remnant of the native Church than for its adoption of the Jacobite liturgies and ritual in place of those of the Nestorians, which had been in use previously to the Synod of Diamper. This transition

meets with but little notice in the history of the period, beyond the bare mention of the fact that it was brought about by the influence of Gregorius. . . . It appears to have been admitted with little or no opposition by a people among whom the profession of Jacobitism or Nestorianism was but a secondary consideration; their main desire being to secure the independence of their Church from the foreign and overbearing dominion of Rome. Thus they were prepared to accept the boon they longed for at the hands of either the Nestorian or the Jacobite Patriarch, and the opportunity which now presented itself appears to have decided their choice. Yet the very readiness with which they were willing to pass from pole to pole as it were of the theological compass is itself remarkable, and affords matter for grave reflection. It appears doubtful whether the distinctive tenets of the Nestorians had ever taken any very strong hold in the Church of Malabar; and the present remarkable instance shows how feebly they maintained their hold in the hearts and affections of a people who were resolved to be free.”—(P. 50.)

The history of the Christians of St. Thomas—henceforth called the *Syrians*—consists, after the time of Gregorius, of little more than a record of the strivings of rival competitors for the metropolitan chair, “which from time to time disturbed the peace of the Church, and must have exercised a most baneful influence on the spiritual welfare of its members.” Passing over these miserable quarrels we come down to the commencement of intercourse between the native Church in India and our own in modern days.

The amiable Buchanan, in 1806, had some conversation with the native clergy on the establishment of intercommunion, which he conceived would tend much to the advancement of Christianity in India. They expressed some doubt as to the possibility of such a union, on account of their uncertainty as to the validity of English orders, but their Bishop said that if satisfied upon that point, he would sacrifice much for such a union; “only let me not be called upon to compromise anything of the dignity and purity of our Church.” He confessed, however, “that some customs had been introduced during their decline in the latter centuries, which had no necessary connexion with the constitution of the Church, and might be removed without inconvenience.”

Dr. Buchanan’s favourable representations of the Syro-Indian Church induced the *Church Missionary Society* to set on foot a mission in Travancore, for promoting the education of the people, and especially of the clergy, and the general restoration of the Church in accordance with the purity of evangelical truth. Dissensions about the possession of the primacy again sprung up and hindered the carrying out of these designs, but at length the college of Cottayam was founded, a staff of teachers was appointed by the Society, an endowment given by the

Ranee of Travancore, and the Metropolitan took up his residence in the college as its head. An instance of the excellent disposition of the native Church towards our own at this time is given by Mr. Howard in his account of a renewed outbreak of the old troubles about the right of succession to the Metropolitanate : a Bishop and Archdeacon, sent from the Patriarch of Antioch to settle the question, attended the English service when at Bombay, unasked, and received the Sacrament at Bishop Heber's hands. Unfortunately, these ecclesiastics, instead of putting the question at rest, made matters worse by their intemperate conduct. The position of the English missionaries in the midst of all this turmoil and confusion was a difficult one, and Bishop Heber, to whose arbitration the native Church had resolved to submit the matters in dispute, died at Trichinopoly, on his way southwards, with this very object in view. That Bishop's letters to the contending parties are perfect patterns of what such a correspondence ought to be.

When the college at Cottayam was first established, nothing could have been more hopeful than the prospect of good arising from the happy confidence shown by the Christians of St. Thomas towards their foreign brethren. One of the missionaries at the college was allowed to preach to the congregations in their churches, after the conclusion of the Eucharistic celebration. But the agents sent out by the *Church Missionary Society*, pious and hard-working as they were, had a bias by no means compatible with the preservation of such friendly relations. While they entertained the strongest dislike to the peculiarities of the Syrian "Corbano," they themselves were content with holding Holy Communion at longer than even monthly intervals. (We are sorry to say the case is, to this day, no better in other Indian Missions of our Church. Mr. Howard names one, "an S.P.G. Mission in a large town, where the Lord's Supper is administered once in three months!") What is more significant, these Anglican clergymen translated and taught in the College the *Westminster Assembly's Catechism* ! Very soon, therefore, the natives began to complain that "what the missionaries said about the Bible was good, but that they wished to overturn their Ritual altogether ; that this was highly improper, and therefore the people ought not to listen." Our author sketches the gradual outbreak of dissension with great temperance of language ; but it is hard for any loyal English churchman to avoid indulging in some honest indignation at the ultra-Protestant wrong-headedness, which at last ruined everything.

In 1835, Bishop Wilson paid a visit to Cottayam, and sought to arrest the dividing movement. His conduct was conceived in excellent

temper, and the charge he subsequently delivered at Bombay shows how tenderly he was disposed to regard the ancient Church. "What charity," he remarks, "what charity and tender sympathy we should cultivate towards these and similar relics of Apostolical Churches. How readily should we acknowledge what is good in them ; without requiring of them conformity to our Protestant models of Liturgic worship, or our Western notions." But the missionaries were far from acting in accordance with this advice ; what Abp. Menczes had attempted in one direction, they sought to accomplish in another, and in defiance of the native Church authorities. Horrible altercations ensued, ending in a complete alienation. But the missionaries, though foiled in their original object, had no thought of retiring from the field, or of confining their labours to the conversion of the heathen they set up "altar against altar," building "churches in close proximity to those of the Syrians," and "persisted in a system of proselytizing, undeterred by the sentences of excommunication which were pronounced by the Metropolitan against all who joined them." Such alas ! is the work of strife which to this day is being carried on by clergy of the English Church in Travancore. Yet those engaged in it still allow respecting the communion they are harassing to the death, "Her errors are grievous, but she is not an apostate Church, and we doubt not but that she has in her 'a seed which shall be counted unto the Lord for a generation.'"

In what a thoroughly good tone Mr. Howard writes, our readers shall judge for themselves :—

"Hitherto the labours of the missionaries do not appear to have been attended with much practical result, so far as the Syrians are concerned. 'For many years,' says the present Bishop of Madras, 'nothing has occurred to revive those bright anticipations of reformation which Bishop Wilson and many others for a time entertained.'

"It has been with extreme reluctance, and under a sense of grave responsibility, that I have felt constrained to enter upon this very painful subject ; and in so doing I am conscious of no other motive than a most earnest hope that some further effort may yet be made, WITHOUT BREAKING UNITY, to promote the restoration of this venerable but fallen Church.

"There is doubtless a great work to be done in this part of the vineyard. One may hope, indeed, that in many cases the missionaries may have misapprehended what they saw and heard, either through prejudice or deficient information ; yet it is impossible to read their Reports without being convinced that there is a sad amount of ignorance and superstition among the people ; and a perusal of these Liturgies will show a state of feeling with regard to the faithful departed, and especially the Blessed Virgin, which we cannot regard without the deepest anxiety. While *fully* admitting the sweet doctrine of the Communion of Saints, and all that it implies, and remembering that it was the practice of the

early Church to mention the faithful dead in their Liturgies, we can hardly help feeling that some passages which are found in these Offices not only go beyond the warranty of Holy Scripture and early practice, but are derogatory to the majesty of God and the office of our ascended Saviour."

Letters on the Scandinavian Churches, their Doctrine, Worship, and Polity, by the Rev. John B. Pratt, LL.D. Author of "The Old Paths," &c. Incumbent of St. James's, Cruden. (Masters, 1865, pp. 170.)

Those who have read "The Old Paths" will know that the author of the work before us is a Scottish Churchman, representing the school of the Non-Jurors which includes the honoured names of Bishops Jolly and Low. The present volume is the fruit of considerable research, and, notwithstanding its over-exacting criticism of some details, it will serve to promote the cause of Unity by enlightening its readers on the state of the Scandinavian Church. Indeed, its appearance is in itself one of several proofs that attention has been at length seriously aroused to a too-long neglected topic.

The author has done right in printing the communications he received on the subject of the Swedish Succession from Mr. G. R. Gordon, who for many years was attached to our Legation at Stockholm, but that gentleman's historic scepticism seems unreasonable. The argument against him, drawn from Baronius (on page 57) is in itself convincing; but those who wish to examine the matter fully will do well to compare Mr. Pratt's book with the vindication admitted into our own pages in 1861. We are glad that Mr. Pratt's account closes with the admission "that it may be the *shadow* of a doubt as to Swedish Succession." This is a great concession to the claim.

Mr. Pratt is of opinion (page 70) that some further definition of the Real Presence by the Scandinavians might be useful to preclude error; but it should be remembered that neither Consubstantiation nor Transubstantiation has been held by our divines to be an error of a kind for which communion is to be broken with other Churches; and that the Augustan Confession has been for ever freed from charges on this head by Dr. Pusey, among others, in his work "On the Real Presence" against Dean Goode.

Mr. Pratt speaks at some length of "Defects in Consecration of the Eucharist" in the Scandinavian Ritual: he means the Want of Invocation as in the Scottish and Oriental Liturgies. He complains of "the mere recitation by the priest of St. Paul's account of the Institution." But do not both Roman and English Churchmen agree that

the recital of the Words of Institution is sufficient for a valid consecration? The author, in thus chiding his Northern brethren, has involved England and Ireland, to add no more, in the same condemnation. We remark that Mr. Pratt says not one word of the Liturgy of King John, which *did* contain an Invocation; nor that it is usual in Scandinavia to this day to unite with the Words of Institution the Lord's Prayer, in consecrating the Eucharist.

On another point Mr. Pratt says that, if it could be plainly shown that the Church in the North recognises the truth, that they who have believed in God should be diligent to maintain good works, "the Lutheran doctrine of justification by faith alone, as embodied in the Augustan Confession, might probably be held to be so modified, so impregnated with purely Catholic and Scriptural meaning, as to be no longer an insuperable barrier to intercommunion between that Church and any orthodox branch of the Church Catholic." But nothing is more certain than that the Baptismal and other offices of the Northern Church, her Collects—many of them, like ours, translations from Primitive Sacramentaries—and her Catechism, form the plainest protest against Antinomian abuses. If Mr. Pratt is not convinced by the defence of the Augustan doctrine by Bishop Bull in the "*Harmonia Apostolica*," he would, we feel sure, be satisfied by applying to the Northern Church the line of argument by which Alexander Knox conciliated *his* views with our own Church. But the questions of detail which we are tempted to criticise in this volume would easily fill another of equal extent, and it might seem odd to do so when what we are chiefly aiming at is to recommend the volume as a real contribution to ecclesiastical knowledge. We hope that, when it reaches a second edition, its author will acknowledge an historical fact and a theological axiom, to which he has scarcely done justice, viz. that the Scandinavian Church, in Sweden at least, is, and ever has been, in communion with ourselves, and that in discussing the descent or doctrine of a Church presumptively such, the *onus probandi* is with the objector. Still, even as it stands at present, Catholic-minded men, in both the Anglican and Northern communions, may peruse Mr. Pratt's book with advantage, and its publication will promote the cause of Orthodox Unity.

The American Church Quarterly Review and Ecclesiastical Register: Conducted by N. S. Richardson, D.D. (Rivingtons). The April number of the above excellent Review opens with a rather severe criticism of Dr. Newman's career and "Apologia." In Art. II. on "Church Work in Large Cities," we observe some remarks on the mischief

arising from un-Churchly Sunday-schools. Art. IV., "New England Forefathers' Day in New York," is a crushing exposure of the pretences about Puritan zeal for religious toleration. Art. III., however, is, to our mind, the most important portion of the number. It gives thirty pages of hard, telling facts, in refutation of the attacks on the English Church Mission to the Sandwich Islands, made by the American Presbyterian, Dr. Anderson, and in doing so, makes some curious revelations concerning the working of the Board of Missions with which that gentleman is connected.

All the supporters of Bishop Staley's noble enterprise should procure the *Review* for the sake of this Article. We will cull out of it one or two "flowers"—not of rhetoric, but stern facts.

The American Presbyterian Mission in the Sandwich Islands, established in 1820, has cost over a million of dollars. Its friends have habitually described its success in the most glowing language. Yet even from the report of Dr. Anderson, who has just visited the country, there is to be drawn a very different conclusion.

Its working has caused, indeed, progress, of a certain kind, among the Hawaiians, as a civilized and Christian nation, but the national sins of licentiousness have not been overcome. Dr. Anderson contends that "there has not yet been *time* to form a strong public sentiment, and create a sensitive conscience in respect to it, *even in the Church!*"

"In one of the Missionary districts, Dr. Anderson tells us, that one of the Missionaries admitted to the Church 5,000 in one year, and as many as 1,700 *in one day*. In another district in Hawaii, Waimea, another Missionary, Mr. Lyons, 'in the first year of the great awakening (1838), admitted 2,600 persons to the Church, and nearly as many more in the following year.' The whole number admitted was 7,267. Dr. Anderson tells us that of these 3,760 have died; and '1,752 are now in regular Church standing.' Yet the Doctor does not tell us what has become of the larger number, 1,755, still unaccounted for, who have not died, and who are not 'in regular Church standing;' but he does tell us that, in respect to the sin of licentiousness, 'there has not yet been time to create a sensitive conscience in respect to it, *even in the Church.*' Is this what the Doctor calls 'Missionary success'? The Jesuits, in their Missions in India, baptized the natives by thousands and tens of thousands, and called them Christians, or, as Dr. Anderson would say, 'virtually Christianized.' Will he tell us wherein his power of conversion differs from theirs, so far as the power of Christianity is to be distinguished from a mere form? The American Missionaries use one form, the Jesuits another."

But the strongest possible proof that the Dissenting Mission has been a failure, consists in the continuing depopulation.

"The rapid decline began before the Mission was established; and for this it is, of course, not to be held responsible; but the permanent causes

of that decline were and are such as the Mission, during the forty-four years of its history, ought to have reached and held in check. . . . In the Sandwich Islands, the Mission families have proved fruitful and flourishing. . . . However, at the past ratio of decrease, the Hawaiian nation, as such, will soon cease to exist. When Captain Cook discovered the Islands, in 1779, the population was estimated at 400,000. . . . Three years after the arrival of the Missionaries, or in 1823, the number of the natives was about 142,000. Nine years later, there was found to be a loss of 11,735; four years later, the loss was 21,736; fourteen years later, the loss was 24,414; three years later, the loss was 11,027; and seven years later, or in 1860, there was a further loss of 3,338, or a native population, in all, of only 67,084 persons. And yet, during all this time, the Congregational Mission was in what Dr. Anderson calls *successful operation* ! ”

The Article quotes the following from a statement by one of the clergy of our Church in Hawaii :—

“ The bitterness we experience from the (American) Missionaries would not be believed. They do not confine themselves to argument. Personal slander, especially of the King, is the commonest possible thing in their pulpits. These low, uneducated persons, formerly blacksmiths, carpenters, shoemakers, &c. do not understand what gentlemanly feeling is. To make their Mission self-supporting, is the grand aim of their ministry. The sick, the dying, are never looked after by them, or rarely; not one person, who dies, in ten, receives Christian burial; children are left unbaptized; praying to death and sensual vice are connived at in their deacons and best members with a shrug, while the dollars are taken in pay for the molasses and poi, given as the Sacrament. The Sabbath is the one grand test of piety. . . . Female virtue, after forty-three years of Christianity, is ordinarily unknown in girls in their teens. . . . The people are heathens really, in belief and practice; professing Christianity, because it is respectable.”

Colonial, Foreign, and Home News.

SUMMARY.

AMONG the proceedings of the late Diocesan Synod of Capetown was a resolution as to the necessity of some formal act of admission of persons into the rank of catechumens or candidates for baptism, and a request to the Bishop to prepare and authorize a form of service for such purpose. Could the exorcism ceremony, either of the English unreformed use, or of the Lutherans, be made available?

THE death of the venerable and Rt. Rev. Dr. W. H. De Lancey has occasioned the promotion of the Rt. Rev. Dr. Cox from the office of Assistant Bishop to that of Bishop of the Diocese of Western New York.

When the collapse of the Southern Confederacy was known at New York, a Thanksgiving Service was held in Trinity Church. The *Church Journal* says:—"Yesterday afternoon, at 1 o'clock, without interrupting or suspending a single one of the appointed services of Holy Week, the request of a committee of the leading citizens that a *Te Deum* might be sung, was complied with. After a couple of opening sentences,—‘The Lord is in His holy Temple,’ and ‘We have heard with our ears, O God, our fathers have told us,’—the Canticle of *Thanksgiving after Victory* was sung. The Rev. Dr. Haight then read the *Lesson*, which was of his own selection:—the Beatitudes and a few following verses from the Sermon on the Mount. After versicles and prayers, intoned by Dr. F. Vinton (among which were the Prayers for the President, and for the soldiers, and the Thanksgiving for Victory), the *Te Deum* was sung (Boyce in A) with great spirit. Dr. Vinton then made a few brief remarks, the burden of which was the approach of peace, and the great duty, now incumbent upon all, to forgive, to soothe, to heal the wounds of war, to cool the fever of passion, and to restore the fraternal feeling that ought to prevail between those who—whatever may have been the errors of the past—are still brethren. He called on the whole congregation to unite in singing ‘*Glory be to God on high: and on earth, peace, good will towards men.*’ The *Gloria in Excelsis* was accordingly sung, by all, to its own familiar music, with a heart and volume such as have never been surpassed in this country. The rector, Dr. Dix, then intoned the Blessing of Peace; and the perfect silence that hushed the vast crowd after the full-toned *Amen*, was first broken by the notes of the Hallelujah Chorus from the great organ over the entrance. Oh for the day when we shall be able to join in singing *Te Deum* for the full realization and completion of that peace, which seems now to be so near,—and so dear!"

Similar celebrations were universally held. The subsequent assassination of President Lincoln also was fittingly referred to in special services. With regard to that event, there will also be special services on the 1st June, the day appointed for "National Humiliation and Prayer."

IN Mexico, as our readers know, Juarez, the leader of the republican party, has always favoured religious toleration, and the Emperor Maximilian has accepted it as a necessity, in spite of the concordat with Rome. The first missionary from the Church in the United States, the Rev. Dr. Nicholson, who arrived at Vera Cruz last year, reports that the distribution of the Bible in Spanish has done good. He has held service in Spanish in a native gentleman's house, baptizing three children and administering Holy Communion. Over one hundred Roman Catholic Curates in Mexico are said to belong to the reforming party, which agrees on three main points, viz. independence of Rome, the right of the Clergy to marry, and the duty of circulating the Scriptures among the laity.

NOVA SCOTIA.—Archdeacon Willis, D.D. Rector of St. Paul's, Halifax, died on April 21st, after an illness of about four months, in his eightieth year. This venerable clergyman, a native of Durham, England, has been favourably known in this community for more than half a century,

having come to this country as Chaplain in the Royal Navy about the year 1815. After leaving the service, he was for some time Rector of St. John's, N.B. and Ecclesiastical Commissary of New Brunswick. In 1825, on the appointment of the late Bishop Inglis to this diocese, he succeeded him as Rector of St. Paul's, and became also Archdeacon of Nova Scotia, which offices he held until his death. His memory will be affectionately cherished. He was the oldest Episcopal Clergyman in the B. N. A. Provinces, with perhaps the single exception of Bishop Strachan of Toronto, who is three or four years his senior.—*Halifax Citizen*.

THE WESLEYAN MISSIONARY SOCIETY announces its receipts for last year at 141,400*l.* including 10,000*l.*, a benefaction of the late Rev. T. Dowdell, rector of Welby, in Lincolnshire ; and the expenditure was 145,788*l.*, including nearly 4,000*l.* interest of money borrowed to carry on the service of the year. On the continent of Europe 11,000*l.* has been expended ; on Ceylon, 5,000*l.* ; on India, 16,000*l.* ; on China, 4,000*l.* ; on West Africa, 7,000*l.* ; on South Africa, 19,000*l.* ; on the West Indies, 17,000*l.* ; on British America, 18,000*l.*, in the South Seas, 20,000*l.* ; on Training Colleges, 5,000*l.* ; on widows and disabled ministers, and childrens' education, 7,000*l.* ; on mission premises in Paris, 1,000*l.* The missionaries amount to 958 : full church members, on the foreign missions, 141,735 ; scholars, 154,584.

THE LONDON MISSIONARY SOCIETY's report gives the number of its agents at 179. It has 46 accepted candidates for missionary service. The total income of the Society has been 91,048*l.* and the expenditure 99,156*l.*

FINLAND.—When Finland was ceded by Sweden to Russia, it was stipulated that she should retain her ancient religion, and the Scandinavian communion to continue in possession of all its privileges as the Established Church. Planted here by Eric the Holy, King of Sweden, and Henry, Bishop of Upsal, surnamed from his nationality the Englishman, it to this day comprises the great bulk of the population. The country, which before the Russian conquest formed part of the Province of Upsal, is now divided into the three dioceses of Abo, Borga, and Kuopio, the head of the first being made an Archbishop. The old Swedish Church-law of 1686 has remained in force, together with the standards and formularies as then received. Recently, however, some changes in these respects, have been mooted. Last year, a draught for a new Church Constitution and a new code of Church laws was drawn up by a commission, composed of the three Bishops and five other members ; and in September it was considered by the Convocation of the Clergy at Abo. The commission recommended some relaxation in the terms of subscription, but this was rejected in Convocation by seventy-one votes out of 109. No im-

portant modifications, however, were adopted in the matters of Church discipline.

It was agreed to permit occasional services to be performed, at the request of the parties concerned, by other than the parish priest. A provision was made that the father of a family shall ordinarily conduct family worship in each house, and that the priest shall urgently impress this duty upon his congregation. Private gatherings for the purpose of worship, where the number is too large to come under the head of family worship, are also to be permitted under certain limitations. They must not be at the same time as the public worship of the Church unless by the permission of the clergyman of the parish. And if any person thereat utters anything contrary to the doctrine of the Church, or leading to the contempt of public worship or to other disorders, the "parish board" shall silence him for the future. The same board is to admonish those who hold their meeting at a forbidden hour, and on neglect of this admonition, is to lay an information against the offender before the temporal court. The same course is to be taken in the last resort against offenders in the matter of doctrine, but these, should their neglect of the admonition of the board of aldermen make it necessary, are to be summoned in the next instance before the Cathedral chapter, and there receive further admonition and warning. The proposals of the Commission with regard to Church discipline, properly so called, were the subject of much controversy, and no new regulation of importance seems to have been agreed upon. Neither was a proposal to give every parish the right of choosing its rector acceded to.

RUSSIAN MISSIONS IN SIBERIA.—The *Union Chrétienne* says:—"At the foot of the Altai Mountains in Southern Siberia are nomadic people called Kalmucs and Kirghises. Without education, and without religion, save a certain fear of the Evil Spirit, deluded by their shamans or priests, these people are nevertheless inoffensive, and not without some intelligence. Archimandrite Macarius, who was sent to these parts in 1830, converted in fourteen years more than 3,000 souls, and in spite of a general want of resources, built two churches, and founded a community of Kalmuc women. Worn out by his labours, he was compelled to leave the place, and not long afterwards died. Archpriest Landicheff continued the work, and has also baptized about 3,000 converts; but he, too, is crippled through want of means. In 1839, a merchant named Malkoff, on the death of his wife and child, resolved to consecrate his person and fortune to God. On his arrival at Oulala, the mission station, he found a little church almost in ruins, but filled at the time of service with fervent worshippers. The Offices were said in Russian, except the Creed and Lord's Prayer, which were in Kalmuc. He was joined by ten native women already instructed by Macarius, and capable of teaching and tending the sick. A visit to Moscow and St. Petersburg produced money enough to raise a convent for them, and also one for men. The Emperor made them a liberal grant of land. The women's convent soon numbered forty members. The building

operations were a source of extraordinary surprise to the simple people; the use of glass astonished them above measure, as did also the structure of an oven and the baking of bread. Some reluctance was shown to the destruction of a certain sacred enclosure, in which were placed the carcasses of horses, cows, and sheep slain in sacrifice; but even this was accomplished without much difficulty by the missionaries. A decided reaction followed thereon, and the fear of the shamans vanished. Agriculture and different trades, besides reading and writing, are taught in the school. In the districts of Bysk and Kousnetzsk are ten missions, with a community of women and a convent of men. Deficiency of tools, general ignorance, and the opposition of the priests of the Grand Lama are the chief obstacles. M. Malkoff lately arrived at Nice to ask the assistance of the Empress in founding a great society for the conversion of the heathen generally in Siberia. He has already met with much sympathy among his countrymen. The Litany and Gospels have been translated. It remains for all Christian people to second this enterprise, and assist those who, crucifix in hand, undertake the gigantic work of civilizing heathen Siberia."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, May 2.*
—The Bishop of GLOUCESTER AND BRISTOL in the chair.

"The Bishop of Calcutta obtained the assistance of the Society:—(1.) Towards the erection of a church at Jumalpoore in Behar, a station on the East Indian Railway, 300 miles from Calcutta. A clergyman placed there was working successfully. Jumalpoore contained 500 Christians, European and Eurasian. A grant towards this object of 100*l.* was made out of the Indian Fund. (2.) The Bishop also had voted him a grant of the like sum towards the "Calcutta Missionary Pastor Fund," from the interest of which he will help to support a missionary pastor among a neglected population in the northern quarter of Calcutta, nominally Christian, a mixture of native and English blood, or East Indian Portuguese. Neither the chaplains nor the missionaries could reach this class, and the Bishop had just ordained, for this purpose, a young man well acquainted with Hindostani, who had hitherto worked as a catechist. Towards this fund three churches in Calcutta had promised an annual collection. (3.) The Bishop also solicited assistance for the further development of his educational schemes. His plan was to secure three permanent boys' schools at the three hill-stations of Darjeeling, Mussoorie, and Simla; that is, one for Bengal, one for the North-west Provinces, and one for the Punjaub. He pressed these matters now the more eagerly, because there never before had been, since he came into the diocese, so much life and activity visible in the Church. Since November, 1864, he had ordained 21 persons, nearly half as many as he ordained between the delivery of his first charge in 1859 and his second in 1863. The proposed schools are for the education of the European and Eurasian youth in India, the sons of the clerks, planters, railway officials, and the numerous and increasing class of residents in India who cannot send their sons for education to England. In compliance with the Bishop's

request, the Standing Committee have informed him that he might draw the following amounts, being grants from the Indian Fund, viz. in 1865, 60*l.* for Simla, and 100*l.* each for Darjeeling and Mussoorie; in 1866, 30*l.* for Simla, and 100*l.* each for Darjeeling and Mussoorie; and in 1867, the same as in 1866. To meet the above and other grants from the Indian Fund, which is now nearly exhausted, the Standing Committee has agreed to place to the credit of that fund for three years, the amount of "Canning's Trust," viz. 356*l.* per annum. The Bishop writes:—"The case of Mussoorie is peculiar, and the money now sought is required not to endow but to purchase an important and flourishing school at that station. It is however desired at the same time to mark our sense of the services rendered by a private clergyman in the higher education of Christian boys in India. The Rev. R. N. Maddock, arriving in India sixteen years ago, when the plan of educating children in the Hills had received no encouragement from any one in a public position entered on the doubtful experiment of setting up a school, as a private speculation, at Mussoorie. He has gained scarcely anything by it, except the consciousness of a good work faithfully performed, beyond the possession of the land and buildings he has erected on it. Mr. Maddock is now anxious to retire, but with exceeding liberality he purposes to leave behind him 1,000*l.*, in testimony of his affection for the school, as a foundation fund for two exhibitions.

The Rev. A. L. Mitchell, seamen's chaplain, Calcutta, received from the Board a grant of books to the value of 10*l.* towards the re-establishment of the Seamen's Library, which was destroyed in the hurricane of October, 1864. On the recommendation of the Bishop of Quebec, 20*l.* was granted towards a new church at Cumberland Mills, in his diocese, as well as books for this and other churches, and for libraries and schools there. The Board granted 20*l.* towards the completion of a church in the Mission of Andover and Eran Falls, New Brunswick; and 15*l.* apiece towards the completion of six churches in the diocese of Huron.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Bishop of Oxford took the chair at the meeting on Friday, May 19th. The Bishops of St. Asaph, Llandaff, Gloucester and Bristol, Earl Nelson, the Dean of York, Rev. Canon Hawkins, Sir John Anson, Bart., and about forty other members, were present. It was determined that the consideration of the Report of the Office Organization Committee should take place at the meeting on June 16th. Notices of motion as to particular clauses in the Report were given by the Bishop of Gloucester and Bristol, and J. C. Meymott, Esq. It was resolved that these notices, together with any others received by June 2d, be printed and circulated. A grant of 1,000*l.* was made as a "Madras Endowment Fund," having for its object the encouragement of the endowment of native Clergy in the Society's Missions to the heathen in the Diocese of Madras, under certain conditions, one being that no grant therefrom shall exceed 100*l.* nor be more than one-third of the sums contributed from other sources, and another that half the

proposed endowment be contributed by natives. On the application of the Bishop of Fredericton, a proposed reduction of the grant to that diocese was deferred for six months. A grant was made of half the cost of passage of Mr. T. Fancourt and wife to New Zealand. It was proposed to elect the Rev. A. Martineau, of St. Mildred's, London, as a member of the Standing Committee, *vice* Rev. W. S. Simpson, resigned. Several new members were elected to the Corporation. The whole of the arrangements for the anniversary have now been decided on. On Tuesday, June 13th, there will be an early (8 A.M.) administration of the Holy Communion, at St. James's Church, Piccadilly, and the Festival service at St. Paul's Cathedral at Four in the afternoon. The Bishop of Rochester will preach. On Wednesday, June 14th, there will be a dinner at the Freemasons' Tavern, the Bishop of Gloucester and Bristol in the chair—the Earl of Powis, Earl Nelson, Lord Lyttelton, the Bishops of Grahamstown and Brisbane, Archdeacon Wordsworth and others being the stewards. On Thursday, June 15th, the Lord Mayor will preside over a public meeting at the Mansion House; and on Friday evening there will be a Choral Festival in the nave of Westminster Abbey.

MOSLEM MISSION SOCIETY.—The first public meeting was held on May 7th, at Willis's Rooms, Lord Stratford de Redcliffe in the chair. Several prelates and noblemen had sent letters expressing regret at their inability to attend. The report, which was read by the honorary secretary (Rev. Dr. J. M. Arnold), referred to the missions to the Jews, who numbered five millions; and to the missions to Pagan nations, which numbered from three hundred to five hundred millions; but the Moslems numbered two hundred millions, and to the conversion of these millions the labours of the present Society alone were directed. Lord Stratford in the course of his address observed, that one encouraging feature for the missionary efforts of this Society was the respect the Moslems entertain for the Bible. His long sojourn in Turkey enabled him to portray vividly the miserable effects of Turkish oppression. He recommended the example of those who have hitherto worked in that country. The Chairman observed that the object of the missionary to the Moslems should be, not to assail the religion of the people, but to circulate the Scriptures among them, adding that the secret of success in missionary work lay in consistency of conduct like that of Schwartz the Dane, whose devotion to the service of God obtained for him such success in India. It would be also well to add the practice of medicine to their missionary duties when they could, for medical science was lamentably neglected in Turkey. The Society was now almost in its cradle, and its material means were indeed narrow, but all great undertakings had small beginnings; the Nile is but a rivulet at its source, and he doubted not, but earnestly hoped for the future success of the Association.

The Archbishop of YORK moved the adoption of the report, and said that after the Chairman's wise and thoughtful address, there was every reason for thinking that they had already obtained a measure of success. The past history of the Society was, that one man, the Rev. Secretary, had

almost alone sustained it up to the present time. He noticed the fact that three of the Society's missionaries were being maintained at the low rate of 100*l.*, the stipend of one curate in England; and concluded a stirring appeal by urging his audience to bear in mind the earnest desire of the Arabs in Syria "that teachers might be supplied to them;" these poor people having offered to maintain such teachers at their own expense.

The Bishop of OXFORD, who seconded the resolution, dwelt on the grand foundation laid for Christians in attempting the conversion of their Moslem brethren, viz. the faith that Mahomedans hold of the oneness of the One God. The chief cause of the marvellous spread of the Mahomedan creed would be found on inquiry to lie in its being pervaded by this great truth. We must not think that Islam prevailed by the sword alone. Its successes arose in a great measure from its being an improvement on what had gone before: Mahomet was a reformer, and the circumstances of the times aided him. The Christian Churches around had concentrated all their light on themselves, instead of diffusing it to those around them, which caused it to become corrupt, and gave facility to the great rapidity with which the creed of the False Prophet had spread. But for this culpable neglect on the part of the Christian Church the existence of Mahomedanism would have been impossible. The simultaneous rise of Mahomedanism and the Papacy is one of the great mysteries of Divine Providence, and doubtless a scourge to the Church for her unfaithfulness. This monstrous apostasy, the Bishop said, *he* never expected to see *wholly* destroyed until the Last Day, when the Mount of Olives shall feel the burning feet of the Son of Man. But this was no excuse for neglecting this field of labour, and he warmly recommended the Moslem Society to support.

The Rev. C. E. OAKLEY, the next speaker, gave an interesting account of his own experience among the Syrians, Africans, Arabs, and Kabyles. He dwelt on the kindness and hospitality shown him by the Birber Kabyles and Arabs of North Africa; they offered a rich field for missionary labours on account of their awakened state, their hatred of the Turkish government, and their readiness to receive the Scriptures, he himself having distributed several copies of the Gospels to different tribes. The great missionary work carried on by the Mahomedans themselves in Central Africa alone ought to be sufficient to rouse Christians to make efforts to resist this increase of the Mahomedan creed and tyranny over those subjugated tribes longing for freedom and hungering for the true bread of life. The rev. gentleman concluded his earnest address by entreating those present to enable the Society to meet the pressing wants of these noble-minded tribes, and that his great desire was that the steps of this infant Society should be guided to walk on the sea-board of Algeria.

We regret that we have not space to report these and other speeches at greater length.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

JULY, 1865.

CATHOLIC INTERCOMMUNION

It is well said by the Bishop of New York, in the noble Pastoral which certain irregular proceedings set on foot in the Anglo-American Church have called forth from his pen, that "great movements in the Ecclesiastical world, like great changes in civil affairs, come more frequently from unexpected openings of Divine Providence than from any wit, or foresight, or preconcerted schemes of man."

In the world of grace, no less than in the world of nature, the Divine operations are wrapt in mystery and darkness until the time arrives for them to be manifested in full maturity; and when that time is approaching, yearnings and expectations are raised in men's minds through the influence of the Divine Spirit, which pave the way for the fulfilment of that which, in God's secret purpose, has been in course of silent preparation. It is in this sense that the greatest event in the religious history of the world, the Advent of the Redeemer, was the coming of "the Desire of all nations."

To observe these indications of an uncommon stirring up of men's minds by God's Holy Spirit, for the accomplishment of some special end; to endeavour to trace out the line of action to which it is the Divine purpose to impel us, and the principles by which we are to be guided in obeying the impulse; and to watch the opportunities, the providential openings, for carrying that purpose into effect, is the highest point of godly wisdom, the statesmanship, if we may so call it, of the kingdom of heaven. Apart from this, without the humble, the docile, and observant frame of mind required thereto, all efforts of

human zeal for the advancement of the work of God on earth must necessarily be ill-devised and abortive. No human aspiration, and no human energy, avails aught in things pertaining to God unless the heart has first been chastened unto a state of entire submission to the Divine purpose, and of ready obedience, such as is embodied in that reverent word of Samuel: "Speak, Lord, for Thy servant heareth."

It is in the spirit of these remarks that we desire to approach a subject which, for some time past, has attracted the attention and occupied the thoughts of earnest-minded men in every section of Christendom. An undefined feeling of dissatisfaction at the disunited and distracted state of the Christian world has grown up and spread widely. Seeing how utterly inconsistent with the declared will and intention of the Divine Founder of the Church are the numberless divisions by which she is rent, the wonder is that this feeling should not have been aroused long ago; that the professed followers of Him who so earnestly prayed for His disciples, "that they all might be one," should so long have been content to acquiesce in the state of cold and selfish isolation which is the very essence of sectarianism. But God's own good time had not yet come; men's hearts were not yet ripe for that higher perception of the Church's unity in Christ which gives life and reality to the Apostolic ideal of One Body and One Spirit, even as the hope of our calling is One.

It is not surprising that the spiritual life of sectional bodies and of individuals calling themselves Christian should have been miserably cramped and stunted,—rather it is matter for wonder and for thankfulness to Him "of whose mercies it is that we are not consumed," that it should not have died out altogether,—under the self-complacent indulgence of that carnal spirit which lays upon the peculiarities of the section of the Church or of the sect to which each belongs, greater stress than upon the mutual faith and the common salvation. But the time appears to have arrived when this is to be so no longer. A variety of symptoms, all pointing to this one conclusion, seem to justify us in cherishing the hope that the dreary season of coldness, of stagnation, of unspirituality, is passing away; that it is about to give place to a more genial, a more loving, a more spiritual, and withal a more fruitful aspect of the Christian Church. Disgusted by the unprofitable disputings of sectional and sectarian controversy, the minds of many are kindling at the thought, and eagerly laying hold upon the hope, of Catholic intercommunion.

Fired by so cheering a prospect, there are those who, without further thought or consideration, would be at once "up and doing;" and who, by crude and headlong attempts to effect union at any cost,

are obstructing and imperilling the very cause they are anxious to promote. Of this kind are the movements set on foot, both in England and latterly also in America, to bring about a comprehension of denominations on the principle of a general "agreement to differ." These are manifestly mistaken in principle, and cannot fail to prove illusory in their results. They are mistaken in principle, because, on the part of Churchmen who enter into combinations of this description, they involve not only the sacrifice of such essential points of sound doctrine and Church order, as are denied and set aside by the different sects, and thereby a violation of their obligations to the Church herself, but the surrender of the basis of authority on which all true religion is founded, and the virtual acknowledgment of the alleged right of every man to frame his own religion according to his private judgment. They cannot fail to prove illusory in their results, because they tend to pervert and alienate those members of the Church who are entrapped into them, and by giving rise to distrust and disunion within the Church, make a fresh, a worse, and a more extensive rent, in proportion as they are successful in their amalgamation with schism.

Not less reprehensible, in another and opposite direction, are the efforts of well-meaning but mistaken men who, whether through ignorance or through partiality, admit the pretension of the Bishop of Rome claiming to be the centre of unity for all Christendom, and substitute the pseudo-catholicity of mediæval Romanism for the true catholicity of the primitive and universal Church. To say nothing of the utter futility of the expectation entertained by this class of "Unionists," that the Church of Rome may be induced by concessions made to her to make in return such concessions as might enable other Churches now separated from her to enter into communion with her,—it is impossible to seek or to aim at union on this basis without treason to the universal Episcopate established by the Apostles, whose Divine authority the usurped authority of the Bishop of Rome has superseded in all the Churches in communion with him; nor yet without the sacrifice of the integrity of the faith delivered by the Apostles to their successors, which the Church of Rome has notoriously adulterated by manifold errors, and irrevocably pledged herself to their maintenance. Independently of these insuperable obstacles to the restoration of Catholic intercommunion, if sought through the medium of the Roman Church—obstacles not less formidable in other Catholic communions than in our own—there is the offence given to all sound Catholic Churchmen by every semblance of approximation to that Church, even in matters in themselves indifferent, which be-

come objectionable and suspicious by the very fact of their being distinctively Romish.

Looking at the grave mistakes which have been made in both the directions pointed out, it is not too much to say that for the guidance of those who would promote the great and praiseworthy object of Catholic intercommunion these two canons may safely be laid down :—1. That no compromise involving a departure from Apostolic doctrine and Church order is admissible ; 2. That approximation to Rome, whose usurpations have been the chief cause of the unhappy divisions of Christendom, is as unlawful as it is inexpedient.

Upon what basis, then, it may be asked, may the restoration of Catholic intercommunion be brought about ? The answer to this question, which at one time seemed to be surrounded with formidable difficulties, is in itself simple and easy enough ; and is felt to be so more and more, the more the possibility of such intercommunion is inquired into and discussed in the several branches of the Church Catholic. The Apostolic basis of Church communion throughout the world was at the beginning, and there is no reason why it should not be so now, “*continuance in the Apostles’ doctrine and fellowship.*” Let the co-ordinate authority of the Episcopate, in its succession from the Apostles, and the Apostolic doctrine as defined by the Œcumenical Councils, be recognised as the only essential requisites for intercommunion ; and let the freedom of all the Churches, in ordering their internal discipline subject to the Apostolic authority of the Episcopate, and in framing their own formularies of faith and worship in conformity to Apostolic doctrine as defined by the Great Councils, be mutually respected ; and intercommunion, as opportunities may arise, and occasions may require, will follow as a natural result. To such intercommunion it is not necessary that the development of the Episcopal organization should be the same in all the Churches ; that their expression of Apostolic doctrine should by them all be cast into the same mould of language ; or that their forms of worship and ritual observances should be the same in all.

Granted that in some Churches the constitution of the Episcopal government has undergone certain modifications, such as the appointment of Metropolitans and Patriarchs, on the one hand, and, on the other, of Suffragan and Assistant Bishops, while in others the equality of rank of all who are invested with the Episcopal office has been preserved ; granted that different Churches have seen fit to adopt for their own use special formularies and tests of doctrine rendered necessary for the preservation of the faith under their peculiar circumstances ; granted that in their modes of worship great varieties of practice have

grown up, that their usages and ceremonies differ materially from one another, some of them carrying ceremonial to an undue excess, while others run into the opposite extreme of simplicity, approaching to baldness,—granted all this, what hindrance is there to intercommunion, if the basis of Apostolic Truth and Order be held by them all in the spirit of charity and mutual forbearance? If amidst all these diversities some things be found less conducive to edification, the very fact of intercommunion, affording an opportunity for friendly comparison, will be the most likely means to procure, not by way of constraint, but by spontaneous assimilation, both the removal of excrescences, and the supply of deficiencies. Uniformity of regulations, of expressions, of forms and ceremonies, is neither requisite nor attainable, even if it could be shown to be in itself desirable. That a nearer approach to uniformity would be conducive to more general and more hearty intercommunion, and in that sense desirable, is no doubt true. But to bring this about, the way is, not for the different Churches to dictate to each other terms of intercommunion, but to leave each other free to order themselves in matters not affecting the essential common basis of Apostolic doctrine and government. Agreement in all those things which have been left by the Apostles to the discretion of each Church ordering herself under their successors, never can be made the basis, though it is sure to be increasingly the result, of Catholic intercommunion. And for this consummation all Christian hearts in all the Churches of Christendom may, and assuredly will, devoutly pray, without being bound thereto by the phylactery of a particular form of prayer, prescribed, without any authority whatever, by any particular Association. It is not by such contrivances of man's devising that "the Spirit of the Lord" does His work "in all the Churches of the Saints."

Correspondence, Documents, &c.

THE ROYAL SUPREMACY, THE JUDICIAL COMMITTEE, AND THE SOUTH AFRICAN CHURCH.

[BY "CATHOLICUS."]

No. II.

THE SUPREMACY OF CHRIST.

A. APOSTOLIC PERIOD.

Two memorable declarations, made by the Divine Founder of the Church, lie at the root of the question of Church authority. The declaration, "All power is given unto Me in Heaven and in earth,"¹

¹ Matt. xxviii. 18.

points Him out as the sole fountain of all authority ; the declaration, "Now is My kingdom not of this world,"¹ indicates the limits within which it was His purpose to confine the exercise of His absolute and exclusive authority during the conflict appointed in the Divine counsel to take place on earth, between the principle of Divine Government and the principle of rebellion against God, which had gained a footing in this world. The end of that conflict, which is still in progress, will be the assertion and acknowledgment of the universal Sovereignty of Christ ; when "the kingdoms of this world shall become the kingdoms of the Lord, and of His Christ."² In the meantime, He is "expecting, till His enemies be made His footstool."³

Hence the necessary and important distinction between the all-omnipotent power and government of God, to which all things are subject, by which the course of events is controlled, by which all the powers that be, even those which by His sufferance for a season resist His will, are ordained,—and the special rule and government exercised by the God-man Christ Jesus within His Church, His Kingdom, which is not of this world, being of an inward and spiritual nature. It is the latter that forms the subject-matter of the present inquiry.

Every kingdom, every rule and government, must be sustained by some power. Of the kingdoms of this world, some are sustained by military, others by naval, others by monetary power. The kingdom of Christ not being of this world, the power by which it is sustained is likewise not of this world ; it is, agreeably to the nature of the kingdom, an inward, a spiritual power. That such would be the case, that those whom He had selected as His instruments for the foundation and government of His Kingdom, would be armed with such a power, a power analogous to the nature of His kingdom, the Lord Jesus Christ intimated to them in the plainest terms. The fact constituted the chief topic of His instructions to them ; the promise of the Holy Ghost was the leading feature of the discourses He addressed to them, more especially during the latter part of His personal intercourse with them. And on the very eve of His ascension into heaven, thenceforth invisibly to govern His Church by that power, while, in answer to a question of theirs, prompted by their expectation of an outward, an earthly kingdom, He intimated to them that the time when His kingdom should be established in outward and visible power was not yet come, and was kept secret in the counsel of God,⁴ He directed them to wait for the bestowal on them of that inward and spiritual power, which would enable them to execute the work with which, as His chosen Apostles, they stood charged. Having commissioned them to "go into all the world," and to "make disciples of all nations,"⁵ He bade them "not depart from Jerusalem, but wait for the promise of the Father, which they had heard of Him," and which He now repeated, declaring unto them

¹ John xviii. 36.² Rev. xi. 15.³ Heb. x. 13.⁴ Acts i. 6, 7.⁵ Mark xvi. 15; Matt. xxviii. 19, 20.

that they should "be baptized with the Holy Ghost not many days hence."¹

And here, for the fuller understanding of the intimate connexion of that power with the entire work of Christ, which resulted, at this stage of the Divine dispensations, in the establishment of His inward and spiritual kingdom on earth, it is to be noted that through all the steps of His personal work on earth that power was with Him, and wrought with Him, from the hour of His baptismal consecration to the hour in which He handed His work, thus far finished, over to His Apostles.² It was by the revelation of that power, which had hitherto wrought with Him and in Him, in personal distinctness from Him as well as oneness with Him and with the Father—by the communication of that same power to them, as the power which was henceforth to work with them and in them, that they were qualified for the execution of the high commission entrusted to them, the foundation and government of His Church, His spiritual kingdom. The Supremacy of Christ over His Church resided in the Holy Ghost imparted to His Apostles.

The appointment of these had been His own personal act. He had chosen them, and ordained them. And when, by the transgression of Judas, a place in the Apostolic college had become vacant, the process of filling it up, being anterior to the descent of the Holy Ghost, was conducted in a manner totally different from that which afterwards obtained in the enlargement and perpetuation of the Christian Ministry. The general body of believers, on the invitation of the Apostles, selected from their own number two men whose primary qualification was, that, like the Apostles, they should have "compained with them all the time that the Lord Jesus went in and out among them, beginning from the baptism of John, unto that same day that He was taken up from them,"³ and should thus be competent witnesses of His resurrection, as well as of His previous Ministry, and of the Gospel which they were called upon to preach. Two men having been thus selected, a direct appeal was made to the Lord Himself, by the divinely instituted method of casting lots, to decide whether of the two was the man of His choice.⁴ Of this mode of appointment no more is heard afterwards; for the simple reason that, before any other appointments were called for, the Holy Ghost had been poured out upon the Apostles, who were empowered not only to give the Holy Ghost to the baptized by the laying on of their hands,⁵ and to impart the gifts of the Holy Ghost for the work of the Ministry to those whom they appointed to any office in the Church,⁶ but to transmit the same power to those whom they appointed to succeed them in the Apostolic Office.⁷ The governing power of the Church had thus been supplied, and all future appointments to a share in the execution of Christ's commission, and

¹ Acts i. 4, 5.

² Matt. iii. 16, iv. 1; Acts x. 38; Matt. xii. 28; Heb. ix. 14; 1 Pet. iii. 19; Rom. i. 4; 1 Pet. iii. 18; Acts i. 2.

³ Acts i. 21, 22.

⁴ Acts i. 23—26.

⁵ Acts viii. 15—18.

⁶ Acts vi. 6; xiv. 23; 1 Tim. iv. 14; 2 Tim. i. 6.

⁷ 1 Tim. v. 22.

the government of His Church, were made either by the Apostles, in virtue of the power so bestowed on them, or by special intervention of the Lord Himself, either personally, or by the Holy Ghost. As remarkable instances of the latter kind are to be noted, the laying on of hands upon St. Paul after his conversion by Ananias of Damascus, to the end that he might be filled with the Holy Ghost;¹ and the consecration of St. Paul and St. Barnabas to the Apostolic office, in consequence of an express command given by the Holy Ghost to the prophets and teachers in the Church at Antioch,² which henceforth became the metropolis of Gentile Christianity. For, whereas, up to that time both Barnabas and Saul had acted as preachers of the Gospel, the special "work whereunto they were called by the Holy Ghost," and of which, on their return, they rendered an account to the Church in which they had received their consecration for it,³ included the ordination of ministers and rulers in the Churches founded by their preaching.⁴

This act of power—the exercise of which, in the case of St. Paul and St. Barnabas, dates from their consecration at Antioch—done in the name and by virtue of the supremacy of Christ, constituted the specific distinction between Apostles and other men ordained to the ministry of the Gospel; and from this time, accordingly, we find St. Paul and St. Barnabas placed, on the same footing with the Twelve originally chosen by Christ Himself, in the rank of Apostles.⁵ The Church was thus, in the full development of her Apostolic organization, under the rule and government of God the Holy Ghost, through the instrumentality of men endued with the power and authority of the Holy Ghost, and personally directed by Him; in other words, the Church was a pure theocracy, under the supremacy of Christ, exercised through the Holy Ghost. As notable illustrations of this fact, it may be useful to refer to the tremendously impressive vindication of the Apostolic authority as representing the Holy Ghost in the case of Ananias and Sapphira;⁶ to the interposition of the Holy Ghost in determining the distinct spheres of action of particular Apostles;⁷ and to the striking formula adopted in the promulgation of the first synodical decree, "It seemed good to the Holy Ghost and to us."⁸

The perpetuation of this constitution to after ages, by the transmission of the Holy Ghost, and therewith of the power and authority necessary for the government of the Church, from the hands of the Apostles—sent by Christ with power to send others after them, even as Christ Himself was sent by the Father, with power to send them⁹—to the hands of those appointed by them, first to assist, and afterwards to succeed them, in their labours, while variously indicated in the Apostolic writings,¹⁰ is directly attested, in the most ancient docu-

¹ Acts ix. 10—17.² Acts xiii. 1, 2.³ Acts xiii. 2; xiv. 26.⁴ Acts xiv. 23. ⁵ Acts xiv. 4, 14; Gal. ii. 8, 9; 1 Cor. ix. 5, 6. ⁶ Acts v. 1—11.⁷ Acts xvi. 6, 7. Comp. Gal. ii. 7—9, and 1 Pet. i. 1.⁸ Acts xv. 28.⁹ John xx. 21.¹⁰ *e.g.* Acts xx. 28—30; Eph. iv. 11, 12; 1 Tim. i. 3, 18; v. 17—22; vi. 13, 14; 2 Tim. i. 6, 7, 14; iv. 1—5; Tit. i. 5; ii. 15; iii. 10, 11.

ment of the post-Apostolic age, by the pen of one of the fellow-labourers and immediate successors of the Apostles,¹ and runs down to the present day, as a notorious fact, through the whole history of the Catholic and Apostolic Church. In the very nature of things it must endure as long as the commission given by Christ to His Apostles, and the promise attached to it of His presence with them by the Holy Ghost, that is, "unto the end of the world."² No violence done to it, no fetters imposed upon it, no interference with it by the intrusion of secular authority into the Church of Christ, however it may from time to time obstruct and impair its action, can possibly abrogate the supremacy of Christ over His Church.

But although in its origin and primary condition the Church was thus a pure theocracy, under the supremacy of Christ, we are not to suppose, on that account, that either the Church placed under this divine government, or the government itself, was exempt from those blemishes and imperfections which, by reason of man's infirmity, attach to everything established among men and carried on through human agency. Herein also the theocratic period of the Christian Church finds its parallel in the corresponding period of the Church of Israel of old. In this we not only read, even under the personal rule of Moses and Aaron, of repeated transgressions of the Divine law, of incessant murmurings, nay, of open revolts, against the Divine government, but we find both Moses and Aaron involved in acts of weakness and even of grave offence,—more especially the latter, who, while invested with the high-priesthood, so far forgot the obligations of his sacred office, as to lend himself to the substitution of idolatry in the place of the true worship.

No case of the same gravity as this occurred, it is true, "under the Christian theocracy," at least in the Apostolic age. Of some glaring faults that even Apostles fell into, the record has been preserved in the sacred narrative. Personal partiality and incompatibility of temper for a time separated the two leading Apostles of the Gentiles; though from the friendly allusion made by St. Paul in one of his epistles to "Mark,"—probably the same as the John Mark who gave rise to the difference,—we may infer that the breach was subsequently healed.³ Still more serious, affecting the very purity of the faith, was the countenance given at Antioch by St. Peter, and, under the influence of his example, by St. Barnabas also, to the notions of the Judaizers, until the bold and determined conduct of St. Paul recalled them to their sense of duty.⁴ These examples of human infirmity on the part of Apostles—recorded, doubtless, for this among other purposes—may teach us not to allow our faith in the Divine government of the Church to waver by reason of similar and even graver inconsistencies with their sacred calling on the part of those on whom in after ages the Divine commission and authority descended by transmission from the Apostles.

¹ Clem. Rom. ad Cor. i. c. 42, 44.

² Matt. xxviii. 18—20; John xiv. 16—20, 25, 26.

³ Acts xv. 36—40; 2 Tim. iv. 11.

⁴ Gal. ii. 11—16.

While thus, even in the persons of the chief rulers of the Church, human infirmity marred the perfection of her Divine government, instances of delinquency among the people, of unruly conduct, of opposition to, and open revolt against, the Apostles themselves, are numerous, even within the comparatively short period over which the Apostolic writings extend. With the exception of the signal punishment inflicted on Ananias and Sapphira, the means resorted to for the repression of those disorders by the Apostles themselves were, in accordance with the character of their authority, of a strictly spiritual nature ; involving no species of outward punishment or coercion, except so far as the deprivation of the common privileges of Christian worship in milder, and in graver cases expulsion from the body of the Church—a barring out from the assemblies, a cutting off from the body, of the faithful—may be regarded in that light. For particular instances the students of the New Testament will be at no loss ; the Apostolic epistles abound with remonstrances and rebukes addressed to those whose conduct caused offence in the Church, as well as with directions and illustrations as to the course pursued towards offenders. Some points, having a special bearing on Church government, it may be instructive to note.

The city of Corinth, owing to its wealth and luxury, presented a singularly unpromising soil for the good seed of the Gospel. Accordingly we find that disorders of all kinds infested the Church planted there. Those, however, which chiefly concern us, are the divisions caused by party spirit, abusing for its purposes the names of Apostles, St. Paul among the number, and of Christ Himself,¹ and turning the very gifts of the Spirit, bestowed for edification, into means of rivalry and unprofitable display.² To quell these, and to restore discipline, which had become grievously relaxed in many respects, St. Paul deputed certain of his fellow-labourers—more especially Timothy³ at one time, and Titus⁴ at another—trusting that their admonitions and personal influence might be the means of recalling the erring members to a better mind ; he himself endeavouring to effect the same object by his letters of mingled entreaty and remonstrance, addressed to the Church, and by an intimation of his purpose to come among them in person,⁵ which he did not carry out till after considerable delay, with a view to afford them time for amendment, and thus to avoid the necessity of adopting measures of extreme severity.⁶ In one case, indeed, he felt constrained to inflict the terrible penalty of excommunication,—which, however, on sufficient proof of repentance, he afterwards removed,—that is, to use his own words, of “delivering the offender unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord.”⁷ Throughout all this the Apostle takes his stand, not upon any external authority conferred on him by the Church, but on the powers inherent in his office as an Apostle, entrusted with the “ministration of

¹ 1 Cor. i. 11, 12 ; iii. 3, 4.

² 1 Cor. xiv.

³ 1 Cor. iv. 17 ; xvi. 10.

⁴ 2 Cor. vii. 6, 7, 13—15 ; viii. 16—18, 23. ⁵ 1 Cor. xvi. 5—7 ; 2 Cor. x. 1—11.

⁶ 1 Cor. iv. 18, 19, 21 ; 2 Cor. i. 23 ; ii. 1 ; x. 2, 8—13 ; xii. 20, 21 ; xiii. 1—3, 10.

⁷ 1 Cor. v. 3—5 ; 2 Cor. ii. 6, 7 ; vii. 8—12.

the Spirit,"¹ expressing withal his apprehension lest the exercise of his ministry, and of its hidden spiritual power, should turn to the destruction of any, instead of, as intended, to their edification, and distinctly warning those whom he addresses, of this inevitable consequence of impenitence and persistence in sin.²

Among the questions raised in these Epistles, there is one which in our own day constitutes one of the Church's difficulties, and to which it may, therefore, not be unseasonable to advert—the maintenance, namely, of the Ministry in our own particular branch of the Church, and the supply of the wants of the Church generally, by the pecuniary contributions of her members. To do their part in furtherance of both these objects, the Apostle enjoins as a positive duty on all the members of the Church;³ but the performance of it is not exacted from them by way of formal impost, but urged upon their consciences, with the addition of certain suggestions as to the time and mode of discharging so essential a part of their Christian duty.⁴ To ourselves, as members of a Church planted in the very centre of the world's commerce, in the wealthiest country on the face of the earth, it is more especially instructive to note the significant fact, that the Corinthian Church, being one of the richest, if not the richest, among the branches of the infant Church, was more than commonly remiss in the discharge of this duty; so much so, that the Apostle himself had to fall back upon the labour of his own hands for his personal support⁵—a circumstance the more remarkable from its contrast with the liberality shown by other Churches out of their "deep poverty."⁶

Prominent among the subjects to which the attention and disciplinary action of the Apostles was directed, was the preservation of the faith in purity and integrity.⁷ They had not only to propagate the doctrines of the Gospel, but to guard them against corruption by the admixture of erroneous doctrines, disseminated by false teachers, who were either ordained ministers of the Church that had "made shipwreck of their faith," or mere pretenders to a Divine commission.⁸ All the Apostolic Epistles testify to the existence of this danger; and the measures taken to meet it varied according to the character of the false doctrines, the audacity of the pretensions put forth by those who taught them, and the extent of the mischief which they caused. In some cases a simple injunction to avoid such false teachers was deemed

¹ 1 Cor. iv. 1; v. 4; ix. 1, 2; xiv. 37; 2 Cor. iii. 5—8; v. 19, 20; x. 4—6, 13; xii. 19; xiii. 3.

² 2 Cor. ii. 15, 16; iv. 3, 4; x. 8.

³ 1 Cor. ix. 7—15.

⁴ 1 Cor. xvi. 1, 2; 2 Cor. viii. 6—8; ix. 1—7.

⁵ 1 Cor. ix. 12, 15; 2 Cor. xi. 8—10; xii. 13—17; Acts xviii. 3.

⁶ 2 Cor. viii. 1—4; xi. 9.

⁷ 1 Tim. i. 3, 4; iv. 16; vi. 20; 2 Tim. i. 13, 14; ii. 2; iv. 2; Tit. i. 9; ii. 7, 8; Jude 3.

⁸ Acts xx. 29, 30; 1 Cor. xv. 12; Gal. i. 7; v. 10, 12; 1 Tim. iv. 1—3; vi. 20, 21; 2 Tim. i. 15; ii. 16—18; iii. 6—9; iv. 3, 4; Tit. i. 10—16; 2 Pet. ii. 1—3, 17, 18; iii. 16; 1 John ii. 18, 19; iv. 1—3; Jude 4, 19.

sufficient ;¹ in others, they were authoritatively rebuked,² or removed from the communion of the faithful.³ Their real character as impostors, as emissaries of Satan, was exposed,⁴ and solemn sentences of condemnation pronounced against them, sometimes in general terms, and sometimes individually and by name.⁵

On examining into the nature of the disorders complained of in the various passages indicated above, it will be found that while placed under the immediate supremacy of Christ, ruled over by His own chosen Apostles, who were endued with both ordinary and extraordinary gifts of the Holy Ghost, the Church had difficulties of precisely the same nature to contend with as those to which in our own day it is thought so intolerable that she should be subject. The weapons which she then used for her defence are still at her disposal. If secular courts, either through ignorance or through partiality, refuse to give to her that outward protection to which, as a Church united to the State, she is justly entitled, the spiritual weapons which in the Apostolic age she wielded with effect for the vindication of her faith, and the maintenance of her authority, are still at her disposal. While it is in the power of those who adhere faithfully to the Church's doctrine and discipline to eschew promoters of unbelief and fomenters of discord—and not only to eschew them, but publicly before all the world to confute and to rebuke them ; while, even in a diocese in which they are regarded with favour or treated with connivance, unsound clergymen can be excluded from every altar and every pulpit, except their own, by the single veto of their sounder brethren ; while any Bishop, jealous of the purity of the doctrine taught in his diocese, can interdict all strangers from exercising any functions within it, and, though unable legally to deprive of his benefice, yet can morally isolate, an unsound clergyman belonging to it by his word, his influence, his example ; while the synodal assemblies of the Church have power to pronounce solemn sentences of condemnation upon heretical writings ; it cannot be said that she is altogether helpless and unable to protect herself and the truth of which she is the witness and the keeper. She may be defrauded for a time of the emoluments which a heretical clergyman upheld by the secular arm receives, and to which morally he is not entitled ; she may, by the maintenance of such a man in his position, especially if that position be an eminent one, be injured, affronted, insulted ; but there the mischief ends. She may clear herself by solemn protests of all participation in the wrong that is perpetrated, and of all responsibility for it. Under the supremacy of Christ the Church had no coercive power to silence a teacher of error who found means to maintain his outward position, and to draw disciples after him. All that even Apostles could do, was to denounce him, to hold no intercourse with him, to mark him as a man to be

¹ Rom. xvi. 17, 18 ; 1 Tim. vi. 3—5 ; 2 Tim. ii. 16 ; 2 John 7—10.

² Tit. i. 13 ; 3 John 9, 10.

³ Gal. v. 12 ; Tit. iii. 10, 11.

⁴ 2 Cor. xi. 13—15 ; 1 Tim. iv. 1.

⁵ Gal. i. 8, 9 ; v. 10 ; 2 Thess. ii. 12 ; 1 Tim. i. 19, 20 ; 2 Tim. iv. 14 ; 2 Pet. ii. 1—3, 17 ; Jude 11—13.

avoided, to unmask the falsehood of his doctrine, and to proclaim aloud the sentence of God's condemnation against it. As to the result of their doing all this, the Apostles were compelled to abide by the event, whatever that might be; they could not control the opinions either of the outside world, or of all the individual members of the Church. If they carried with them the great body of the Church, they achieved as much as was possible in their position, and no more than may now be effected, though by somewhat different means, and with some slight differences in the outward aspect of things. In saying this, it is not intended to recommend acquiescence in a position of which the Church has just reason to complain; on the contrary, the duty of protesting, and of endeavouring to obtain redress, is rendered all the more forcible by this reference to the analogous difficulties of Apostolic times. But a consideration of them may serve to mitigate our impatience under the sense of injury and injustice done to the Church; and, above all, it will preserve us from the danger of having our faith shaken by anomalies resulting from her position, which need not, and do not, affect her intrinsic character.

Seen from a merely external point of view, the circumstances of the Apostolic age present some features of striking similarity to those of our own day. Defiance of the authority of the Church, even by office-bearers within her pale, was not then unknown. In one particular instance we find that it was carried to the extreme audacity of an Apostle being excommunicated by a person who occupied a position of authority in the Church.¹ Nor were points of difference wanting among those who were agreed in the main foundation of the faith. The practice of the Church at Antioch, the metropolis of Gentile Christendom, differed materially from that of the Church at Jerusalem; and it was deemed no inconsistency, but, on the contrary, a point of Christian duty, for an Apostle to conform to the one or the other, as circumstances might require from time to time. St. Peter, while at Antioch, was expected to "eat with the Gentiles;" while at Jerusalem, St. Paul, acting on the counsel of his brother Apostles, conformed not only to the obligatory, but to the voluntary observances of the Mosaic law.²

These points of difference rendered it necessary for the Apostles to come to an understanding among one another as to their respective lines of action and spheres of duty. This was effected by conferences between them, by a scrupulous care not to interfere with one another's work, and mutual recognition of each other's authority;³ and, in regard to the leading controversy of that age, by a synodical assembly, in which both sides were fairly represented, and whose decision guaranteed mutual freedom and forbearance within the limits of the common faith.⁴ Diversity of practice did not involve latitudinarianism of belief, nor did it stand in the way of brotherly intercourse.

It is interesting to observe how, in that first period of the Church's

¹ 3 John 9, 10.

² Gal. ii. 12; Acts xxi. 20—26.

³ Gal. i. 18, 19; ii. 1—10; Rom. i. 13; xv. 20—22; 2 Pet. iii. 15, 16.

⁴ Acts xv. 1—29.

existence, under the supremacy of Christ, represented and exercised by His Apostles, the essential difficulties with which the Church would have to contend to the end of time were foreshadowed, and the principles by which her action would have to be guided in after ages were clearly laid down by Apostolic authority. As the Church expanded herself by the propagation of her faith, and the wider and wider acceptance which it obtained, those germs of both good and evil developed themselves in an ever-changing variety of aspect, without detriment to her historical continuity or her essential unity.

SCHEMES OF COMPREHENSION IN THE ANGLO-AMERICAN CHURCH.

For a year or more an insidious movement has been going on in the Anglo-American Church, which has at length called forth an energetic Pastoral from the Bishop of New York. Its origin is no doubt attributable to the laudable desire to check the growth of sectarianism, which has so pernicious an effect upon the tone of religion in America. With a view to this end two movements, similar in name, but widely different in character, have been set on foot, one within the Church, under the name of the "*Christian Unity Society*," the other among the denominations, called the "*Christian Union Association*." The former represents the theory of the Church, and is vigorously repudiated by the other; the latter aims at what is called a "Union of the Churches," on the principle that all the denominations, the Church included, shall recognise each other as equally orthodox, and as possessing a ministry and ordinances equally valid. To this latter movement, unhappily, some of the clergy and even of the Bishops of the Church have given their aid and countenance, to the extent of permitting non-Episcopal ministers to officiate in their churches, and themselves officiating in non-Episcopal places of worship, in open breach of their canonical obligations; and the scandal occasioned thereby has at length attained to such a height as to render it incumbent on the Bishop of New York to interpose his authority.

Some short time ago, the Association in question had prevailed on Dr. Coxe, late Assistant Bishop, and now the successor of Dr. De Lancey in the See of Western New York, to make before it a statement of the principles of the Church. Since then, on the evening of Sunday, May 14th, there has been a gathering of the Association in the Church of the Ascension, in the proceedings of which, fully reported in the *Church Journal* of May 17th, it appears that Dr. Alexander H. Vinton, and Bishop McIlvaine of Ohio, took a prominent part.

The character of these proceedings will be at once apparent from the fact that they were presided over by Dr. Ferris, a Presbyterian; and in further illustration of it we quote a few of the sentiments to which the leading speakers gave utterance. One Dr. Vermilye declared that he considered the idea of "unity" to be "more visionary than even (*sic*!) the visions of the Apocalypse. No such unity would be seen until the arch-angel's trumpet should proclaim that 'time should be no longer.' Some-

thing, however, could be done. They must *agree to differ* about as much as they did now ; but they should cultivate and manifest their real unity before the world. Baptists must acknowledge other people's baptism to be as good as their own, and Episcopalians must acknowledge non-Episcopal Orders to be as valid as ordination by a Bishop. Upon this basis, there might be a sort of federal union of Churches, governed by a committee which should see that the first denomination starting in a village should have the whole ground to itself, until the population was large enough to support a second society." In perfect keeping with this programme Dr. A. Vinton, a clergyman of the Church, argued that our Lord's Prayer for unity contemplated "precisely such a unity as already existed, binding all Evangelical denominations together in one," and of which "all truly regenerate souls partook." "The convictions of the different denominations were honest convictions, and the Church had no right to ask any one to give up an honest conviction." Not less unsound, and more damaging to the Church, as coming both from a Bishop, and from an intruder into another diocese, were the observations of the Bishop of Ohio, who contended that "the American Church pronounced no decision as to the essential invalidity of non-Episcopal Orders ; that *unity* belonged only to the Church invisible, and that they had to do only with *union* ; that as divisions were carnal, all ought to co-operate together, whatever might be their differences." The proceedings terminated, not inappropriately, by the Presbyterian Dr. Ferris pronouncing the benediction,—“upon Bishop McIlvaine as well as the rest,” as the *Church Journal* sarcastically observes, adding that presumably “this was done on the Apostolic principle that ‘the less is blessed of the better.’”

It is at this stage of the movement that Dr. Potter, the Bishop of New York, in whose diocese the association is located, and supported by divers of its clergy, has felt it incumbent upon him to interpose his authority, by issuing a Pastoral dated May 19, and published in the *Church Journal* of May 31. We regret that our space will not admit of our giving this highly important and valuable document *in extenso*. We must content ourselves with giving a brief outline of it, and extracting the more striking passages.

After some prefatory remarks, penned in a tone of brotherly kindness, the Bishop assigns as his reason for stepping forth in an unusual way to address his brethren, his fear that “things have occurred in the way of clerical action which are contrary to the law of the Church, and injurious to peace and good order.” He has, he says, been again and again appealed to by both clergymen and laymen to “do something to check what seems to be a growing evil,” and expresses a hope that those who have acted hastily will, “upon a candid and serious review of their obligations and duties,” change their views and “throw the influence of their judgment and example upon the side of order and unity within their own fold.”

The Bishop then proceeds first of all to recite the solemn declarations made by the clergy both before their ordination, and in the Ordination Service itself, promising to “conform to the doctrine and worship of the *Protestant Episcopal Church in the United States*, and to minister the

Doctrine and Sacraments and the Discipline of Christ, *as this Church hath received the same.*" Next he enquires what that doctrine and discipline of the Church is in reference to the particular point under consideration. With this view he quotes,—1. The preface to the Ordinal, setting forth Episcopal consecration or ordination as being of Apostolic institution and indispensable to a lawful ministry, and the first canon of the American Church which enacts that "in this Church there shall always be three Orders in the ministry, viz. Bishops, Priests and Deacons;" 2. The Canons for the admission to her ministry of those who have ministered in other communions; which enjoins the *ordination as Deacons*, on their passing the same examinations as other candidates for Deacon's Orders, of those who have not Episcopal Ordination; and the admission, after due inquiry, examination, probation, and declaration of conformity, of those who have been ordained by the Bishop of a Church not in communion with this Church, *without reordination*; as well as the Canon prohibiting the exercise of ministerial functions in *any congregation* of this Church by any one without first producing the evidences of his being *a minister thereof*: 3. The Canon which prescribes the exclusive use of the Book of Common Prayer before all sermons and lectures, and on *all other occasions of public worship*; 4. The Canon which—while including *violation of the Constitution or Canons of this Church, or of the Diocese to which he belongs*, among the offences for which a minister is liable to be tried, and, if found guilty, to be visited with admonition, suspension, or degradation, according to the Canons of the Diocese—imposes upon the Bishop the duty of proceeding against ministers accused by public rumour of any such offences; whereby little or no discretion is left him, but he is obliged "diligently to exercise such discipline as by the authority of God's Word, and by the order of this Church, is committed to him."

From this review of the Principles and Law of the Church, the Bishop deduces the following propositions:—

"1. The Church makes a fundamental distinction between ministers Episcopally ordained, and ministers not Episcopally ordained; for when she admits them to serve at her altars, she reordains the latter, but she does not reordain the former.

"2. The Church requires of all who minister to her congregations two things: *first*, that they be *Episcopally ordained*; and *second*, that they be Episcopally ordained *ministers of this Church*. Non-Episcopal divines are, therefore, doubly excluded—*first*, because they are not Episcopally ordained; and *second*, because they are not ministers of this Church.

"3. The Church clearly excludes ministers and licentiates of non-Episcopal bodies, not only from administering the Sacraments, but also from teaching within her fold, holding them to be incompetent; for she requires them to be regularly admitted as candidates for Holy Orders—to pass a probation of six months—and to submit to full theological examinations; those examinations having special reference to points of difference between the Church and the Body from which the minister comes.

"4. The Church, so far from aiming at novelty or variety in her devotional services, is severe in the provision which she makes for securing absolute *uniformity of worship*. She will not allow her children to be

disturbed in their solemn acts of worship by the intrusion of novel forms or expressions. She leaves nothing to the fancy or caprice of the officiating minister. If he become lax or unsound in his teachings, the Creeds, the Litany, the Te Deum, the Confession and Absolution, the Prayers and Praises, the Offices for Baptism, for Confirmation, for the Holy Communion, for Matrimony, and for the Burial of the Dead in Christ—these will rebuke him, and help to sustain the faith and devotion of the people, in spite of his ignorance or unfaithfulness. Nothing can be more clear and absolute than the law which the Church has ordained, and evidently means to enforce. ‘Every minister,’ she says, ‘shall, *before all Sermons and Lectures*, and on *all other occasions of Public Worship*, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church; and in performing such service, *no other prayers shall be used* than those prescribed by the said book.’ The only exception to this rule is the permission given to the Bishop, and only to the Bishop, to set forth temporarily prayers or thanksgivings for certain special and extraordinary occasions.

“5. Finally, we have seen that the Church repeatedly, and in the most solemn manner, binds the conscience of every minister she ordains, to a strict conformity to her doctrines, discipline, and worship. She holds God to be a God of order, and not of confusion. She leaves others to employ their own methods; but within her own fold she will endure no irregularity, no trifling with what upon indubitable evidence she avers to be ‘the Truth, the whole Truth, and nothing but the Truth’ of God.”

“Surely,” the Bishop adds, “nothing can be good in itself—nothing can lead to ultimate good, which involves a violation of obligations so solemnly assumed. Disobedience to the laws of that Spiritual Household of which we are members is enough to vitiate any course of action, however, in other respects, it may commend itself to certain amiable feelings of our nature. Christian unity, based upon sound principles, and obtained by legitimate methods, is, no doubt, a consummation to be devoutly longed for and prayed for. But if, while we please ourselves with beautiful visions of fraternal union, we rush out of our legitimate sphere, and violate the laws of that sphere, we create division in the circle where our first duties are appointed, and our efforts tend to disorder and confusion rather than to peace and harmony.”

Upon these grounds the Bishop expresses his belief that the movements referred to will cause “considerable offence and disquiet within the Church, and, in the end, a new outbreak of bitterness towards her from without.” While the great majority of the clergy and laity will strongly disapprove of them, the “ministers of other religious bodies will not long find it consistent with their self-respect to avail themselves of concessions which can be proffered only by a few, and only through a violation of engagements generally deemed sacred.”

After dwelling strongly on the evils thus arising from a course inconsistent with the Church’s law and the obligations of her ministers, the Bishop adverts to the plea put forth in some quarters, that not having been distinctly arraigned and censured, these irregularities have obtained an authoritative recognition. So far from admitting this, he deprecates, for a

time at least, formal complaints on the subject; in the hope that the present public appeal, together with private communications, will suffice to restrain these irregularities, and to render them "impotent and fugitive." Another plea, it appears, has been put forth, founded on the alleged precedent of two solitary instances in which, under peculiar circumstances, the use of a church was granted, in one case with the cordial approval, in the other with the bare assent, of the Bishop, for the performance of exceptional services; the former by a priest of the Oriental Church, the latter by a foreign divine not episcopally ordained, for congregations totally distinct from the Church. Whilst expressing his determination never again to admit an exceptional case of the latter kind, the Bishop forcibly points out that neither of the two cases mentioned establishes a precedent for the irregularity so widely complained of, when "ministers of this Church are understood to have united with ministers of non-Episcopal bodies in holding services in churches of this diocese: or else ministers of this Church went to non-Episcopal places of worship and preached, without the due performance of the devotional services enjoined by the law of the Church." In these proceedings, the Bishop observes, "there seemed to be an express design to unite with the ministers of other bodies in the same services. There could be no plea on either side that there was any lack of places of worship suited to their respective needs, and expressly adapted to their ordinary habits of devotion."

The sophistical plea, that the congregations collected on these occasions were not, in a canonical sense, "congregations of this Church," the Bishop effectually disposes of, by observing that "no unbiassed member of our Communion could go into one of our churches, and find a congregation composed largely of our own people, composed largely of the members of that parish, and, after the celebration of our worship with more or less of regularity, see a Presbyterian divine ascend the pulpit to preach, without a strong feeling that it was a gross innovation, and a flagrant violation of the spirit and intent of our law, and of the principles of our Church, as interpreted by the general practice and the unvarying judgment of the great body of our divines, both English and American. And if it was proclaimed, in the time of such service, that the novel union was a deliberate arrangement, was a preconcerted tentative effort, designed to inaugurate a course of similar services, which would be a recognition of a non-Episcopal ministry, such notice would hardly lessen the severity of the judgment that would be pronounced against the whole proceeding."

In conclusion, the Bishop disclaims any ill-will or disrespect towards the ministers of other communions; but contends that "the mere promptings of sentiment and self-will, in disregard of the paramount obligations of obedience," can never be useful, entitled to respect, or free from guilt. He declares that he both strongly approves, and feels himself bound to maintain, the Principles and Law of the Church; in her statement of which "the Church makes it as clear as any truth ever can be made, that she means to erect, and has erected, an effectual barrier between all within her fold, and the official action of ministers of non-Episcopal bodies."

We rejoice to learn by the latest intelligence which has reached us through the columns of the *New York Church Journal*, that Bishop Potter's

Pastoral has already produced the desired effect. A virulent attack, denouncing it as "unchristian" and "anti-christian," was made upon it at a meeting of the *Christian Union Association* on the evening of Whitsunday, which was vigorously repulsed by the episcopalian clergy present, among whom Dr. A. Vinton, more especially, stood up for "the freedom of each household, the Episcopal, among the rest, to manage its own affairs;" and, after referring to the preface to the Ordinal, vindicated the general opinion held in the Church, that none but an Episcopal ministry could be recognised as a "God-made ministry;" whence he argued that "*federative union* was impracticable, and concluded with an eloquent appeal for *individual* promotion of the spirit of love, and for prayer for the outpouring of the Holy Ghost." The resolutions directed against the Pastoral were not even put to the Meeting, which dispersed after the blessing had been pronounced by the Rev. A. Vinton.

MARRIED BISHOPS—AN EASTERN CHURCH QUESTION.

THE discipline of the Eastern Communion, while it requires priests to be married men, and deprives them of their cures on the death of their wives, prohibits the appointment of a married man to the Episcopate, and, *a fortiori*, the marriage of Bishops. As this regulation bars the prospect of advancement to the Episcopate to the whole of the parochial clergy, it is not surprising that it should cause considerable dissatisfaction; and the question is one which, sooner or later, will have to be considered. It has been publicly raised by Father Agapius Honcharenko, the Russo-Greek priest who recently officiated in Trinity Church, New York, with the sanction of Bishop Potter. Notwithstanding the remarks made by the *Union Chrétienne* on the alleged irregular position of Father Agapius, we deem it right to place before our readers the following document, which appeared originally in the *Orthodox Review*, the monthly magazine of the Russian Church, published at Moscow. Since then it has been reproduced by him in the form of a letter addressed to the President of the National Assembly of Greece, endorsed by a member of the Assembly, and published in an Athens journal, from which it was translated into English for the *New York Church Journal*. The proposal of Father Agapius is, that the Assembly should pass an Article to the following effect:—

"The Bishops shall be chosen as well from the married as from the unmarried clergy, and they who shall be chosen from the married clergy shall, after their consecration, continue to live with their wives in like manner as before."

The following are the arguments by which Father Agapius supports his proposition:—

"1. It will enlarge the circle of choice by giving us an opportunity to take our Bishops from the wisest and most virtuous of all the clergy.

"2. It honours the mystery of marriage, and respects the first law of the Creator, 'Be fruitful and multiply.' It is in exact agreement with the words of the Apostle Paul to Timothy, '*A bishop must be blameless,*

the husband of one wife;' and not only with the words of the Apostle Paul but with the express command of the whole college of Apostles. For in the fifth Apostolical Canon they ordained that '*A bishop, or a priest, or a deacon shall not put away his wife under a pretext of piety: but if he put her away he shall be excommunicated, and if he persist he shall be deposed.*' Hence it plainly appears that bishops, even after consecration, ought to live with their own wives.

" 3. It agrees with the example not only of the patriarchs, prophets, and priesthood of the Old Testament Church, but of the apostles and bishops of the primitive Church of Christ, many of whom, according to Socrates (Compend. Eccl. Hist. iv. 22), '*did in the time of their Episcopate beget children in lawful wedlock.*' To which the same historian adds that '*this custom*'—obviously of having married bishops—'*is retained in Thessalonica, Macedonia, and Greece.*' It is therefore a historical fact that, in the primitive Church, bishops lived with their wives, and became fathers of children after their consecration. As examples which the married bishops of the future will be able to bring forward from antiquity, I might cite the well-known cases of the father of Gregory the Theologian, Bishop of Nazianzum, Gregory of Nyssa, Hilarius Pictaviensis Synesius, the Philosopher, and many others.

" 4. The Article, however, is actually in agreement with the spirit of that very Twelfth Canon of the Sixth Œcumenical Council, on the strength of which the custom of having unmarried bishops only, has been established in direct opposition to the Apostolic Constitutions. An examination of its phraseology will be sufficient to show that the canon was set forth by the Council simply as a measure of expediency. Its language is:—

" 'This also has come to our knowledge, that in Africa, Libya, and elsewhere, the most godly bishops do live with their wives, and do not desist from so doing even after their consecration, whereby a scandal and cause of offence is put in the way of others. Forasmuch, then, as our desire is great that all things be done to the profit of our flocks, it has seemed good to us that henceforth this should not be. And this we say, not as abolishing or disregarding the Apostolical Constitutions, but longing for the safety and better nourishment of the people, and labouring that no cause of blame may be given against the sacred office.' I contend that nothing in the Canon is more plainly expressed than the motive of *expediency* by which the fathers of the Council were induced to set it forth. They declare themselves to be impelled by a 'great desire that all things shall be done to the profit of their flocks.' They repudiate all intention of 'abolishing or disregarding the Apostolic Constitutions.' And they affirm with iteration that they are actuated only by their 'longing for the salvation and better nourishment of the people, and that no cause of blame may be brought against the office of the ministry.'

" The scandals, then, and obstacles of which the Canon speaks, were not simply a pretext, but the moving cause which led the Synod to suspend the operation of the Apostolic Constitutions on account of mere expediency, to silence scandal-mongers. It is not that the care of a wife and children hinders bishops in the faithful tending of their flocks, nor any such like reason; but the whole matter was effected by the ambition of the Popes of

Rome, who, as early as the fourth century, had begun to move every stone to compel the clergy to celibacy, in order that—according to the famous Roman Theologian, De Sanctis, author of a dissertation on the celibacy of the clergy, of which a translation was lately published in Athens—by means of an unmarried, and therefore pliant, clergy, and by an abuse of the confessional, they might be able to create a mighty army, spread over the whole earth, which knowing every secret of men's hearts, and being utterly devoted to the will of their superiors, would enable them to gain an absolute and universal dominion over the souls of men. And so it came to pass that the Synod, though for the most part composed of Greeks, desiring for the Church's sake to remove the scandals which, as some declared, had been set against it, ignorantly aided in accomplishing the craftily disguised intent of Rome. And thus it was that in the Sixth Œcumenical Council, Rome succeeded in establishing the celibacy of bishops by the passing of the Twelfth Canon, though she was defeated by the Thirteenth in her endeavours to the same end with respect to other clergy.

“Now, leaving the alleged *cause*, let us inquire into the *effects* produced by the compulsory celibacy of bishops. Who does not know that bishops, being men of flesh and blood, and living in the world, like other men, are, to say no worse, led into grievous indiscretions? Who does not *know* that the people are greatly scandalized at their indiscretions, and wish, and long, and pray for the restoration of the Apostolic Constitutions? Who does not *know* that on account of Episcopal indiscretions they desire and pray for the revival of the ancient custom of the Church, which made the married clergy eligible to the Episcopate, and suffered them to live with their own wives after their consecration? Truly it is in the most complete accordance with the *spirit* of the Twelfth Canon—that is, to the end that scandals caused by the *celibacy* of bishops may be put away, and all things done to the edifying of the flock of Christ—that we approve the Apostolic Constitutions, and ‘desire that bishops shall be eligible as well from the married as from the unmarried clergy, and that after consecration married bishops shall live, as before, with their own wives.’ And be it well observed that the Synodical Canons must always be interpreted in accordance with their own spirit; otherwise, by the 67th and 92d of the Council of Carthage (418), we are now bound to destroy the statues and temples of our forefathers, which immortalize our country as the motherland of Art. And by the 50th of the sixth Œcumenical Council, every layman, and consequently every representative of the clergy, must be excommunicated if he throws dice for amusement. I repeat it, that the Canons, inasmuch as many of them were enacted on account of circumstances merely temporary, must, in reason, be interpreted in accordance with their own spirit. Thus the 67th of the Council of Carthage, to which I have referred, was enacted on account of heathens recently converted, who from looking at the objects of their former superstitious adoration, might fall back into idolatry. And has not the Russian Church and, at her example, the Legislative Chamber of Athens, in 1861, ratified mixed marriages, having interpreted the 72d Canon of the sixth Œcumenical Council according to its *spirit*?

“ 5. I observe, in the fifth place, that the proposed Article would, if adopted, put an end to many evils ; as when ecclesiastics, who should be a pattern of all virtue, suddenly rush headlong into vice ; or the searing of conscience, when men who have not received from God the grace of continence, and cannot therefore be content, make hypocritical professions of virginity in order to advance themselves to the Episcopal throne : or the less flagrant but indisputable evil of ignorance, which frequently prevails among professed monks, because simply as monks they may hope, in spite of ignorance, for elevation to the loftiest rank attainable in the Church.

“ 6. And on the other hand the adoption of this Article would be productive of important benefits to the Church. The purest and wisest of the clergy would then be called to the Episcopate, and so that which lies nearest to the welfare of the Church—its discipline—would be committed to the worthiest hands. Society would gain for the chief office of the priesthood men who are in sympathy with all its feelings ; men who know the tenderness of home life, and whose hearts would go forth to their people with that sympathetic fulness of affection which can only spring from a community of feelings ; men, in short, who being men and fathers, will be able to give counsel to their people in the common things of ordinary human life, and more particularly in the joys and sorrows of their home life,—men really spiritual pastors and fathers of society. And the adoption of this Article would bring about this further benefit, that they who should hereafter enter into the monastic state would be at least more likely to be such as felt within themselves the grace of continence ; and those among them who might be elected to the sacred office of a bishop would be likelier to be men of approved learning and piety.

“ 7. This Article would also remove one potent obstacle which now stands in the way of a more intimate communion between the Anglican and the Orthodox Eastern Church. I mean the celibacy of bishops.

“ In conclusion, I would suggest that if the Chamber of Athens in 1861 was competent to decide upon mixed marriages—a matter which concerns one of the mysteries of the Church—there can be no doubt that the sovereign Assembly may lawfully determine a matter like the election of bishops, which relates neither to its doctrines nor its mysteries, but is purely external. And I am sure that other Churches of our faith will adopt with joy the restoration by us of the Apostolic Constitution. How indeed could it be otherwise, when the intolerable burden of compulsory Episcopal celibacy has been tried throughout so many ages ? ”

THE JUDICIAL COMMITTEE AND THE CHURCH IN INDIA.

SIR,—Your articles on Ecclesiastical Law in the Colonies we eagerly read. Will our friends who write them kindly give us a special paper on Indian Ecclesiastical Law, so far as it relates to the English Church ? We have no books of reference on ecclesiastical law generally of later date than 1850. Phillimore's edition of Burns is the best we have, and it is a very good one ; but we are quite in the dark as to whether recent legislation of any kind affects us at all.

Does the peculiar way in which many of the clergy are appointed to their charges render the Church here in any sense established, and if so, to what extent? Do the statutes relating to our bishops and chaplains make our Church established, taking the word in the same sense as it is used in England?

Are principles laid down by the Privy Council in the well-known Cape case applicable here?

With many thanks for the articles already given us, and a hope that the series will long continue, believe me, yours sincerely,

A MISSIONARY IN THE DIOCESE OF BOMBAY.

RE-BAPTISM UNCATHOLIC.

SIR,—I am very glad to learn by your last number that the Greco-Russian Church does not *re-baptise* its converts. It was the same in France among the Roman Catholics; but, since the invasion of Ultramontanism, all the new converts are *re-baptized*.

Also, now, the Roman Catholic clergy do not espouse a Roman Catholic with a Protestant unless the latter promises to bring up the children in the Roman Catholic communion.—I remain, Sir, respectfully yours,
A READER.

THE BISHOP OF HURON IN SCOTLAND.

SIR,—Can nothing be done to prevent the intrusion of ecclesiastics, especially Bishops, into Scotch Dioceses, in countenance, if not in furtherance, of schism there? May not the S.P.G. remonstrate with the Bishop of Huron, and make it a condition of further help being given, more than already voted, that conduct like that against which a protest appears in your (June) number shall not be repeated.

Will Bishop Wilson kindly bear with me, when suggesting that possibly good may come out of the present trial, if it leads the Church of Scotland to reflect that this may be a rebuke for its not (in faith) determining to found and support a Mission of its own?

I am, Rev. Sir, your obedient Servant, AN ENGLISH PRIEST.
June, 1865.

Reviews and Notices.

A Pastoral Address, by the Right Reverend the BISHOP of HONOLULU, delivered in his Church on New Year's Day, 1865, in reply to certain mis-statements in a recent Report of the American Board of Commissioners for Foreign Missions (Presbyterians and Congregationalists). Published at the request of the Congregation, with notes and an Appendix, containing some Animadversions on the new work of the Rev. Dr. Anderson, entitled "The Hawaiian Islands." Honolulu. Printed at the *Hawaiian Gazette Office*. 1865.

OUR readers are already aware, from the notice of an article in the *American Church Quarterly* contained in our last, of the hostile attitude

assumed towards the English Church Mission to the Sandwich Islands, by the American Missionaries, as well as of the low moral and religious state in which their "Christianising" labours had left even that portion of the Hawaiian population, of whose conversion they boasted. For a long time the Bishop of Honolulu bore their abuse and their misrepresentations in silence; but the "Appeal" made to "Evangelical Christendom," by the American Board of Missions, against what they term the "intrusion" of the English Mission, followed by Dr. Anderson's attack upon the Church, left him no option but to vindicate the Mission sent out under his Episcopal guidance from the false and malignant accusations brought against it. This he has done in an Address delivered by him in the Church at Honolulu, on New Year's Day last, and since published for the information of the public, both in Hawaii itself, and in England and America. The reasons which induced him to take this step are thus explained by the Bishop himself:—

"You are aware how indifferent I have always been to calumny and abuse. I have ever felt, during my ministry among you, that the few hours you gave up on Sundays to the duties of the sanctuary, were far too sacred, too precious for me to waste any, the smallest part, of them in meeting frivolous charges or noticing the current gossip of the day. I knew that time would correct wrong impressions, that the secret of success in missionary enterprise had ever been the words of the evangelical prophet, 'In quietness and in confidence shall be your strength.' Speaking for my reverend brethren, as well as for myself, I may say that in the face of the vast work we have found awaiting us in these Islands, in the training of the young, in visiting the sick, and turning sinners to repentance, our feelings have been rather those of the three Hebrew children when shown the burning furnace of the heathen King, 'O Nebuchadnezzar, we are not careful to answer thee in this matter.' But the case is wholly different when men claiming to be ministers of the Gospel of peace and charity, and specially engaged in its propagation, have so lost sight of its spirit and very essence as to utter, with regard to a body of their fellow Christians, misrepresentations so untrue, charges so fearful, as those which have been brought against our own Church. I refer to the Report of the American Board of Missions.

"Let me say a few words as to the constitution of this Society. Though with a very pretentious title, it represents, in reality, only the two Calvinistic denominations, known as Presbyterians and Congregationalists. Of these, the former are divided into ten, the latter into four distinct sects. The Methodists, the Baptists and the Episcopal Church have each their own Missionary institutions. The bitter hostility which 'the American Board' displays to our mission is doubtless accounted for, in part, by the fact that the two bodies of which it is composed have ever been the most relentless in their hatred to the Anglican Church, whether in England or in America."

The Bishop then proceeds to show how ample is the justification of the English Church Mission, not only from the urgent call made upon the Church of England by the King of the Sandwich Islands, but from the condition of the Hawaiian people ; there being 20,000 natives, nearly one-third of the population, who were in communion with no Christian body, while the great bulk of those nominally converted to Christianity were, according to evidence furnished by the American Missionaries themselves, in a most deplorable state of ignorance, superstition, and immorality. While there was thus a wide field open for the labours of Bishop Staley and his Missionaries, his proceedings were not of an aggressive or proselytising character :—

“ It is among those ‘ who never before were known to be pious ;’ it is among those ‘ who never frequented worship before,’ that our chief trophies have been won. If it be a reproach to us that we have among our members those who answer to this description, ‘ we glory in our shame.’ He who came not to call the righteous but sinners to repentance, was blamed by the Pharisees because ‘ He sat and ate bread with publicans and sinners.’ We came here to follow the example of our dear Lord, and it has pleased Him to bless our humble efforts beyond what we might have anticipated. We are able to point to the changed lives of some, both natives and foreigners, who have placed themselves under our spiritual care ; to unions, unblest by the benediction of heaven, solemnly sealed in the sight of God and His Church ; to men and women formerly known as drunken and licentious, nay, almost lost, now steady, sober, and able to fill with credit positions from which their habits had previously debarred them. This was the work we came to do. We came not to be sources of political disquietude ; we came not to act the part of political demagogues : but by our labours for Christ and His Church, on the area still unoccupied (if we may credit the assertions of the missionaries themselves), to aid the KING, as the FATHER OF HIS PEOPLE, in his great work of not only raising them to a higher moral life, but actually saving them from extinction. Do not misunderstand me. I mean not to say that we have not a considerable number attached to the Church who belonged formerly to other communions. It was to be expected that many would be attracted by those features of teaching and worship which characterise it. When they come we gladly welcome them. But we do not, like some, compass heaven and earth to make proselytes. Rather, as I remarked before, we come ‘ to seek and to save that which is lost.’ ”

The Bishop denies the charge brought against his Mission that it “ holds of no account what God has wrought by His blessing on the labours of the Calvinist teachers,” showing that he does not ignore, but only supplies what was lacking in, their teaching, of the defectiveness of which he adduces some most conclusive, not to say astounding, proofs. After giving, in answer to the misrepresentations of the Missionaries, some explanations as to the course pursued by the

English Mission towards the American Missionaries on its first arrival, the Bishop briefly recapitulates the circumstances which led to the establishment of the Church Mission in Hawaii :—

“ It was no new occurrence in the history of this Kingdom, when one of its sovereigns asked for a clergyman of our Reformed Church to be sent to him from England. You are all familiar with the request made by Kamehameha the First, through Vancouver, one, which, owing to the indifference of the times, unhappily proved without effect. I have been told, on authority which may not be lightly questioned, that Liholiho had similar aims in view when he visited England in 1823. Be this as it may, during the last fifteen years, several efforts to obtain an Episcopal clergyman from that country were made, but always without effect. The sympathy of his late Majesty with the constitution and liturgy of the Church led to a renewed attempt, as you have already heard. He had the modesty to ask only for one man, because the pecuniary resources at his disposal seemed barely enough to justify him even in that. When, however, benevolent and earnest Churchmen felt that if the mission were to be undertaken at all, it ought to be of no such fragmentary kind, representations were made, through the proper channel, of the advantages to the Church which would result from sending out a Bishop. At the same time, no additional guarantees in the way of support were required from His Majesty than those which he had already pledged. I need not tell you with how much pleasure he assented to this unlooked-for proposal. Early in the year 1861, he wrote an autograph letter to Her Majesty, Queen Victoria. Soon after it had been received, in the month of April, a debate took place in the House of Convocation of Prelates of the Province of Canterbury, on the subject of Missionary Bishops, in the course of which the Bishop of Oxford stated :—

“ ‘ That the King of the Sandwich Islands was most anxious to see a Bishop of the English Church established in his dominions. His Majesty mentioned, that ‘ according to the Constitution of his kingdom, no Established Church in the proper sense of the term can be formed there, that all creeds are left free, to be supported by voluntary contributions.’ He proposes to make the Bishop preceptor to the Crown Prince. He thought it best to communicate with the Queen, and wrote a letter in most excellent English, begging Her Majesty to give all the assistance she can in sending out a Bishop of the Church of which she is the temporal Head.”

Having thus made out a complete case in justification of the English Church Mission, the Bishop concludes as follows :—

“ To my Christian brethren, if they will allow me so to call them, whether of the Hawaiian Evangelical Association or of the Roman Catholic Church, I wish to say that I feel no animosity, no bitterness. We are all engaged according to our several systems in one and the same great work of ‘ winning souls to Christ,’ of saving this people from that physical and spiritual death, which is the inevitable ‘ wages of sin.’ We may differ widely in our views as to the best means of accomplishing our object ; we may feel it our duty to warn our flocks against what we think

to be erroneous in the principles of our rivals, provided we fully understand what those principles are ; but let us distinguish between systems and individuals. Let us remember what underlies all creeds, all forms of worship, is the great LAW OF CHARITY ; that the sincere lover of truth, even if led into error, may be nearer the Kingdom of Heaven than one who prides himself on his supposed orthodoxy but is deficient in humility. Let us remember that what we lose in common by exhibiting our miserable divisions in the face of the heathen, exceeds what we severally gain by zeal without love. And to you, the clergy and laity of the Church, I would remark—be not discouraged. If in this remote spot of the globe the battle between modern Puritanism and primitive Catholicity is to be fought, let our opponents know we are ready to meet them. We have sought, in the quiet and regular discharge of our sacred duties, to avoid unnecessary collision. But if the contest is forced upon us, we have no choice but to accept the position. Of one thing be assured—such attacks as these instead of weakening will greatly strengthen us. Here—for the atmosphere of opposition in the case of every new enterprise, especially a sacred one, is always more bracing, more invigorating, than one of unqualified prosperity. Abroad—for those who sent us here in compliance with a ROYAL invitation, will not sit tamely by and see one of their most interesting and hopeful missions crushed by the intolerance and misrepresentations of narrow-minded and disappointed sectaries. ‘Doubt not,’ then, my brethren, but ‘earnestly believe’ that all shall work together for good, and that you shall yet see the off-shoot of that sacred Vine which, in England and America, ‘God hath made so strong for His own Self,’ overspreading this kingdom with its goodly branches, taking ‘root downwards and bearing fruit upwards,’ even the fruit of ‘that Tree of Life whose leaves shall be for the healing of the nations.’”

The charitable and truly Catholic spirit in which the Bishop of Honolulu thus addresses himself to those who have done all in their power to vilify him, and to obstruct his work, is, assuredly, not the least valuable and telling feature in his teaching, and proves more than all else that he has indeed come not only to the Hawaiians, but to their former instructors, as one prepared to “show them a more excellent way.”

UNDER the title “*The Navvies in South Africa*” (Bell and Daldy) we have, from the pen of the Ven. J. H. THOMAS, M.A. Archdeacon of the Cape, an interesting journal of a tour undertaken by him, in November, 1864, to the Tulbagh Kloof Railway works, a mountain pass about one hundred miles north of Capetown. His account of the character and habits of the population so visited by him is anything but encouraging ; and well calculated to dispel the notion which he complains is so common at home, “that a man somehow becomes more religious at the other side of the world ; that even if at home he slighted

all good, and either did not go to church or was a public nuisance there, yet in the colony he will walk any number of miles on the chance of a service."

"This," the Archdeacon observes, "is quite a delusion: when he begins badly in his own village, he will almost certainly become worse here. There is but a slight fence of public opinion to keep him straight. He finds himself beset by temptations to drunkenness. Wine is very cheap, a few pence a bottle. Many who do not drink to excess themselves make very light of the sin, look upon one indulging in it simply as a spectacle, not as a brother to be torn away from it if possible. If it is once yielded to, life ebbs very fast. I have heard it said by one who is well able to form an opinion, that more than one-third of the navvies are dead who came out for the Wellington railway five years ago. And with the body, soul and mind go too: the whole being is debased, and becomes utterly unfit for any true work for this world or the next. If the priest comes to speak to such an one, it is not to a man, still less to a Christian man, but to a worn-out shadow of his old English self. When parents and clergy recommend emigration as the cure for every troublesome youth who gets into scrape after scrape in his own family and parish, do they consider sufficiently this side of the question?"

ARCHDEACON HALE has made his protest against the sale by auction of St. Benet's, Gracechurch, the subject of his *Charge* to the Clergy of his Archdeaconry, published under the title: "The Proceedings relative to the pulling down and sale of the Church of St. Benet, Gracechurch, in the City of London, under the provisions of the Union of Benefices Act, stated and explained." (Rivingtons.)

THE INCORPORATED CHURCH BUILDING SOCIETY makes an urgent appeal on account of the present deplorable state of the Society's income, by which its operations are almost paralyzed, in Number XIV. of the *Church Builder*. (Rivingtons.)

A variety of Church questions, including, among others, "Psalmody and Church Choirs," "The Burial Service," "Cottages of the Poor," "Statute Fairs," and "The Court of Final Appeal," are discussed in the *Charge* delivered by the Ven. HENRY FEARON, Archdeacon of Leicester, to the Clergy of his Archdeaconry. (Rivingtons.)

A subject of deep and painful interest has been made the theme of a sermon preached at Roehampton Church, and since published by request, by the Rev. G. E. BIBER, LL.D. under the title: *The Act of Suicide, as distinct from the Crime of Self-murder: a Word of Charity to the Departed, of Comfort to Mourners, and of Solemn Admonition to all*. (Masters.)

The erroneous notions propounded by the Rev. H. J. Ellison, Vicar of Windsor, on behalf of "the Temperance Reformation Movement in

the Church of England," are ably exposed and confuted by the Rev. E. S. LOWNDES, M.A. in two sermons published with a preface and notes under the title : *Total Abstinence not Christian Temperance*. (Parkers.)

The question of *The Daily Lessons, How may we best revise them?* receives an answer in the form of a proposed new calendar, in a Letter addressed, with permission, to the Lord Archbishop of Canterbury, by A. C. WILSON, M.A. (Parkers.)

A Short History of the English Church is a simple and attractive account, addressed to the young, of the history of Christianity in this country from its first establishment to the end of the Anglo-Saxon period. (Parkers.)

In a sermon on *Hebrew Prophecy* replete with abstruse speculation and vague sentiment, preached before the University of Oxford and published by request of the Vice-Chancellor, the DEAN of St. PAUL'S hails the appearance of Strauss and Renan as "signs of Christ's coming in the clearer vision of the nature and character of our faith," and expresses his firm belief that "we are on the advance." (Parkers.)

In addition to the above we have received :—

From Messrs. Rivington :—The seventh edition of the DEAN of CHICHESTER'S *Book of Family Prayer*. *Education, its effect on Posterity*, a School Sermon, preached in St. George's Church, Leicester, by the Rev. R. J. ALLEN, M.A. *Scripture and Science*, a Sermon preached in Salisbury Cathedral, by the Rev. E. P. EDDRUP, M.A. Chancellor of Salisbury. *Middle Class Education*, a letter to the Rt. Hon. the Earl of Devon, by the Rev. J. MASON COX, M.A. *The Draper's Shop ; or Parents' Example*, by W. G. L. " *Thine for Ever*," an address to the *Newly-Confirmed*. The third edition, revised and enlarged, of *Tracts Respecting the Present State of the Church in Ireland*, by the Rev. ALFRED T. LEE, M.A. Rector of Ahoghill and Rural Dean, Diocese of Connor, and Hon. Secretary to the Church Institution for the Province of Armagh.

From Messrs. Parker :—*Divine Counsels, or the Young Christian's Guide to Wisdom*, translated from Arvisenet, and adapted to the use of the Anglican Church, by W. B. CAPARN, B.A. with a preface by J. SHARP, M.A.

From Mr. Mozley :—*Tracts for Confirmation*, by the Rev. F. C. BLYTH. *Church and Dissent*, by the Rev. W. H. BURGESS. *Helen and Isabel ; or, the Confirmation*.

From Messrs. Wertheim, Macintosh, and Co.—*The Death of the Cross*, a Sermon by Rev. F. S. COOK, B.A. *Counsels for Communicants*, by the Rev. G. VENABLES, S.C.L. *Ellen's Trials; or the Young Nursery Maid*, by the Author of "Ellen and her Confirmation."

From Messrs. Williams and Norgate :—No. XIII. of the *Journal of Sacred Literature, and Biblical Record*, edited by HARRIS COWPER. Part I. of *A Hebrew and Chaldee Lexicon to the Old Testament*, translated from the German by SAMUEL DAVIDSON, D.D.

Colonial, Foreign, and Home News.

SUMMARY.

THE COLONIAL EPISCOPATE.—Four colonial bishoprics are vacant. With regard to two of them, Rupert's Land and Nelson, all difficulties arising out of the recent decision of the Judicial Committee of Privy Council have been removed. The Rev. Robert Machray, D.D. nominated to the bishopric of Rupert's Land, whose consecration took place in the Chapel of Lambeth Palace on the Feast of St. John the Baptist, graduated at Sidney Sussex College in 1855, as thirty-fourth wrangler in the mathematical tripos, and afterwards became dean and fellow of his college, a position which he has held up to the present time. The diocese of Prince Rupert's Land, being the territory of the Hudson's Bay Company, consists of 370,000 square miles. The income of the see is 400*l.*, derived from the Colonial Bishoprics Fund, and 300*l.* from the Hudson's Bay Company. The Rev. Andrew Burn Suter, M.A. nominated to the bishopric of Nelson, New Zealand, graduated at Trinity College, Cambridge, in 1853, as twenty-seventh senior optime in the mathematical tripos. In 1856 he was nominated by the Rev. Prebendary Auriol, M.A., to the curacy of St. Dunstan's, Fleet-street, and in 1859 presented by the Bishop of London to the incumbency of All Saints, Spicer-street, Spitalfields. The diocese of Nelson extends over the northern part of the middle island of New Zealand to the forty-third degree, containing 15,000,000 acres. The income of the see is 500*l.* a year from the Colonial Bishoprics Fund, to which some addition is made in the colony. No arrangements have been made for filling up the bishopric of Victoria; nor has any appointment been made as yet to the See of Grafton and Armidale, about to be erected in New South Wales.

PRACTICAL RESULTS OF THE JUDGMENT OF THE JUDICIAL COMMITTEE IN THE CAPETOWN CASES.—In reply to a question put to him in relation to the vacant See of Rupert's Land the Secretary of State for the Colonies made a statement in the House of Commons to the effect that it was in the knowledge of the House that the decision of the Privy Council had been against the validity of the jurisdiction of Letters Patent to Bishops in Colonies which had independent legislatures. After that decision it was the opinion of the Government that the whole subject of Letters Patent

ought to be carefully considered, and no Letters Patent issued in the meanwhile to any Bishops in colonies, whether with or without legislatures, until the law officers of the Crown had considered the subject. He added that as it was very important that no delay should take place in appointing the Bishop of Rupert's Land, because the nature of the climate only permitted it to be approached during a limited season, a letter had been addressed by the Archbishop to the Colonial Office, and Her Majesty had sanctioned the issue of a mandate empowering the Most Rev. Prelate to consecrate the new Bishop; but no Letters Patent or any document would be issued for the purpose of conveying the jurisdiction conferred by the Crown.

POSITION OF THE CHURCH IN CANADA.—In consequence of doubts thrown upon the legal position of the Metropolitan of Canada, having regard to the recent Judgment of the Judicial Committee, his Chancellor, S. Bethune, Esq. Q.C. has addressed a letter to the Bishop, explanatory of the legal *status* of the Canadian Church. He recites the fact that subsequently to the issue of the Letters Patent (1850), by which the Diocese of Montreal was constituted, the Provincial Legislature passed an Act for the establishment of the Church Society for the Diocese, in which the Letters Patent are referred to, and the Bishop is constituted a "corporation sole." The action of the British Crown having been thus confirmed by the Canadian Legislature, it is inferred that although anything like power of coercive jurisdiction is denied to him in a colony like Canada, yet the validity of the proceedings of the Provincial Synod, and the spiritual authority of the Metropolitan, are wholly unaffected by the "Judgment."

CAPETOWN.—From the public journals, and from private letters which have reached us from the Cape, we learn that the decision of the Judicial Committee in the Colenso case has created a feeling of great dissatisfaction among the Churchmen of the colony. The question of the Royal Supremacy has given rise to some controversy; but although there appears to be some difference of opinion as to the position in which the South-African Church is placed, and the course she will have to pursue, there is an all but unanimous feeling as to the substantial justice of the sentence pronounced upon Dr. Colenso by his Metropolitan.

LEGAL EXPENSES OF THE BISHOP OF CAPETOWN.—From an explanation given in Parliament by the Chancellor of the Exchequer it appears that the Bishop of Capetown has been relieved by the Lords of the Treasury of so much of the legal expenses incurred by him in the case of "*Long v. the Bishop of Capetown*," as related to the employment of the Queen's Advocate and the Attorney-General, who, if not retained by the Bishop, would have been instructed by the Government to watch the proceedings, as the case did not bear upon the position of the Bishop alone, but involved the prerogative of the Crown.

SOUTH AFRICAN MISSIONS.—The *Occasional Papers* from St. Augustine's College contain an interesting account of the progress of missionary

work among the Kafirs. A Missionary Conference was held at King Williamstown, in the week before the Advent Ordination, by the Bishop of Grahamstown, who had been on a long visitation tour as far as the Orange River, where he met Bishop Twells by appointment.

ORANGE FREE STATE MISSIONS.—Mr. Mitchell, a student from St. Augustine's College, has arrived out, accompanied by Samuel Moroko, son of a Basuto Chief, who has also received his education at the College. Mr. Mitchell was ordained at Christmas, and will forthwith commence a Mission among the Basutos. The church at Philippopolis is proceeding, and the Bishop is about to commence the restoration, or more properly rebuilding, of the ruined church at Bloemfontein. The Bishop also proposes to build a small house for his own residence; hoping, hereafter, to add to it a college for young men intending to enter Holy Orders. The receipts of the Mission Fund for the last year have been 534*l.* and 50*l.* for Bloemfontein Building Fund, for which special subscriptions are solicited. £50 for three years has been offered by a clergyman, if three similar amounts can be obtained, to form the stipend of an additional Missionary, specially for the Northern district lately visited by the Bishop. One 50*l.* has been promised in reply, and some sums towards a second; but one whole 50*l.* and part of another, is still required to enable the offer to be claimed, and the time specified has nearly expired.

BOMBAY MISSION.—The revived Bombay Mission of the *Society for the Propagation of the Gospel* appears to have been very successful in its work among the heathen, judging from the report of the local committee. That it does not neglect Europeans, appears from a letter of one of its missionaries, who says that abundant work could be found for seven additional pastors to occupy the ground now worked by itinerating missionaries, who however find the work grow upon them beyond their power of doing it. If only the men be of a right stamp, hard-working, zealous, sound Churchmen, not a farthing of funds need be asked from England.

COLOMBO.—The *Missionary Gleaner*, published at Kandy, contains an appeal from the Bishop, addressed principally to the proprietors in the Planting Districts, where at present there is no regular provision for the services of the Church, for such contributions to the Diocesan Fund as may enable the Bishop to provide regular pastoral superintendence and stated services for the districts in question.

MADRAS UNIVERSITY.—An extraordinary sensation has been created at Madras by an "Address," delivered to the graduates of the University, on the 4th of April last, by the Rev. J. Richards, M.A. Fellow of the University, Government Chaplain, and one of the oldest members of the Senate, who had been selected by the Chancellor to discharge the duty of making the customary annual exhortation to the candidates for degrees. In the course of his address he expressed a hope that the progress of education would be the means of removing, among other obstacles to improvement, "that fearful evil of caste which darkens the whole land, holding the masses in

abject thralldom, and crushing any upward tendency of their nature ;” and further, adverting to the Bible, as “ the greatest fact in the world’s history,” and to its exclusion from the teaching of the University, which, as a matter of policy, he acknowledged to be an unavoidable necessity, he expressed his regret that the education imparted by the University made “ no provision for the development of the higher and nobler part of their being.” These observations, it appears, gave great offence to some of the members of the Senate, who considered that “ the Government was compromised ” by them, and upon the customary resolution for the printing of the Address being proposed, moved as an amendment, “ that it is inexpedient to print the Address at the request of the Senate,” which was carried by a majority of thirteen against a minority of eleven, comprising the Bishop, the archdeacon, and the whole of the clerical members of the Senate. Meanwhile, the Address has been published, by Mr. Richards. with a preface detailing the above facts, and ably discussing the question of “ religious neutrality,” as bearing upon education in India.

DIOCESE OF MELBOURNE.—A kind of minor order, under the name of “ readers,” has been instituted by the Bishop, consisting partly of young men, candidates for Holy Orders, who serve as curates to the parochial clergy, and who conclude their preparation for the ministry with a year’s training at Moore (Theological) College, Sydney, New South Wales ; and partly of approved elderly men, not candidates for Orders. They are admitted to the office after examination by the Bishop’s Chaplains or by an Archdeacon, and are allowed to officiate at morning and evening prayer in the poorer districts, and to read sermons and homilies in the church. There are also two classes of them, one class living by their office, as do “ Scripture-readers ” at home, the other composed of voluntary unpaid helpers in the Lord’s work. “ In some places,” says the writer, a late student of St. Augustine’s, Canterbury, “ they answer well ; though, as a rule, Church-people in the colony do not value their ministrations very much, because they are unordained, and, in some instances, inconsistently enough, the services of dissenting teachers are preferred. Yet they are a useful body of men, and necessary too in a colony full of poor, remote, and thinly-populated hamlets. Methodism is present everywhere, through its well-marshalled companies of local preachers ; and over 110 clergy, even with this extraordinary help, have often more than they can do to hold the Church’s own against them and others of a like stamp.”

DIVISION OF THE DIOCESE OF PENNSYLVANIA.—The Convention of the Diocese of Pennsylvania has been occupied with a protracted debate on the proposal to divide the diocese, by constituting the portion of it west of the mountains, which extends over an area containing a population of 312,000, and in which there are thirty-two parishes in actual existence, into a separate diocese. After a full discussion of all the arguments for and against the measure, in the course of which several amendments were proposed and lost, a final division was taken by orders, when the division was carried by 100 clerical and 58 lay votes, against a minority of 42 clerical and 18 lay votes.

CONVENTION OF THE DIOCESE OF MASSACHUSETTS.—A REFRACTORY PARISH.—At the Annual Convention of this diocese, held in Trinity Church, Boston, on the 17th of May and following days, the case of a refractory parish was brought under consideration. The proprietors of St. Peter's church in Salem had passed a resolution dissolving the connexion between the rector and themselves, in which resolution the Bishop had not concurred. The lay delegates of that parish had been admitted into the Convention by the Committee on Qualifications, while the secretary had received a notification that the rectorship was vacant. The question thus arose whether the delegates from that parish were legally members of the Convention. A committee was appointed to inquire into the case, and on its unanimous report that the parish had dismissed its rector in violation of the Canon, resolutions were passed that the parish had forfeited its right of representation, and that the question of the satisfaction which should be made before the parish could again be received in Convention, should be referred to the Bishop and Standing Committee who should report to this or a subsequent Convention.

OPERATIONS OF THE AMERICAN RUSSO-GREEK COMMITTEE.—The Russo-Greek Committee announce the proposed publication of a series of papers, some of them in monthly numbers, others, more voluminous, by subscription. The subjects selected, which will be brought out in such order as the state of their finances and other circumstances may render expedient, are—Translation of several Sermons by distinguished Russian Metropolitans. Translation of the Offices of Baptism, Confession, and Ordination. Miscellanies, and extracts. Translation of the Liturgy of St. John Chrysostom. Intercommunion practically considered. History and characteristics of the Russian Church, with a general account of her missionary labours to the present time. A Translation of Chomiakoff's, and Alexander de Stourdza's Essays on the Doctrines of the Orthodox Church. Chomiakoff's Letters on the same subject. Masson's Apology for the Greek Church, the work of a Scotch Presbyterian, who resided for twenty years in Athens. On the duty of Parish Priests, the Text Book on the Pastoral Office in all Theological Seminaries and Schools, not only throughout the Russian Empire, but throughout the Oriental Church, wherever the Slavonian dialects are spoken or read, to be reprinted from Blackmore's Translation, and edited, with an Introduction and Notes, by the Right Rev. Dr. Potter, Bishop of New York.

In making an appeal for pecuniary support, addressed more especially to the laity, whose contributions are but scanty in comparison with those of the clergy, the Committee say:—"The movement is confessedly the most momentous one which has agitated the Church since the Reformation in the sixteenth century. The American Church has the honour of standing out before the world as the leader in this great and truly Christian enterprise. Her action has struck a chord in the heart of the Mother Church of England which has thrilled her even to her extremities. The venerable Orthodox Church of the East, which, single-handed and alone, has for a thousand years most valiantly resisted the many corruptions and usurpations of Rome, to which the whole West succumbed, and under which it

groaned till they were cast off at the Reformation, has wept tears of joy at the news that the great Reformed, yet Catholic and Apostolic, Communion of the West is desirous of renewing with her the long interrupted relations of sympathy and love. ‘This is none other than the work of Jesus Christ,’ the Metropolitan of Petersburg and President of the Russian Synod remarked to the Secretary of the Russo-Greek Committee, ‘and the American Church could only have been prompted to it by the ever blessed and peace-inspiring influences of the Holy Spirit of God. . . . How could you have doubted our readiness cordially to meet you, and embrace you to our hearts, in the spirit of the Gospel of the loving and sympathizing Saviour?’ ‘I would only suggest that we begin at once,’ said the saintly and venerated Patriarch of the Russian Church at the close of a second three hours’ interview, in reply to the question whether his superior wisdom and experience had anything to suggest, as to the proper manner of conducting this important movement. On being informed that the Committee had no power to negotiate, nor even to *correspond* with the authorities of the Russian Church on this subject, but only to collect facts, and report to the next General Convention, the Metropolitan inquired when this would be. It was replied in October of 1865. ‘It is a pity to lose so much precious time,’ he rejoined, ‘and let us begin, at any rate, to cultivate each other’s acquaintance. This we can do by mutual correspondence, exchange of literature, and by embracing, and even *seeking* opportunities for the exchange of Christian courtesies, and mutual tokens of brotherly love.’”

THE CHURCH IN THE SOUTHERN STATES.—It is cheering to find that the Church in the Southern States is beginning to rise from the desolation into which she has been plunged by the civil war. Communications have been received from some of the most influential Bishops in the Confederate States, to the effect that they anticipate no difficulty in the way of a fraternal reunion with their brethren in the North, at the next meeting of the General Convention, in September next. The Bishop of Virginia has taken the initiative by the publication of an address, in which, recognising the return of the State of Virginia under the jurisdiction of the United States, he says:—

“Obedience to the ‘powers that be’ ‘for conscience’ sake,’ is the duty of all who profess to call themselves Christians. And as such are also enjoined to make prayer and supplication for their rulers, it is incumbent upon them to implore the blessing of Almighty God on those in authority over them. For this purpose the form to which we had long been accustomed is for obvious reasons most advisable.

“Therefore, I do not hesitate to recommend its use in public worship by the good people of this Diocese, and to express the hope that they will be true and faithful to its spirit in all their action and intercourse with their fellow-citizens—that the resumed civil relations may be happily maintained, and redound to the glory of God and the temporal and spiritual welfare of the nation.”

That the desire for reunion manifested in the South will meet with a fraternal response at the hands of the Bishops and Churches in the North,

we may conclude from the proceedings of the Convention of the Diocese of Kentucky, which met at Louisville on May 24th. The Bishop, in his opening address, expressed "the hope that all might be received back again with open arms, and with as perfect an oblivion of the past as the most sanctified natures of Christian men can attain unto, and with as full a recognition of the unity of the Church as ever before."

A committee of five having been appointed to consider and report upon this portion of the Bishop's address, the following resolutions were unanimously adopted:—

"1. That the sentiments expressed in the foregoing extracts from the Bishop's address are, especially in the present crisis of the Church and country, a very noble illustration of the true spirit of the Gospel of Christ, eminently worthy of a Bishop in the Church of God, and have the cordial approval of this Convention."

"2. That this Convention disapproves of uncharitable sermons, addresses and Church newspaper articles, against the Bishops, clergy, and laity of the South, as tending inevitably to greatly impair, if not to defeat, the truly Christian policy enunciated in the Bishop's address."

HONOLULU.—The intelligence from the Sandwich Islands is more than usually interesting. It had been the intention of the late king, Kamehameha IV. to visit England this spring, accompanied by his Queen, in the hope of his being able to excite a general interest here in the affairs of his kingdom, and especially to obtain help for the strengthening of the English Mission, which has already accomplished so much good among the people. His untimely death defeated this intention; and now his widow, from a natural desire to carry out his views, so far as it may be in her power, has determined on paying the projected visit, accompanied by Mr. Hopkins, one of the English ministers of the native Government, and other official persons, who will be able to explain the condition of the Islands, and the object of the Queen's visit. Queen Emma herself is, as the Bishop of Honolulu observes, in a recent letter, "a right-royal lady, in feeling as in mien; of spotless life, though surrounded by evil; spending her means in doing good."

She is assured of a kind reception at the English Court; and, as she is coming from the other side of the world for the purpose of following up the policy of her late husband, and promoting the spiritual instruction of the Hawaiian people, she will doubtless meet with a cordial welcome from the members of the Church and from the English people generally. The time of her arrival here is not quite certain, the announcements of it which have appeared in some of the journals having been premature. Telegraphic information, sent by Lady Franklin from San Francisco, states that it had been arranged for her to leave Hawaii on the 2d of May, in H.M. ship *Clio*, and it is calculated that she may reach England about the middle of this month.

It is proposed, after her arrival, to hold meetings both in London and the vicinity, and in some of the principal towns, at which Queen Emma intends to be present, while the members of her suite will advocate the cause which has brought her here. Meanwhile we would commend to the

attention of the friends of the Mission the *Occasional Paper*, recently published by Messrs. Rivington, which contains many interesting particulars as to the movements of Bishop Staley, the extension of the Church in the islands, the condition of the people, the death of the late king, and the political events by which the reign of the present king has been inaugurated. In consequence of the opposition which the Mission has received from the American Presbyterian Missionaries, and the calumnies with which he has been assailed, Bishop Staley delivered, on New Year's Day last, an address in his Church, in the presence of the King and Queen, at whose request it has since been published. A notice of this will be found in another part of our columns.

THE MORAVIANS AND THE GREEK CHURCH.—A correspondent of the *New York Church Journal* calls attention to the fact that the Moravians hold the Greek doctrine with regard to the "*Filioque*;" in proof of which, besides a general reference to the doctrinal articles set forth in their "*Manual*," he adduces the following quotation from their Easter Morning Litany: "I believe in the Holy Ghost, who *proceedeth from the Father, and whom our Lord Jesus Christ sent*, after He went away, that He should abide with us for ever."

ITALY.—The *Esaminatore*, a periodical established at Florence, "for promoting concord between religion and the State," contains in its June number the programme of a National Association, having for its object the reform or restoration of the Church upon the primitive model, on the following basis:—

"1. The right of the laity to elect the parochial clergy and to administer the temporal affairs of the Church. 2. Election of the Bishops by the clergy and laity, saving the rights of the Crown. 3. Restoration of the ancient rights of Bishops and Metropolitans, putting an end to the present servile dependence on Rome, and abolishing the oath of allegiance to the Pope. 4. The celibacy of the clergy not compulsory. 5. Free circulation of the Holy Scriptures among the laity. 6. The liturgy in the national language, 'understood of the people.' 7. Confession no longer obligatory, but voluntary; and Communion in both kinds."

A strong feeling appears to be gaining ground in Italy that nothing is to be expected from negotiations between the Italian Government and the Court of Rome; and that the cause of reformation should be taken in hand forthwith by the people, with the assistance of such members of the clerical body as may be favourable to the movement.

STATE OF RELIGION IN GERMANY.—From official information it appears that all the Christian places of worship in Berlin put together do not contain accommodation for more than 40,000 persons, while the population of the capital amounts to 650,000 souls. An effort which is being made to increase the accommodation meets with very small encouragement. Correspondence from Berlin in the American Church papers states that small as the accommodation is, more than half the seats are constantly empty. Nor does the case appear to be any better in other parts of the

fatherland of rationalism. Dr. Tholuck declares that a few months ago, at Halle, at the principal service of the cathedral, only fourteen persons were present; in another church, six; and in another, five. Next day he attended a sermon, of which he was the only auditor. The theatres are as full as the churches are empty.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, June 6.*
—The Ven. Archdeacon Sinclair in the chair.

A resolution was adopted, to refer the Society's French Prayer-book to the Translation Committee for revision. Mr. Meymott gave notice of a motion for the abandonment of the proposed Latin translation of the Prayer-book under the auspices of the Society.

A grant of 15*l.* was made, on the recommendation of the Bishop of Toronto, towards the erection of a church at the Missionary Station at Grahamsville, the congregation being numerous but poor, and all ready to contribute according to their limited means.

Applications for 42 grants of theological libraries, offered by the Society, and gratefully accepted, were reported from the Bishops of Nova Scotia (24), Fredericton (16), and Newfoundland (2), all which had been attended to by the Standing Committee.

On the application of the Bishop of Grahamstown a grant of 26*l.* was made towards the erection of a church in a new township of British Kaffraria, called the Kemgha, the grant of 100*l.* made to the Bishop for diocesan purposes in April, 1861, being exhausted.

A grant of books to the value of 10*l.* was made to the Rev. E. A. Sall, Missionary Chaplain at Panama, in aid of a depôt for the sale of the Society's Common Prayer-books and other publications.

A grant of Bibles, New Testaments, and Common Prayer-books, in English, Spanish, and German, was made to the Rev. W. C. Murphy, British Chaplain at Callao, Peru, where a church was opened in October last, and a school in connexion with it established since, the Pacific Steam Navigation Company giving 200*l.* per annum towards the chaplain's stipend, and 50*l.* towards the schoolmaster's salary.

A grant of 20*l.* towards the erection of a school in connexion with the Episcopal congregation of St. Magnus, Lerwick, in the Shetland Islands, was made on the application of Major Cameron, its lay representative and treasurer, endorsed by the Bishops of Moray, and of Aberdeen and Orkney.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The usual monthly Meeting was held on June 16th, and continued by adjournment on June 23d. The Archbishop of Canterbury presided on both occasions, and there was a large attendance of members, and especially of Archidiaconal Organizing Secretaries. The chief business was the consideration of the Report of the Committee on the Organization of the Office, which, after much discussion necessitating the adjournment, was ultimately adopted in a form which we will endeavour to epitomise for the information of our readers. The Foreign and Home Departments of the Office-work to be kept as distinct as possible; the Secretary to have the general superin-

tendence over all the business of the Society, conduct the Foreign Department, the correspondence with Colonial Churches, Mission Stations abroad, and Stations occupied by Emigrant Chaplains in this country, with the aid of an Assistant Secretary in Holy Orders, who shall be specially charged also with the business of the Continental Chaplaincies Committee, and the Board of Examiners, and at the discretion of the Secretary shall visit the country as representative of the Society. [The Rev. H. W. Tucker, M.A. of Magdalen Hall, Oxon, has been appointed to this office.] The Home Department to be conducted by two Assistant Secretaries, responsible for the organization of the Society at home. One of these to correspond with the Organizing Secretaries, and make arrangements for meetings, sermons, parochial associations, and distribution of publications, and also to discharge the duties of Financial Assistant Secretary. [This duty to be performed, as heretofore, by W. F. Kemp, Esq. M.A.] The other Home Assistant Secretary, who is to be in Holy Orders, to promote the extension of an energetic and effective system of organization throughout the country, and to report from time to time to the Home Organization Sub-Committee under whose general superintendence he will be placed. No vacancy occurring in the office of Travelling Secretary to be filled up. The Home Organization Sub-Committee to be enlarged to seven, and their report on the whole state of organization and expenses to be laid by the Standing Committee before the Board at least once a year. The organization of the London Diocese and the Metropolitan portions of the adjoining Dioceses to be separated from the work of the office, the expenses being charged to the account of the several Dioceses, and accommodation for the Organizing Secretary of this Metropolitan District provided in the Society's house. This work to remain in the hands of the Rev. H. J. Vernon, the Senior Assistant Secretary. A Special "Missions Committee," to be appointed annually by the Standing Committee, to consist of not fewer than five Incorporated Members of the Society, the President and Episcopal Vice-Presidents being *ex officio* members,—whose duty it shall be to consider the whole Missionary field and its wants from a purely spiritual point of view, irrespectively of financial considerations, and whose reports and suggestions the Standing Committee shall, with their own remarks thereon, lay before the Board, subject to the consent of the "Missions Committee." The Colonial and Missionary Bishops, and all Missionaries and other agents of the Society about to proceed on foreign service, or temporarily present in this country, to be invited to meet the Standing Committee, and to join the officers and members of the Society in such religious services as may be from time to time approved by the President; the officers of the establishment to be assembled daily for prayers, under such regulations as the President shall approve; and a chapel to be provided in the Society's house. A Reception-room, to be used also as a Library, to be provided in the new house for the use of Missionaries and others having business to transact at the Office. Visitors to be received, with a view to regularity in the despatch of business, after one o'clock p. m., unless by special appointment. The Secretary to be assisted in the literary work of the Society, subject to his general supervision.

The report of the Committee appointed to consider the whole subject

of the Society's Grants to Colonial Dioceses, and the applications for aid now before the Society, was submitted to the meeting by the Standing Committee, and sixty-four grants were confirmed under certain specified conditions, of which we are unable to give particulars.

The Rev. A. Martineau was elected a member of the Standing Committee, and several names added to the list of Incorporated Members.

CHURCH MISSIONARY SOCIETY.—At the General Committee, held on Thursday, April 27, the financial position of the Society consequent upon the exhaustion of the India Fund was fully discussed; and resolutions were passed, recommending retrenchment both abroad and at home, and soliciting quarterly, instead of annual, remittances from Association Treasurers, with a view to obviate the necessity of borrowing money, often at a high rate of interest. At the General Committee, held on the 8th of May, a minute was adopted acknowledging the services of the Evangelical Missionary College at Basle, whose jubilee is to be held this year, in supplying the Church Missionary Society with missionaries trained in that institution, who, as the minute expresses it, have made the "sacrifice" of "accepting Episcopal Orders," and among whom special mention is made of Bishop Gobat.

MOSLEM MISSION SOCIETY.—The honorary Secretary reported to the Council of this Society, held the 13th of June, that above 40% had been paid into the bankers since the Annual Meeting on the 9th of May, and that this sum was almost entirely contributed by fresh donors and subscribers.

It was also stated that the British and Foreign Bible Society had undertaken to employ two agents, converts from Islam, to establish dépôts at Aleppo and Hamah, for the sale of the Holy Scriptures in Arabic, for which fresh applications arrive from Syria by almost every mail.

This step of the Bible Society will greatly facilitate the work of the "Moslem Mission Society," one of its objects being "to propagate the Gospel among the Moslems by Missionary operations, *by the diffusion of the Holy Scriptures*, and by such other means as may be deemed suitable."

The benefit of a large diffusion of the Scriptures might be questioned were the notion of their corruption still prevalent among Moslems. But a change has come over the scene. The new doctrine that our Scriptures are *equally* inspired with the Koran, and must be equally studied, is fast spreading in the East, as is proved by the success of Syhud Ahmud Khan, a rigid Moslem, who has written a Commentary on the Holy Bible in Urdu and English; and who stoutly maintains the Divine character of our Holy Scriptures. This teaching naturally paves the way for the Bible to the most bigoted Moslem heart, and encourages the attempt to disseminate it over all Mohammedan lands.

The Rev. John Keble has laid the foundation for a special fund towards establishing a Mission for the conversion of the Moslems at the Cape, by a donation of 5*l.* towards that object. This is the first response to the earnest call from South Africa published in the Report, and the Council soon hope to be enabled to make a small grant, which is all that is asked for by the bishop and clergy at the Cape of Good Hope.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

AUGUST, 1865.

SUGGESTION TO DIMINISH THE NUMBER OF COLONIAL
BISHOPS.

HITHERTO Churchmen have had the satisfaction of watching for many years the steady growth of the Colonial Church, and have hailed the addition of one Bishop after another to the Colonial Episcopate as a sign of the Divine blessing resting on the prayers and works of our Communion. Astonishment, perhaps indignation, will be excited in the minds of such Churchmen when it is announced that a Colonial Secretary states, and a Colonial Bishop proclaims, without an expression of regret, that the first step is likely to be taken in a retrograde course—that a Bishopric of great importance as a missionary post is designedly to be left vacant, and practically the *suppression* of Colonial bishoprics is to begin.

A letter from the retired Bishop of Victoria (Hong Kong) to Bishop Stevens, Assistant Bishop of Pennsylvania, (dated Lyme Regis, Dorset, April 13), has appeared in the *Spirit of Missions*. In it Bishop Smith, after giving expression to his feelings at the intelligence of the death of Bishop Boone, the American Missionary Bishop to China, and after remarking that undefined questions of jurisdiction had never formed a difficulty or ground of division between himself and his departed brother, goes on to say :—

“ You may easily conceive the anxious suspense with which I contemplate the appointment of Bishop Boone’s successor, and also the nomination of my own successor. In regard to the latter point, I find that the Secretary of State for the Colonies states that it is unlikely that any new

appointment to my late see will be made. Twenty anxious and trying years of my life have been given to China; and in retiring from the scene of my foreign labours, I should have been comforted in seeing a devoted and efficient English bishop supplying my post, and carrying on the work. But we will hope that the American sister Church will send a bishop worthy to tread in the apostolic footsteps of Bishop Boone, and supplying (if need be) to both branches of our common Church a ready and ever-available means of Episcopal oversight."

Bishop Smith enclosed with the letter from which we have quoted the following article from the *London and China Telegraph*, this being, he observes, "an opportune, and, I believe, accurate account of the present position of the Victoria Bishopric":—

"No appointment has yet been made to this vacant colonial see. The recent judgment of the Judicial Committee of Privy Council on the Colenso case has brought into prominent notice the legal error under which the Sovereign had been led by her advisers to issue Letters Patent, constituting colonial dioceses, and conferring on the colonial bishops so appointed ecclesiastical jurisdiction beyond the powers of the Royal prerogative. Although this excess of the Royal prerogative applies only to colonies possessing self-government and an independent local legislature, and the case of crown colonies is on this account reserved, as but partially affected by the recent judgment, it is nevertheless understood that there is a reluctance on the part of the Colonial Office authorities to make any new nominations in the present uncertainty, and that the whole subject is under review by the Home Government.

"In small colonial communities like Hong Kong it is obvious that the institution of an Episcopate was intended by its promoters for far wider and more general objects than merely the local pastoral superintendence of a limited European community, in one of the smallest of British settlements. Superintendence of the Anglican missionaries on the continent of China itself, and visitations of the Government chaplains stationed in the various consular ports, formed a part of the arrangements originally contemplated by the founders of the see, and expressly mentioned in Her Majesty's Letters Patent. The unwillingness of the Foreign Office to part with its own direct and exclusive authority over the consular chaplains; the anomalous ecclesiastical position of the various military and naval chaplains in China; and the omnipotence of Home Committees in all the details of missionary societies' acts and proceedings in reference to the missionary clergy abroad, have been among those various causes which were calculated to dwarf the influence and usefulness of a bishop within the dimensions of a colonial chaplain-in-chief at Hong Kong. The late Bishop in some measure counteracted this disadvantage by active itinerant labours, and periodical visits along the Chinese coast. But the voluntary relations of the clergy toward a bishop, grounded on friendly intercourse and mutual respect, fell far short of that diocesan jurisdiction usually attached to the idea of an episcopate, and were insufficient to meet the exigencies of an effective oversight of the clergy. It was a

state of things satisfactory in some respects, but also unsatisfactory in many others. Unity of missionary plans for the extension of Christianity in China could but partially be secured. Sustained by the fraternal sympathies of the clergy as a body of personal friends, a bishop in such circumstances was at the same time powerless in point of legal jurisdiction for checking and removing scandals on the part of exceptional and unworthy members of the clerical order. The colonial community at Hong Kong may reasonably regret the result which appears likely to take place in the termination of an Anglican Episcopate in China. It could hardly be expected, however, that amid existing complications of ecclesiastical law and Royal prerogative, any body of Churchmen at home should be able to interpose to preserve a colonial see which labours under the peculiar disadvantages which have been enumerated, and to which the colony itself has contributed no portion of the endowment or stipend. An American Bishop at Shanghai, of the sister Protestant Episcopal Church of the United States, will probably supply to the Protestant Episcopal missions in the neighbourhood of the northern ports of China, a ready and available means of confirmation and ordination of native Christians. An English Bishop of Labuan, who, on the transference of the Straits Settlements from the Indian Government to the Colonial Office, is likely to be placed in charge of the English congregations at Singapore and its vicinity, may also, possibly under new arrangements, be requested to pay occasional visits to Hong Kong for the performance of any required episcopal functions in the colony. For the present, we believe that nothing has been finally decided upon. While we desire carefully to guard the preceding statements as only falling at present under the category of probabilities, we beg leave at the same time to convey to our readers the impression that we receive our information from credible authority, in saying that it is in the highest degree doubtful whether there will be any second appointment of a Bishop of Victoria."

Let us at least hope that, if there is to be no second Bishop of Victoria, the funds provided for the endowment of the see will be returned to those munificent Churchmen by whom they were given. They must give timely attention to the retrograde scheme now disclosed, if they would prevent it from being carried out.

INTERCOMMUNION WITH THE SCANDINAVIAN CHURCH.

WE make no apology for presenting our readers with a translation of the whole of the Supplement to the *Almindelig Kirketidende* for July, as it gives a report of the first Scandinavian meeting at which the subject of Intercommunion has been at any length discussed, and follows this up with some most admirable remarks by the much-respected Editor, the Rev. J. Vahl. The matter translated will speak sufficiently

for itself, without our taking up more space at present in its further illustration. It will be seen that the Roeskild Conference laboured not only under a load of misapprehensions as to the doctrinal character of the Anglican Church—on the part at least of many of the speakers—but also under a serious misunderstanding of the terms on which communion between our Church and their part of the Scandinavian could be fully revived. Personal and literary intercourse may well be trusted to for the removal of such doctrinal misapprehensions, at which we cannot be very indignant, while we see prejudices of a converse kind clung to by some respected names among ourselves, and when we reflect how late and little have been our efforts to meet our Northern brethren with better means of information. As for the assumption that Anglican Intercommunion would necessarily pre-suppose the re-consecration of all the Danish Bishops, and the reordering of the whole Danish Priesthood, this fancy of *ex-post-facto* legislation is already sufficiently disposed of in the remarks of Mr. Vahl.

Notwithstanding these drawbacks, we regard the Roeskild Conference as a gain; and there is reason to believe that, at an approaching Conference in another Danish diocese, a resolution will be carried giving to the cause distinct approval. Meanwhile, it is encouraging to be able to prefix to the Roeskild debate a warm pronouncement from far-off Iceland, by the Rev. Dr. Peterson, a priest whose zeal and attainments are known through the whole North.

A visit has lately been paid by the Rev. F. S. May to both Denmark and Sweden, on behalf of the *Anglo-Continental Society*. He was unfortunately not present at the Roeskild Conference, having been unable to return in time from that of the Archdiocese of Upsal. The letters which he carried with him from our Episcopate and from other dignitaries secured him a courteous and hospitable reception from the highest ecclesiastics in Scandinavia. Through the favour of H. R. H. the Princess of Wales, he was honoured with a very gracious audience by the King of Denmark. The British Chaplains gave him every assistance. Private friendship was tendered him on all sides. The Royal and Episcopal favour to the cause entrusted to his advocacy was reflected by the newspaper press. In particular, the adhesion of the *Dagblad* and *Fædreland* may be taken as an assurance that any well-devised measures for the regularization of the Danish ministry would meet with the favour of the Danish people.

It would be disastrous to the Anglican Church herself, if the work thus hopefully begun is not actively and perseveringly followed up. Both Rome and Dissent are in the field, sparing no expense in money or in men to divide and conquer the Scandinavian Communion. Let

not England, with Donatist indifference, stand idly by, but render aid no less abundantly, at this important crisis, to unite and strengthen her. We must, however, take care to show our northern brethren that we seek not to "have dominion over their faith," but simply to "be helpers of their joy;" and as for this purpose no more faithful and fitting instrument can be found than the *Anglo-Continental Society*, we heartily recommend the claims of that association to increased supposed.

Correspondence, Documents, &c.

THE ROYAL SUPREMACY, THE JUDICIAL COMMITTEE, AND THE SOUTH AFRICAN CHURCH.

[BY "CATHOLICUS."]

ONE of the first and most obvious results of the Church's expansion was the development of local organization. Even while the Apostles exercised a general supervision over the Churches founded by them, local ministries for carrying on the Church's work, in the promulgation of the Gospel, and the edification of her members, were established by the Apostles themselves.¹ In the mother Church at Jerusalem a local Apostolate sprang up, which was committed to James, "the Lord's brother," and in virtue of which it was he who presided at the Council convened at Jerusalem, on the question that had arisen between the Jewish and the Gentile branches of the Church, and at the close of the discussion summed up the argument, and pronounced the decision or a sentence of the Council.²

Apostolic powers were committed over particular Churches to the principal fellow-labourers of the Apostles, during the lifetime of the latter;³ and from ecclesiastical history we learn that, by means of these appointments, provision was made for the government of all the Churches by men clothed with Apostolic authority, after the Apostles themselves had departed.⁴ Thus the Episcopate rose as a local insti-

¹ Acts xi. 30; xiv. 23; xx. 17; Tit. i. 5; 1 Pet. v. 1.

² Acts xii. 17; xxi. 18; Gal. i. 19; ii. 9, 12; Acts xv. 13, 19.

³ 1 Tim. i. 3, 18; Tit. i. 5; Rev. ii. 1, 8, 12, 18; iii. 1, 7, 14.

⁴ The following testimonies from the early Fathers place the succession of the Apostolic Ministry, as an institution bequeathed to the Church by the Apostles, beyond the possibility of doubt and the reach of cavil.

Speaking of the labours of the Apostles in the promulgation of the Gospel and the foundation of Churches, St. CLEMENT of Rome, says:—"They (the Apostles) went forth in full assurance of the Holy Ghost, gospelling that the kingdom of God was at hand. And preaching through countries and cities *they appointed their firstfruits*, having proved them by the Spirit, as *Overseers (Bishops) and Ministers* of them that should believe."—1 *Ep. ad Cor. c. 42*.—And further on, having referred to the vindication of Aaron's sacerdotal authority by the miracle of the rod that budded, he goes on to say, "Our Apostles also knew through our Lord Jesus Christ that there would be contention about the dignity of the oversight (the episcopate). For this reason, having perfect foreknowledge, *they appointed those before mentioned*, and gave them the pastoral charge for after times,

[that

tution of Apostolic origin and Catholic reach, answering to the famous description given of it by St. Cyprian: *Episcopatus unus est, cujus*

that when they themselves should have fallen asleep, *other approved men might succeed them in their office.*"—*Ibid.* c. 44.

The importance attached by ST. IGNATIUS to the Episcopal office, as being the representative of Christ, the impersonation, so to speak, of His supremacy over the Church, is well known. See among those of his Epistles which are acknowledged as genuine by sound critics, the following passages:—*Ad Ephes.* c. 4, 6; *ad Magnes.* c. 6; *ad Trall.* c. 3, 13; *ad Smyrn.* c. 8.

Appealing to the concordant testimony of the Bishops in the several Churches to the truth of the Faith delivered by the Apostles, St. IRENÆUS says, "We are enabled to enumerate those *who were by the Apostles appointed Bishops* in the Churches and their successors to our own time." Proceeding to particularise the succession of "the Church founded at Rome by the two most glorious Apostles, Peter and Paul," he says that "*they handed over the Episcopal office* to Linus, mentioned by Paul in his Epistles to Timothy;" that "to him Aracletus succeeded;" that "after him, third in order from the Apostles, Clemens obtained the *Episcopate*;" and as his successors he enumerates Euarestus, Alexander, Xystus, Telesphorus, Hyginus, Pius, Anicetus, Soter; after whom, at that time, Eleutherius was in possession of the *Episcopate*, being the twelfth in order from the Apostles. And further he instances "Polycarp, who had not only been made a disciple by the Apostles and been conversant with many who had seen Christ, but had *by the Apostles been appointed Bishop* in the Church of Smyrna, in Asia, whom Irenæus himself remembered to have seen in his youth."—*St. Iren. ad Hær.* l. iii. c. 3.

TERTULLIAN in his "Vindication of the Faith against the Heretics," challenges the latter to "exhibit the order of their Bishops, coming down by succession from the beginning in such wise that the first Bishop in the line should have had for his consecrator and predecessor some Apostle, or some Apostolic man contemporaneous with the Apostles. For in this manner the Apostolic Churches bring down their registers; as the Church of the Smyrnæans records Polycarp, appointed by John; that of the Romans, Clement, ordained by Peter; and, as the other Churches likewise show the transmission of the Apostolic seed to them through men appointed to the *Episcopate by the Apostles.*"—*Tertull. de Præscr. Hæret.* c. 32. Comp. cc. 20, 21.

ST. CYPRIAN, vindicating the succession against spurious Bishops of schismatical ordination, states that "of old" (*jam pridem*, he wrote this A.D. 252) "*through all the provinces and cities Bishops were ordained, old in years, incorrupt in faith.*"—*Ep. ad Antonianum* 55 (*ed. Fell.*). In a letter to Cornelius, Bishop of Rome, he thus sets forth the work and office of a bishop:—"This is and ought to be our chief endeavour, that we should be careful, as far as in us lies, to maintain the unity transmitted from the Lord and through the Apostles to us their successors. *Ad Cornelium, Ep.* 45. And in support of the authority of the Episcopal office he uses the following argument: "Christ says to the Apostles, and thereby to all the Bishops who succeed the Apostles by vicarious ordination, 'He that heareth you, heareth Me; and he that heareth Me, heareth Him that sent Me; and he that rejecteth you, rejecteth Me; and he that rejecteth Me, rejecteth Him that sent Me.'"—*Ad Florentinum, Ep.* 66.

Lastly, EUSEBIUS, in his history, has a special chapter "*On the first succession from the Apostles,*" in which he states, on the authority of existing records, that Timothy was the first bishop appointed over the Church at Ephesus; Titus over the Churches of Crete; Crescens over the Galatian Churches; Linus first and Clement third, in order, over the Church of the Romans; and Dionysius the Areopagite over the Church at Athens.—*Euseb. Hist. Eccl.* l. iii. c. 4.

In addition to these and other express testimonies, there is the fact, apparent on the face of all the documents preserved to our time from the first three centuries of the Christian era, that the *Episcopate* existed throughout the Church as an institution recognised by all to be of Apostolic origin and authority, on which the whole framework of the Church's organization rested, and to which her government was committed.

a singulis in solidum pars tenetur;¹ or, as he elsewhere expresses it, *Episcopatus unus, Episcoporum multorum concordie numerositate diffusus*.²

Having thus ascertained the form which the purely theocratic government of the Church assumed while the supremacy of Christ was represented by His Apostles, acting under the inspiration and direction of the Holy Ghost, as well as the mode in which the continuance of this Apostolic government was provided for by transmission from the Apostles to lines of successors appointed to rule over particular Churches, it only remains, at this stage of the inquiry, to note certain special points observable in the growth of the organization so established in the first instance by the Apostles themselves, and the position in which the Church stood towards the secular power, antecedently to the intrusion of the latter into the government of the Church.

As a matter of obvious policy, the Apostles had selected for the bases of their operations the principal cities of the different countries into which they carried the Gospel. They were sent forth to make war upon the false religions set up by the Prince of this world, during the season of divine connivance which preceded the evangelization of the world;³ and accordingly they attacked the enemy in his strongholds, before they attempted the conquest of the surrounding country. Thus it came to pass that the first Churches were founded in the cities which had attained the greatest prominence under the old civilization. It was from these most ancient and central Churches that the Gospel was gradually diffused into outlying districts; and the natural result of the growth of the Church by this process was that her government fell into a system of division by provinces, analogous to those of the civil government. The Bishop of the central Church from which the missions into the province went forth, was in the first instance the bishop of the whole province; and when the importance of any provincial mission required a bishop of its own to be set over it, not only did it rest with him to make the necessary arrangements, but he preserved ever after a pre-eminence among the bishops of the province. Hence arose the office of Metropolitan, as distinct from that of Diocesan Bishop, in the several provinces; and a still higher rank of Primate, or as he was afterwards called Patriarch, whose superintending power extended over a number of provinces and their Metropolitans.⁴

The inequality of rank thus created among men who, as far as their spiritual power was concerned, were on a perfect equality—all of them successors of the Apostles, all of them set to rule over the Church in their respective spheres as the representatives of Christ under the guidance of the Holy Ghost—was not altogether confined to the rela-

¹ St. Cypr. De Unitate Ecclesiæ, c. 3.

² St. Cypr. Ep. ad Antonianum. Ep. 55 (ed. Fell).

³ Acts xvii. 30, 31.

⁴ Ap. Can. 34. Compare on this subject Beveridge, Codex Cann. Eccl. Prim. Vind. l. ii. c. v. § 12, 13; Usher's Original of Bishops and Metropolitans—Works, vol. vii. p. 43.

tive position of the Bishops of the chief cities and of the Churches that had naturally sprung up in the provinces of which they were the social and political centres. Other circumstances tended to give a yet further pre-eminence to particular sees and their occupants. Jerusalem, the city consecrated by the hallowed associations of the old covenant, the city in which the Church was founded by the death and resurrection of her Divine Head and by the outpouring of the Holy Ghost, was from the first the place in which the life of the Church centred—the heart, as it were, from which the life's blood of the whole body issued, and to which it returned—and the Church at Jerusalem and her Bishop accordingly occupied a position of pre-eminence among all the Churches.¹ Warned of the approaching destruction of Jerusalem, the Church in that city took temporary refuge in Pella, from which place, however, it subsequently returned; and, although shorn by the force of events of much of its influence in the general government of the Church, yet, continued to retain at least a nominal distinction among the chief Churches of the earth.²

The Church which, next in order of time, rose to pre-eminence among the Churches of Christendom, was the Church at Antioch. It was here that, by the consecration of St. Paul and St. Barnabas, by express command of the Holy Ghost, the Gentile Apostolate, as distinct from the Apostolate of the Circumcision, was founded;³ and it was here that believers in the Gospel of Gentile origin, not being identified with the Jews, first received the distinctive appellation of Christians.⁴ It was the Bishop of this Church who, having received his bishopric from Apostolic hands, rendered, in the age immediately following the Apostles, the new faith illustrious by his glorious martyrdom in the Imperial city.⁵ And that the pre-eminence which the Church of Antioch had thus obtained as the metropolis of Gentile Christendom was maintained throughout the whole period now under consideration, is evident from the rank assigned to her Bishop at the first Œcumenical Council.⁶

Somewhat later in point of time, and upon grounds altogether different, the Church of Alexandria and her Bishop rose to a position of pre-eminence, and exercised an extensive influence upon the development of Christian doctrine. Famous already in the pagan world as a seat of learning and philosophy, and connected with Jewish theology by the Septuagint version of the Old Testament, which paved the way for the preaching of the Gospel among the Gentiles or "Greeks," the city of Alexandria became a point of attraction to the more studious and speculative among the converts to the faith—the *alma mater* of

¹ Acts i. 4, 8, 12—14; v. 28; vi. 7; viii. 1, 14—16, 25; ix. 26—28; Gal. i. 17—19; Acts xxvi. 20; xi. 1, 2, 22; xii. 25; Rom. xv. 19; Acts xxiii. 11; xv. 2—29; xvi. 4; xviii. 21, 22; xix. 21; xx. 16; 1 Cor. xvi. 3; Rom. xv. 25, 26, 31; Acts xxi. 17—19.

² Conc. Nic. can. 7.

³ Acts xiii. 1, 2; xiv. 26; xv. 22, 23, 30, 35; xviii. 22; Gal. ii. 11.

⁴ Acts xi. 26.

⁵ Martyrium St. Ignatii.

⁶ Conc. Nic. Œc. i. can. 6.

Christian theology. The catechetical school founded in it under the auspices of its Bishop, contributed largely to the dissemination of the Holy Scriptures, and to the formation of a Christian literature. The doctors whom it produced, though not invariably sound in the faith, were held in high repute throughout the Churches, and took a leading part in the controversies which resulted in the settlement of a definite Christian theology. Accordingly we find the rank which the Church of Alexandria had attained by common consent, recognised at a subsequent date in the same documents which attest the precedence given to the Bishops of Jerusalem and of Antioch.¹

More eminent still than any of these was, in this first purely theocratic period of the Church's history, the Church at Rome. Rome being the imperial city, the capital of the world, it was but natural that the Church established there should occupy a position of proportionate importance. We have Apostolic authority for the fact that "her faith was spoken of throughout the whole world."² She reckoned as her founders the two chief Apostles of Jewish and Gentile Christianity; the latter of whom, out of deference for his brother Apostle, towards whom he stood in a position of much delicacy, hesitated for a long time to visit her in person; nor did he eventually do so until he was brought thither forcibly by the course of events.³ In proof of his

¹ Conc. Nic. Œc. i. cann. 6, 7.

² Rom. i. 8; xvi. 19.

³ From the whole argument of St. Paul's Epistle to the Romans, it is evident that the Jewish element was very strong, if it did not actually predominate, in the Church at Rome. This points at once to St. Peter, to whom was committed the apostleship of the circumcision, as that of the uncircumcision was committed to St. Paul (Gal. ii. 7), as the "other man" upon whose "foundation" the latter did not wish to "build." As St. Paul distinctly assigns this as the cause by which he was "much hindered" from paying a visit to the Church at Rome, though "having a great desire" to do so for "many years" (Rom. xv. 20—24; cf. i. 10, 11), the question naturally suggests itself who that "other man" was. That he must have been one of the Apostles is clear from the deference for his authority, which underlay St. Paul's hesitation on the subject; and among all the Apostles there was none towards whom St. Paul stood in a position of more delicacy than towards St. Peter. Their respective spheres of action required to be settled by special conference (Gal. ii. 6—9); the great point of difference between Jewish and Gentile converts rendered a synodical discussion and determination necessary (Acts xv. 1—32); and St. Peter's conduct at Antioch, the Mother Church of Gentile Christendom, brought the two Apostles into personal collision (Gal. ii. 11—14). All this indicates that the mutual position of these two chief Apostles of the circumcision and the uncircumcision respectively, was one of great delicacy; and the unwillingness of St. Paul to incur the charge of undue interference with St. Peter's sphere of labour is thus easily and satisfactorily accounted for. It is much to be regretted that a weak fear of making a dangerous concession to Romish controversialists by the admission that St. Peter was the founder of the Church at Rome, should have led many Protestant writers to call in question—nay, some of them absolutely to deny—the fact that St. Peter ever was at Rome. That fact is attested by testimonies so numerous and so unanimous from the earliest ecclesiastical writings, that without a strong controversial bias the idea of denying it would scarcely enter any one's mind. Nor does the admission of it in the remotest degree tend to support the Romish figment of Papal Supremacy on the basis of a unique and exclusive succession from St. Peter. On the contrary, the very testimonies of antiquity which establish the fact of St. Peter having exercised his apostolate at Rome (though not exclusively in that city), also prove that Church

subsequent association with St. Peter in the government of the Church at Rome, we have the uniform testimony of the earliest ecclesiastical writers, who record not only the fact that they conjointly presided over her, but that they both sealed their apostolic labours at Rome by the blood of martyrdom.¹ The high position which the Church at Rome had thus naturally attained, and which she preserved throughout the first ages, is attested even by those who took a foremost part in checking the arrogance occasionally displayed by some of her Bishops at a time when they themselves did not dream of the extravagant pretensions advanced in after ages by their successors.²

Another, and in the early ages universally recognised, claim to distinction, which the Churches of Jerusalem, of Antioch, and of Rome, shared with many other Churches of inferior note, was the fact of their having one or more of the Apostles for their founders and first rulers. The Bishops of all these, being in a local, as well as in a general and spiritual sense, successors of the Apostles, were ever regarded with special deference by the Bishops of other less favoured Churches, and their sees or chairs were distinguished by the appellation, "Apostolic see or chair,"³ a designation which was subsequently applied to all Episcopal sees, and, in still later times, has, like the title "Catholic," been usurped exclusively by the Roman Church.

By the Episcopate, so constituted, the government of the clergy and laity was duly provided for in all the Churches.⁴ Every Bishop, in matters concerning his own Church and diocese, was supreme.⁵ The relation between him and his clergy, whether presbyters or deacons, was one of strict subordination. The latter were considered as acting by delegation from the Bishop, without whose sanction and concurrence nothing was to be done in the Church. This principle, broadly laid

to have been under the joint rule of St. Peter and St. Paul for some time before their martyrdom; after St. Paul's long-cherished intention to proceed to Rome,—for the protection, as his Epistle would seem to indicate, of the freedom of the Gentile converts from Judaizing tendencies,—had been realized, in a manner different from what he had anticipated, by his forcible removal to that city in consequence of his appeal to Cæsar. (Acts xxv. 10—12; xxvi. 32; xxvii; xxviii.)

¹ St. Clem. Rom. ad Cor. Ep. i. c. 5; St. Ign. ad Rom. c. 4; St. Dion. Cor. ad Rom. ap. Euseb. H. E. l. ii. c. 25; St. Iren. adv. Hær. l. iii. c. 1, 3; Caius Presb. adv. Proc. ap. Euseb. H. E. l. ii. c. 25; Clem. Alex. ap. Euseb. H. E. l. vi. c. 14; Tertull. De Præscr. Hæret. c. 36, De Bapt. c. 4; Origen ap. Euseb. H. E. l. iii. c. 1; St. Cyprian, ad Cornel. Ep. 59; ad Antonian. Ep. 55; Lactant. Div. Inst. l. iv. c. 21, De Morte Persec. c. 2; St. Athanas. Apol. de fuga, c. 18; Euseb. H. E. l. ii. c. 14, 25, l. iii. c. 2.

² St. Iren. adv. Hær. l. iii. c. 3. Comp. Euseb. H. E. l. v. c. 24; St. Cypr. ad Corn. Epp. 59, 60, comp. ad Steph. Ep. 72; ad Pomp. Ep. 74.

³ Tertull. de Præscr. Hæret. c. 36.

⁴ "The ordination of Bishops and the organization of the Church runs down through the changes of times and successions, so that the Church is constituted upon the Bishops; and every proceeding of the Church is governed by those chief officers."—St. Cypr. Lapsis Ep. 33.

⁵ "Every Bishop," says St. Cyprian, "has in the government of the Church the free discretion of his own will, hereafter to give account to the Lord of his conduct."—Ad Steph. Ep. 72.

down by St. Ignatius,¹ was universally recognised, and embodied in the early Canons.² At the same time, the Bishops made a practice of consulting the clergy, and even the laity, on matters connected with the administration of their office; more especially in the election of candidates for the clerical office, in which Apostolic precedent indicated that the general body of the Church should have a voice.³ The same Ignatius, who dwells so emphatically on the dignity of the Episcopal office, as being in the very place of God and of Christ, constantly associates the presbyters and deacons with the Bishop, as having a claim to the veneration and obedience of the flock.⁴ St. Cyprian repeatedly appeals to his practice of consulting both clergy and laity.⁵ And the same practice was followed elsewhere, with various modifications as to the extent to which the wishes of the Church at large were taken into account. In the election of the Bishops themselves, the principle generally acted upon was, that no Bishop should be forced upon a Church against the will of the general body, or even of a considerable minority, of the clergy and laity;⁶ while, on the other hand, the fact that the power of ordination was in the hands of the Metropolitan and his Synod afforded an ample security against improper appointments.⁷ To obtain the Episcopate either by purchase, through the influence of secular princes, or through nepotism, was prohibited under stringent penalties, and promotions made by such means were null and void.⁸

The Episcopal rule thus established in each particular Church sufficed for its ordinary government. When that rule was interrupted by the see becoming vacant, the Metropolitan and his Synod provided for its perpetuation by the election and ordination of a successor. The same organization was brought into play when questions arose which were too important to be decided by the Bishop with the assent of his clergy and laity. Recourse was then had to the authority of the Metropolitan and the Provincial Synod. In the first instance, probably, conferences of Bishops to decide points of difficulty were held as occasions arose; but, after a time, it was found more expedient to hold Synods at stated times; and an early Canon requires them to be held twice a year.⁹ The determinations of these Synods became the rules or canons by which the affairs of the Churches were regulated. The constant intercourse kept up between the Churches led to the adoption of similar rules in different Churches; and at a very early date a collection of such rules as were generally observed was made, and,

¹ St. Ign. ad Trall. c. 2; ad Philad. c. 7; ad Smyrn. c. 8; ad Polyc. c. 6.

² Ap. Can. 39.

³ Acts i. 15—23; vi. 2—6.

⁴ See the passages quoted above, note 1.

⁵ St. Cypr. ad Presbyteros et Diaconos, Ep. 14, 38; ad Antonianum, Ep. 55; ad Cornel. Ep. 59, ad Felicem Presb. Ep. 67.

⁶ St. Cypr. ad Felic. Presb. Ep. 67; Constit. Apost. l. viii. c. 4. Compare also on this subject the statement of Leo. I. who, although belonging to a later age, no doubt correctly sets forth the principle by which this matter had always been regulated; Leon. M. ad Anastas. Ep. xiv. c. 5.

⁷ Can. Ap. 34.

⁸ Can. Ap. 29, 30.

⁹ Can. Ap. 37.

under the name of "Apostolic Canons,"¹ obtained universal authority. Other Canons were enacted by different Councils as occasion required, whose authority was in the first instance confined to the Churches which had adopted them, but which, in course of time, were embodied in what, in later ages, became the Canon Law of the Church.

The government of the Church being thus amply provided for by officers invested with Apostolic authority, ruling in the name of Christ, and by regulations framed and supported by common authority and consent, the body of Christians, although widely spread through the most distant countries, presented a united aspect to the world around. It differed, however, from all the institutions hitherto known to the world in this, that its constitution, the powers exercised by its rulers, and the privileges enjoyed by its members, were all—as in their origin, so in their nature—purely spiritual. There was nothing of a coercive character. Submission to the discipline of the body was a voluntary act; the loss of membership, by excommunication, was the only penalty incurred by disobedience.

Yet, existing in the world, the Church was exposed to contact with the world. As a voluntary association, she had to maintain her ground in the midst of systems, social and political, to which she was an entire stranger. At first she found all these systems hostile to her; and, as a natural consequence, the lives and the property of her members were in constant jeopardy. It was only after a long continuance of patient suffering, amidst tortures, martyrdom, and the loss of all things, that the Church, through the influence of her ever-increasing numbers, obtained first toleration, and, in course of time, recognition as a corporate body. Her property, the only part of her existence which, besides the persons of her members, was tangible to the world, shared all the vicissitudes of her precarious existence. That property, arising from the offerings of the faithful, was, by her own internal regulations, placed in the hands of the Bishop,² with whom the remuneration of his clergy, distribution of relief to the poor, and other applications of the Church funds rested; it being specially provided that it should not in any way be mixed up with his private property;³ and that the Bishop should not suffer any of his clergy to want for the necessaries of life; the Bishop who in any case permitted this being deemed a murderer of his brother.⁴ In time of peace, and in the hands of a faithful Bishop, this property was secure; but in times of persecution, it became, like the lives of the members of the Church, a prey. From malversation by an unfaithful Bishop, it could only be protected by the spiritual discipline of the Church; and if that were set at defiance by any Bishop, the Church had no remedy against him, unless it were by an appeal to the civil courts.

¹ See Beveridge's *Synodicon*, and his *Vindication of the Canons of the Primitive Church*.

² Cann. Ap. 4, 38, 41. Comp. Justin Martyr, *Apol. i.*; St. Cypr. *ad Caldonium et Herculanium*, Ep. 41.

³ Ap. Can. 40.

⁴ Ap. Can. 59.

For a long time, and as a general rule, that appeal was not resorted to, as the result was not likely to prove favourable to the Church's interests. The time came, however, when pagan legislation recognised the corporate character of the Church, and gave her protection for her property. Under the reign of Alexander Severus, a case occurred in which the Emperor interfered to prevent an act of contemplated church spoliation, though the ground on which he did so gives no very exalted idea of the estimation in which he held the Church. The question turned upon the possession of a piece of land on which the Christians had erected a church; and the Emperor's decision was, that such employment of it was preferable to its being made use of as the site of a tavern.¹ More important, in every sense, was the decision obtained under the reign of Aurelian, for the protection of the Church's property against Paul of Samosata, Patriarch of Antioch, who, having been deposed by a Council of Bishops, on account of his heretical opinions, as well as of gross breaches of ecclesiastical discipline, refused to give up possession of the church. The Emperor having been appealed to on the subject, and finding that the contumacious Patriarch was supported by a party of his own, wisely abstained from entertaining the question on the merits. He referred the matter to a Synod of Italian Bishops; and on their report that the Patriarch of Antioch had been justly deposed from his office, he caused him to be ejected, and gave possession to his canonically-ordained successor.²

This case, while it illustrates in a striking manner the proper course to be pursued by the Civil Magistrate in questions affecting property arising out of ecclesiastical causes, is remarkable, moreover, as a practical illustration of the principle that, in cases of delinquency by a bishop, the duty of protecting the faith of the Church and her discipline devolved upon the general body of Bishops.³ In cases of minor importance, the spiritual jurisdiction vested in the Metropolitan and his comprovincials sufficed to maintain order;⁴ but the case of the delinquent Patriarch of Antioch shows how the authority of the entire Episcopate could be brought to bear for the deliverance of the Church from heresy and scandal even in a Bishop of the highest rank.

On a review, then, of the Church's constitution and position during the period when she existed as a pure theocracy, we arrive at the conclusion that the spiritual powers conferred by Christ upon His Apostles and their successors, proved amply sufficient for her government. Fiercely persecuted and despoiled though she often was by her enemies, she rose triumphant from every defeat by the spiritual might which she exhibited in the eyes of an astonished world; and the maintenance of her internal condition in a state of soundness and godly order, amidst numberless disturbances of her peace by men of perverse mind and turbulent spirit, was due to the profound conviction of the great body of her members that those set to rule over her were the representatives and vicegerents of her Supreme Head enthroned in heaven.

¹ Lamprid. Vita Alex. Sev. c. 49.

² St. Cypr. Ep. ad Stephan. 68.

³ Euseb. Hist. E. l. vii. c. 30.

⁴ Ap. Can. 74.

RUSSO-GREEK AND ROMAN CATHOLIC DOCTRINES COMPARED.

A DOCUMENT of great interest has been put forward by the Russo-Greek Committee of the American Church. Its author is the present Metropolitan of Moscow. Many years ago the perversion of some of the Russian nobility by the Jesuits induced Dr. Philaret, at that time Archimandrite and Divinity Professor at the Nevskoe Spiritual Academy at St. Petersburg, to draw up for private use a paper contrasting the doctrines of the Russo-Greek with those of the Roman Catholic Church. Having been asked by the Editor of the Russo-Greek Committee, who had become acquainted with its existence, whether it might be reprinted, with his expressed sanction, and as embodying his present views on the subjects discussed, the Metropolitan readily granted it, with this only condition, that the Article on Tradition (to which he did not formerly attach as much importance as he does now) should be modified in accordance with the teaching of the Larger Catechism of the Russian Church. The document may, therefore, be regarded as an authoritative exposition of the points of difference between the Russo-Greek and the Roman Catholic Churches, and as affording a clear basis for the consideration of the question of intercommunion between the former and the Anglican branches of the Church Catholic :—

Comparative Statement of Russo-Greek and Roman Catholic Doctrines.

“ THE spirit of the doctrines of Christianity is contained in the following words of Jesus Christ :—‘ This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent.’—John xvii. 3.

In the composition of this saving knowledge, we find,

I. The knowledge of the source from which we are to draw true faith; as it is only out of a pure source that we can derive pure doctrine.

II. The knowledge of God in Trinity; His eternal attributes; and His relation to this world.

III. The doctrine of the corrupt state of human nature, without which it is impossible to feel our need of Jesus Christ as a Redeemer.

IV. The doctrine of Jesus Christ as the Mediator betwixt God and man.

V. The doctrine of the grace of the Holy Spirit and His influences, through which the redemption completed by Jesus Christ for all is imparted to every one who believes.

VI. The doctrine of the Sacraments, by which grace is communicated and sealed.

VII. The doctrine respecting the Church, as a society which should preserve the principles of faith and practice in reference to Christ.

VIII. The doctrine of a future state, in which the promises given us in Jesus Christ shall be fulfilled.

In these principal points, we must examine the doctrines of faith as held by different Churches: and the differences found regarding them ought to be deemed the more important, when any one, by contrary

doctrines, attempts to darken the true and saving knowledge of God in Jesus Christ.

Opinions respecting ceremonies may, on this occasion, be set aside; because, in Christianity, there are various opinions which may be received or rejected without either supporting or destroying the common Faith: such, for instance, is the opinion respecting the existence of angels before the present world; supported by Chrysostom, and rejected by Theodoret. There are also ceremonies which may be different, not only in different Churches, but even in the same Church; such as that of the Greco-Russian Church preferring immersion in Baptism, in accordance with the most ancient practice; but also tolerating sprinkling, as a ceremony which by no means destroys the power of this Sacrament. And therefore, in order to show the difference between the Eastern and Western Churches in the doctrines of Faith, it will be necessary,

1. To present the principal points in which they do not agree, according to the foregoing order.
2. To show, to a certain extent, the grounds on which these positions rest; and,
3. To make such observations on the differences of opinion as may seem requisite.

SOURCE OF THE DOCTRINES OF FAITH.

Doctrine of the Eastern Church.

I.

The only pure and all-sufficient source of the doctrines of faith is the revealed Word of God contained in the Holy Scriptures. 'All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' 2 Tim. iii. 16, 17.

Doctrine of the Roman Church.

I.

Holy Scripture is not an adequate source of saving doctrine; for in Christianity there is much necessary to be known which is not in the Scriptures; as for instance, that the Feast of Easter should be kept on Sunday, &c.

REMARK.—This doctrine respecting the insufficiency of the Holy Scriptures is evidently intended to give greater importance to human traditions. But as there is no article of faith which is not revealed in 'the Holy Scriptures, which are able to make us wise unto salvation, (2 Tim. iii. 15,) therefore their silence respecting any tradition proves that it is no article of faith.

II.

The Holy Scriptures are contained in the 39 Canonical Books of the Old, and 27 of the New Testament, which serve as a rule of faith; but

II.

The Books of Tobit, Judith, Wisdom of Solomon, Wisdom of Jesus the son of Sirach, Baruch, and the two Books of Maccabees, like the

the Third and Fourth¹ Books of Esdras, the Books of Tobit, Judith, the Wisdom of Solomon, the Wisdom of Jesus the son of Sirach, Baruch, and the three Books of Maccabees, together with certain other additions to several of the Books of the Old Testament, though respected by the Church for their antiquity and the sound doctrine found in them, are only esteemed by her to be Apocryphal; that is, Books, the divine origin of which is hid from our faith, or is subject to doubt: because the Old Testament Church, and Christian Churches, never acknowledged them to be Canonical.

REMARK.—And even the ancient Roman Church, according to the testimony of Jerome, made a distinction betwixt the Canonical and the Uncanonical Books: therefore the testimony now-a-days, respecting their undoubted divinity, is a partial and novel opinion.

III.

Everything necessary to salvation is stated in the Holy Scriptures with such clearness, that every one, reading them with a sincere desire to be enlightened, can understand them. 'Thy word is a lamp unto my feet, and a light unto my path.' Ps. cxix. 105. 'But if our Gospel be hid it is hid to them that are lost.' 2 Cor. iv. 3.

REMARK.—An enlightened interpreter of Holy Scripture is doubtless very desirable for Christians less instructed; but the idea that, in order to draw from it the Articles of Faith, a certain kind of despotic interpreter is necessary, lowers the dignity of the Word of God, and subjects faith to the will of man.

IV.

The most authentic texts of the Holy Scriptures are contained principally in the Hebrew and Greek originals; for all translations receive their credibility from the originals.

REMARK.—The text of the Vulgate was acknowledged by the Council of Trent as the most authentic; for this, among other reasons, that the Clergy might not have need to learn the Hebrew and Greek languages. *Sarp. Hist. Conc. Trid.* l. 11. But this decision of the Council ought not to be received, because it hinders the needful and useful *searching of the Scriptures*. John v. 39.

other Books contained in the Bible, are Canonical; because the Church acknowledges them to be such.

other Books contained in the Bible, are Canonical; because the Church acknowledges them to be such.

III.

Holy Scripture is so unintelligible, that it is impossible to understand it without an interpreter; for many passages of it admit of various interpretations, &c.

IV.

Sacred Scripture, in its original tongues, is adulterated; and the Latin translation of it, known by the name of the Vulgate, is the most authentic; because from ancient times it has been received by the Romish Church, and established by the Council of Trent.

¹ In the Slavonian Bible, the Books of Ezra and Nehemiah are called the I. and II. Books of Esdras.

V.

Every one has not only a right but it is his bounden duty to read the Holy Scriptures in a language which he understands, and edify himself thereby. 'Blessed is the man who meditates in the law of the Lord day and night.' Ps. i. 2. 'Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another.' Col. iii. 16. And the most of the Apostolic Epistles were written to the people, and not to the Clerical order alone.

REMARK.—This principle of the Romish Church, under the pretence of precaution against error, shuts up the most hopeful way to soundness in the faith. However, in the present day, many of the Romanists do not strictly attend to this rule.

VI.

Holy Scripture, being the word of God Himself, is the only supreme judge of controversies, and the decider of misunderstandings in matters of faith. 'For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' Heb. iv. 12.

REMARK.—As an infallible judge in matters of faith would render the Holy Scriptures unnecessary, so this infallibility, even if granted to any one, would be rendered unnecessary by the Holy Scriptures. However, even in the Romish Church itself this infallibility is a matter of dispute.

VII.

The decisions of Councils are to be tried by the Holy Scriptures: so that no Council whatever can set up an article of faith which cannot be proved from the Holy Scriptures. This rule was always held by the ancient Church.

REMARK.—Jesus Christ only, as the searcher of hearts, knows which assembly is truly met in His name; for *we* can only judge of them by the revealed Word of God. Without this precaution, we might be subjected to the decisions of such Councils as, under the name of Christianity, might impose upon us will-worship and absolute rule.

V.

The Laity ought not read the Holy Scriptures in their native tongues; because in reading them they may fall into error.

VI.

The Pope of Rome is the supreme and infallible judge of controversies, and decider of misunderstandings in matters of faith: because he inherits all the privileges of the High Priest of the Old Testament, and of the Apostle Peter, for whom Jesus Christ himself prays, *that his faith might not fail.* Luke xxii. 32.

VII.

Councils have an equal degree of exemption from error with the Holy Scriptures; for in them Jesus Christ is present. 'Where two or three are gathered together in my name, there am I in the midst of them.' Matt. xviii. 20.

VIII.

The traditions of the Church are to be tried by the Holy Scriptures ; and those traditions are to be followed which agree with Holy Scripture, as we are taught by Saint Paul. 2 Thess. ii. 15. Yet no doctrine is to be taught as necessary to salvation which is not contained in Holy Scripture. Prov. xxx. 5, 6 ; Gal. i. 8, 9.

VIII.

Unwritten traditions ought to be received with the same reverence as the written word of God, and may contain articles of faith necessary to salvation. 'Hold the traditions which ye have been taught, whether by word or our Epistle.' 2 Thess. ii. 15.

REMARK.—The most ancient and original instrument for spreading Divine Revelation is Holy Tradition. From Adam to Moses there were no sacred books. Our Lord Jesus Christ Himself delivered His divine doctrine and ordinances to His disciples by word and example, but not by writing. The same method was followed by the Apostles also at first, when they spread abroad the faith, and established the Church of Christ. Holy Scripture was given, that Divine Revelation might be preserved more exactly and unchangeably. Holy Scripture and Holy Tradition, though not co-equal, are co-ordinate and concurrent sources of authority ; by Holy Scripture Holy Tradition is to be tested, while Holy Tradition bears witness to the Inspiration, Genuineness, and Canon of Holy Scripture. Tradition is further necessary as a guide to the right understanding of Holy Scripture, for the right administration of the Sacraments, and the preservation of the Sacred Rites and Ceremonies in the purity of their original institution. The necessity of Tradition is further evident from this, that books can be available only to a small part of mankind, while tradition is available to all.

O F G O D.

IX.

The Holy Spirit proceedeth from the Father. 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me.' John xv. 26.

IX.

The Holy Spirit proceedeth from the Father and the Son. 'All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall show it unto you.' John xvi. 15.

REMARK.—The words of Jesus Christ, 'All things that the Father hath are Mine,' are of the same import with the following: 'All Mine are Thine, and Thine are Mine.' John xvii. 10. Most evidently they refer to the general attributes and operations of the Godhead ; but not to the special attributes of each Person of the Holy Trinity. The words, 'He shall take of Mine,' when compared with the following, 'And shall show it unto you,' signify that the Holy Spirit would instruct believers in the same truths that had been revealed to them in Jesus Christ ; therefore these words do not prove the procession of the Holy Ghost. The words, 'I will send,' also, do not belong to the eternal procession of the Holy Ghost ; because 'to send' cannot signify 'to give beginning of being.'

But in contrast with this, the inserted words, 'which proceedeth from the Father,' so clearly point out the eternal beginning of the Person of the Holy Ghost, that no doubt is left upon it. And by the Second General Council, held in Constantinople in 381, against Macedonius, these very words are used in the Symbol of Faith, in order to express the article respecting the Holy Spirit; viz. 'And in the Holy Ghost, the Lord, the Giver of life, who proceedeth from the Father.' And thus also we read in the Creed of the Romish Church, up to the ninth century: and when it was proposed to Pope Leo III. to insert in the Creed the new opinion respecting the procession of the Holy Ghost from the Son, he not only refused to agree to it, but he commanded the Creed to be engraved, in Greek and Latin, on two silver tables, without the additional words 'and the Son;' and he put the following superscription upon them: **LEO FOUNDED THESE, OUT OF LOVE TO, AND FOR THE PRESERVATION OF, THE ORTHODOX FAITH.** But still, notwithstanding this precaution, that addition, without any lawful examination in a General Council, has been propagated in the Western Church. Photius, Patriarch of Constantinople, exposed the same, in a Circular Epistle to the Patriarchs and Bishops in 866; and in the year 880, the Council of Constantinople, in which the Pope's Legates were present, in opposition to the same opinion decreed, 'that nothing should be changed in the Creed.' A similar decree had also before that been passed by the Third General Council at Ephesus. Nevertheless, the Popes of this time took the new dogma under their protection; and thus it became, even until now, a principal barrier or division betwixt the Western and Eastern Churches.

ON THE CORRUPTION OF HUMAN NATURE.

X.

Man, in his natural corrupt state, has liberty in the choice of natural, civil, and moral good; but for spiritual and saving operations, he has no free-will and power. 'The imagination of man's heart is evil from his youth.' Gen. viii. 21. 'Whosoever committeth sin, is the servant of sin.' John viii. 24.

X.

Man, after the fall, still retains so much natural power, that he can perform saving works, co-operate with grace, and in a certain sense merit it. For when God giveth to us His Commandments, this naturally supposes that we are able to fulfil them.

REMARK.—The Law is proclaimed to man in order that he might know through it his own weakness, and unconditionally give himself up to grace. 'The Law was our schoolmaster, to bring us to Christ.' Gal. iii. 24.

XI.

Evil desire, or the first effort of the will to sin, is a sin meriting God's wrath. In the 8th Chapter of the Epistle to the Romans, the whole of which refers to this subject, evil desires are repeatedly denominated

XI.

Evil desire is not sin: it only begets sin. Jas. i. 15.

sin ; and among other things, it is proved, that it is forbidden by the Law : ‘Thou shalt not covet.’

REMARK.—Evil desires beget actual sin, they being the very source of sin. An opposite opinion does not promote the purity of Christian morality.

CONCERNING A MEDIATOR.

XII.

The sufferings and death of Jesus Christ are an abundant satisfaction for the sins of the whole world. ‘Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it ; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing.’ Eph. v. 25, 26, 27.

REMARK.—We ought to be conformed to the image of Christ, in love, meekness, benevolence, and patience ; but we cannot imitate Him in His personal acts of redemption, such as making atonement for sins. To speak of our making satisfaction, is to lessen the value of His merits.

XII.

Though Jesus Christ has satisfied the justice of God for our sins, yet we ought to merit an interest in this satisfaction by making satisfaction ourselves : because we ought to be conformed to His image. Rom. viii. 29.

CONCERNING GRACE.

XIII.

Grace justifies through the power of the merits of Jesus Christ, which a man receives by living faith ; good works are the fruits of faith and grace, therefore they do not constitute in man any kind of personal merit : ‘For all have sinned, and come short of the glory of God ; being justified freely by His grace, through the redemption that is in Christ Jesus ; whom God hath set forth to be a propitiation, through faith in His blood. . . . Therefore we conclude that a man is justified by faith, without the deeds of the Law.’ Rom. iii. 23, 28. ‘When ye shall have done all those things which are commanded you, say, We are unprofitable servants.’ Luke xvii. 10.

XIII.

Grace and faith only lay the beginning of the work of justification ; a man acquires perfect justification, and eternal life, by his own merits, which are his good works. ‘Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar ? . . . See, then, how faith wrought with his works, and by works was faith made perfect.’ Jas. ii. 21, 22.

To this subject also belong the whole Epistle to the Romans and that to the Galatians.

REMARK.—Justification by faith, being a mystery of grace, was perversely understood by certain fleshly-minded men, even in the days of the Apostles. They wished to remain satisfied with a cold, abstract kind of faith ; and thought, that, as it redeems them from condemnation on

account of their iniquities, so also it frees them from the necessity of walking according to the Law of God. It is this barren, dead, false faith which the Apostle James condemns; and, by the example of Abraham, shows that the true faith which justifieth 'by works is made perfect.' Otherwise, he shows justification in faith and works like the life in the root and fruit of the tree: so faith represents the root of justification. This idea is very clearly traced in his words immediately following those above quoted: 'Abraham believed God, and it was accounted to him for righteousness.' The present difference of opinion between the Eastern and Western Churches on this subject refers more to the abstract principle than to active Christianity; because they are both agreed as to the obligation to good works; but those who find merit in their good works stand on Pharisaical ground.

CONCERNING THE SACRAMENTS.

XIV.

All Christians ought to communicate in the Body and Blood of Jesus Christ, under the symbols of bread and wine. 'The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?' 1 Cor. x. 16. 'Drink ye all of it.' Matt. xvi. 27.

REMARK.—If one symbol in this Sacrament had been sufficient, and the other unnecessary, the Saviour would not have instituted it in two kinds. The first inventors of the communion in one kind were the Manicheans, whom Pope Gelasius, in the end of the fifth century, condemned by an interdict. But in the beginning of the fifteenth, the Council of Florence, which the Roman Church reckons the Seventeenth General Council, interdicted the communion in both kinds.

XV.

The clerical office is consistent with the married state; that is, he who has entered honorably into the married state may be a Priest. Thus St. Paul writes to Titus: 'Ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife.'

REMARK.—Though the Eastern Church has made it a rule that those who are entrusted with the higher degrees of spiritual power should be unencumbered with the duties of the married state and of a family, in order that they might completely and unreservedly devote themselves to the service of the Church, because 'he that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that

XIV.

The Priests only ought to communicate in the Eucharist in the two symbols of bread and wine; and the people in the one symbol of bread, because the strength of the Sacrament is as well to be found in the one symbol as in both; and in order the more conveniently to partake of it, the Church abridges it into one symbol.

XV.

Priests ought to be unmarried, 'For a Bishop must be temperate.' Titus i. 8.

is married careth for the things that are of the world, how he may please his wife," 1 Cor. vii. 32, 33 ;—nevertheless she does not reckon celibacy absolutely necessary for all the ministers of the Church ; because Christ Himself has placed the restriction as only belonging to some. ' He that is able to receive it, let him receive it.' Mat. xix. 11, 12. To separate the Clergy from the marriage state, under the penalties of law, is to exalt one Mystery at the expense of another.

CONCERNING THE CHURCH.

XVI.

Jesus Christ is the only Head of the Church. ' And gave Him to be the head over all things to the Church ; which is His body, the fulness of Him that filleth all in all.' Eph. i. 22, 23.

XVI.

Jesus Christ is the invisible, and the Pope of Rome the visible, Head of the Church. ' Thou art Peter, and upon this rock I will build My Church.' Matt. xvi. 18.

These words refer to the Bishop of Rome, as the successor of St. Peter.

REMARK.—The stone on which the Church is founded is not Peter himself, but the confession of faith boldly made by Peter,—' Thou art the Christ, the Son of the Living God.' Matt. xvi. 16. Because another stable foundation of the Church ' can no man lay, than that is laid, which is Jesus Christ.' 1 Cor. iii. 11. If we are to call the instruments which the Lord is pleased (so to speak) to make use of in His own hand for the establishment and extension of His Church, the foundation of it, then, in this sense, it is built not merely upon Peter, but ' upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone,' Eph. ii. 20 ;—and not upon the foundation of the Bishops of Rome, who cannot stand in the same rank with the Apostles and Prophets. But the claim of the Romish Bishop to be the successor of St. Peter is not so worthy of credit as the following, that the Antiochian Apostle Paul, the Jerusalem Apostle James, and even Peter himself, were all of them nothing more than ' servants of Jesus Christ, and stewards of the mysteries of God.' 1 Cor. iv. 1. Christ has no need of assistants, and the Church cannot have two Heads ; and as in no sense whatever is it ever termed the body of the Bishop of Rome, but the body of Christ ; therefore in no sense whatever can the Bishop of Rome have any right to call himself its head.

XVII.

The spiritual power has under its charge matters relative to faith, and is subject to the genuine law of God's word, and the united Councils of the Church. For the spiritual power has in its hands the keys of the kingdom of heaven, and the right to bind or to loose on earth what ought to be bound or loosed

XVII.

The Pope of Rome has the supreme power in all matters, spiritual and temporal, as the vicerent of Jesus Christ.

heaven. Matt. xvi. 19, xviii. 18. Those who use the keys of the spiritual power are subject to the decisions of the Church, which is bound to try the spirits, whether they be of God.' 1 John iv. 1.

MARK.—At the end of the sixth century, Pope Gregory the Great wrote to the Emperor Maurice, 'That he who calls himself, or suffers himself to be called, Universal Bishop, by his pride, becomes the forerunner of Antichrist.' But, in the ninth century, Pope Nicholas the first wrote to the Emperor Michael, 'That the civil power can neither obey nor condemn the Pope; because he has been called God by the Emperor Constantine; and no man can take upon himself to judge of the Pope.' These contradictions show sufficiently how one ought to judge of the supreme judge. The succeeding ages did show, that in proportion as the Romish Church gained in worldly power, she lost in spirituality.

CONCERNING A FUTURE STATE.

XVIII.

The condition of a man's soul after death is fixed by his internal state; there is no such thing as Purgatory, in which souls have to pass through fiery torments, in order to prepare them for blessedness. 'He heareth My word, and believeth in Me that sent Me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.' John v. 24. There is no need of any other kind of purification, when 'the blood of Jesus Christ cleanseth us from all sin.'

XVIII.

Betwixt heaven and hell there is Purgatory, into which those who die in pardonable sins fall, and in which they are purified by fire, in order, afterwards, to enter bliss. 'The day shall declare it; because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire.' 1 Cor. iii. 15.

MARK.—The above words of truth, addressed to the Corinthians, contain not a reference to sinners, but to the preachers of the Gospel, of which the Apostle speaks in this place. The sense they contain is the following:—The qualities of all doctrines shall at last be made manifest: true and false will reveal them in the fire of temptation and suffering. True and sound doctrine is distinguished from that which is unfounded and false: if one's doctrine does not endure this trial, his labour will prove to have been in vain; yet he himself, if he lose not the faith, may be saved in the same trial, like a brand plucked from the burning. Here, as in the whole Word of God, there is not a word about Purgatory.

XIX.

Though the spiritual power has authority to absolve from sin, on repentance being manifested: though such absolution may and ought to be granted for the dead as well as the living, because God can hear prayers

XIX.

The dignitaries of the Church have power to redeem people from the torments of Purgatory, by means of indulgences or dispensations: which are a deliverance of sinners from merited punishment, by the

equally for the living and the dead, being "not the God of the dead, but of the living," Matt. xxii. 32; nevertheless, no one has the power to deliver sinners from torments by the application of the works of *supererogation* of Jesus Christ and of the Saints; because the merits of Jesus Christ are not under the control of man; and works of supererogation in the Saints are impossible, as they themselves are only saved by grace.

application to them of the works of supererogation of Jesus Christ and His favourites.

REMARK.—The doctrines of Purgatory and of Indulgences make the narrow path of salvation too broad. It is not difficult for sinners to give gold and receive heaven, and for the pastor to give heaven and get gold. But it is not so easy to get to the real kingdom of God: *it is taken by force.* Matt. xi. 12.

(*To be continued.*)

INTERCOMMUNION WITH THE SCANDINAVIAN CHURCH: THE ROESKILD CONFERENCE.

THE Rev. Dr. Pjetursson, Principal of Reykiavig College, Iceland, and Chaplain to the Bishop of Iceland, has come forward very warmly in favour of the Anglican Church and communion with her. He thus writes to the *Almindelig Kirketidende*:—

"I am of opinion that your periodical, conducted as it is with tact and circumspection, as well as with accurate knowledge of the actual position of the Churches on both sides, will greatly contribute to prepare and advance a closer connexion between them. As you already know, I take a lively interest in this intercommunion movement, the more so that I find the Augustan Confession is in such complete accordance with the symbolic formularies of the Anglican Church; and therefore I believe that it would infinitely strengthen our own communion, both outwardly and inwardly, if all these Churches, already one in the Faith, were comprehended within a closer visible bond. I am well aware that some have blamed the Anglican Church for laying too great weight on the Apostolic succession, and the regular canonical transmission of the episcopate and priesthood. But when we consider that she does not build upon it any theory as to an inspiration of the Church, but takes her stand on the historical fact, and desires to hold fast by it as an advantageous means of maintaining the oneness of the Church, we shall find it difficult to see why an acceptance of a purely historical theory should meet with such misconstruction; inasmuch as it cannot fairly be considered as a defect or an imperfection that a Christian society should believe itself to possess, not only an inward, but also an outward bond of union with its Lord, and with the Apostolic age. We, too, seek to vindicate and preserve our historical connexion with the founders of our Divine religion; nor is any other course open to us, unless we would abandon Christianity, and open the door to the inroad of an unchristian sectarianism, with all its disastrous consequences."

The following is the report in the same periodical of the debate on Intercommunion at Roeskild :—

As we remarked in our last article on this subject, an address on the Intercommunion of the Northern and Anglican Churches was delivered by the Rev. Dr. Kalkar, in the Diocesan Conference of Roeskild, on June 15th. In this address (which is printed in the *Ugeblad for den Danske Folkekirke*, No. 26) the speaker first expressed his recognition of the “Œcumenic impulse” which pervades the Churches in our days:—“Though doctrinal controversies have contributed to the dogmatic development of Truth, the men who have done most in the kingdom of God have been those who, while zealous for sound doctrine, have most constantly shown themselves convinced of the paramount importance of maintaining the unity of the Spirit in the bond of peace—peace with all ‘them that call on the Lord out of a pure heart.’” The fairest time of Home and Foreign Missions, in the beginning of the century, was precisely a time when they who loved God united together, without regard to differences of opinion, to work for His kingdom; but subsequently it has been otherwise: confessional feeling has in many places stepped into the foreground, and has interfered with united action. “It may be freely admitted,” he said, “that this division and separation within the Evangelical Church is a natural consequence; but never will I call it a natural consequence that theological controversy in our days should continue to give rise to such marvellous abundance of abusive language and hateful insinuations. This shows only how poorly the polemical parties have understood St. Paul’s admonition, that ‘speaking the truth in love,’ we ‘grow up into Him in all things which is the Head.’” A sorrowful consciousness of this dividing temper had prompted the establishment of the ‘Evangelical Alliance,’ which, without aiming at the union of sections of the Church, leaving Evangelical Christians each to remain in his own community and confession, only seeks of each not to forget the common in the denominational. He expressed himself warmly in favour of that association, but then went on to declare it “very questionable” to wish to unite Churches and confessions with one another. He contended that such efforts had hitherto failed, “from the different sections of the Church being essentially based on national peculiarities and on the spiritual powers of their chief founders and leaders;” and that “no Church ought to renounce its individuality.” The speaker then approached nearer to the particular subject, and attacked the articles which have appeared on it in this periodical. He declared it his opinion that “the Anglican and Evangelic-Lutheran Churches were so different in constitution and rites, that a union could hardly be thought possible. While in the Lutheran Church the main thing was God’s Word and Sacraments,—while Luther laid the stress on the universal, on the holy Catholic Church, on Christ as the Church’s invisible Head, and on His working through the Word and Sacraments,—Anglicanism, on the contrary, has sought to preserve outward continuity with the existing Church in the form she had assumed under the Roman influences, and proceeds in its view of Episcopacy on the assumption that the efficacy of the means of grace greatly depends on

their administration by an episcopally-ordained clergy. With high-souled freedom, Luther perceived that it was properly the congregation which had the power to ordain, and that its ministers exercised their office as its deputies; while, on the contrary, the Anglican Church regards the Episcopal succession and consecration as belonging inseparably to the Church's life." The speaker presumed that the mode in England of appointing Bishops, "often only because a priest had attached himself to a political party which chances for the moment to be in power, ill accorded with the view of the Episcopate as a Divine and Apostolic institution—a view, however, which had neither historic nor dogmatic right on its side."

Next, the speaker said that "the Evangelic Lutheran Church has only one *ordo*, and that the difference between the higher and lower clergy is only a civil, not an ecclesiastical arrangement; but, on the contrary, the English Episcopal Church has a threefold *ordo*, and requires a distinct imposition of hands for each,—Bishops, Priests, and Deacons;" "that the Danish Church could hardly take upon herself the yoke which would bring a distinction in *ordo* into our ministry, at utter variance with Lutheran ideas, as also the *character indelibilis* which pertains to the Priesthood of the English Church." Next he described how the English Church has Bishops, Chapters, and a Convocation, in which "no ecclesiastical measures have been enacted since 1717;" that "*we* do not give up an appearance of having a Spiritual Government, or an ecclesiastical jurisdiction," but that "in England the decision of Church affairs remains in the hands of Parliament." Further, the speaker said, that "what least of all agrees with the Scandinavian Communion is, that the English Church is such a thoroughly State-church that she even exalts Church-and-State into an Article of Religion, saying, in Article XXI. that, "Councils may not be gathered together without the commandment and will of Princes." He said, too, that she requires every one at ordination "to subscribe the Twelve English Canons, of which the second declares all those excommunicated who deny 'that the King's Majesty hath the same authority in ecclesiastical affairs as the godly kings of Israel, or the Christian emperors in the Primitive Church,'" while in the others they are excommunicated who say that the English State Church is not a true Church, or that the Thirty-nine Articles cannot be subscribed, or that the government of the English Church by Kings and Archbishops is unchristian, or that there are other congregations which can make ecclesiastical laws besides those confirmed by the King. He was astonished that Mr. Vahl should not have seen "that such canons are wholly irreconcilable with the views of the Danish Church, and that we never could consent to let ourselves be fettered by such rules."

After observing that from want of time he could not inquire into the agreement or disagreement in doctrine between the English and the Danish Church, Dr. Kalkar animadverted to the English Liturgy. He seemed to think that the mode of performing service thereby prescribed could not be altered in any particular, however much the Church might wish. Moreover, he found that mode of Service dry and mechanical: the monthly recital of the Psalter, and the pronouncing of Absolution only as a wish, not a thanksgiving [?]; the obligation of the priest to communicate

himself at every celebration, and the rule that every member communicate at least three times a year; the giving thanks to God at every funeral for having released the departed from the miseries of this sinful world, were points (he said) greatly diverging from the Lutheran view. The conclusion Dr. Kalkar thus arrived at was, "that a union—if that was the meaning of the obscure term Intercommunion—between the English Episcopal and the Northern Churches was scarcely possible, so long as the latter desired to continue Evangelic-Lutheran. Nevertheless, the Anglican Church has undeniable gifts of grace, which we might do well if we too acquired. Among them, I reckon her reverence for historic prescription [*Historisk-Givne*], while we are in a fair way to lose ourselves in a chaos of individualized efforts; her reverence for and acquaintance with God's Word; her family worship; her sanctification of the Sunday; to which may be added her zeal for the diffusion of the Bible, for the Missionary work, and for all charitable institutions, through which she has in practical power become the 'salt of the earth.' But we can gladly acknowledge all this without wishing to attempt any Intercommunion, Unification, or Union with a section of the professing Church which, in national peculiarity, origin, and development, is very different from our own. I believe that the esteemed advocate of the Intercommunion, by taking the lead in this movement, and involving himself in a widely-extended correspondence with the dignitaries of the English Church, has brought on himself a responsibility which he will hardly be able to bear. He certainly would run into no small trouble if he should carry Intercommunion from the pages of the *Almindelig Kirketidende* into the constitution and ritual of the Danish-Evangelic-Lutheran-Folk-Church."

An animated discussion ensued on the delivery of this address. Provost Hjort (late of Tænder) contended, in opposition to Dr. Kalkar, that nationality and its influence on the Church's teaching, worship, and order, ought not so to be brought forward in opposition to strivings after unity; for it was the will of the Lord that there shall be One Fold and One Shepherd. The great men who have been the leaders of the various communions have also their share in the blame; and the arbitrary walls of partition which have been raised in our Lord's Church are a consequence of human infirmity and sinfulness. The aim of the development of the Christian life was, that all good, all the various means of grace which have come to be in the hands of the several communions and individualities, might be turned to the benefit of all. Hence one might wish that there should be a fresh streaming of the Spirit between the Churches, and that all self-made walls of partition should fall. Without renouncing its individuality each should appropriate for itself as much good as possible from the rest. He wished for a full intercommunion between the different Churches, without in any arbitrary manner seeking for an outward coalition. In the address of Dr. Kalkar, the dark side in the aspect of the English Church had been too exclusively dwelt on; we might in like manner beat our own breast, for our Church also had enough of state appointments and of state interference. As to the mode of worship in the English Church, he thought it one of the things from which much good might be learnt; and the part taken in it by the congregation was a circumstance which

had perhaps to do with the livelier consciousness of Churchmanship amongst the English laity. Our funeral sermons were probably often as objectionable as the English burial office. From the zeal and devotion of English Churchmanship there was much to learn.

After Pastor Holm (from Jersi) had wished for a clearer explanation of what was meant by the advocates of Intercommunion, and had remarked how certain Anglicans had spoken of the doctrine of Justification by Faith as almost a heresy,

Licentiate Rothe (of Copenhagen) spoke. The object immediately contemplated was that our Bishops should be ordained by a Bishop who had the Apostolical Succession. Against the legitimacy of our Episcopate which would thereby be secured, there would be no objection, in itself. But difficulty might lie in the dogmatic question, What is the importance of the Episcopate for the Church's hierarchical Orders, Sacraments, Priesthood, &c.?

Dr. Rothe (of Vemmelör) expressed his delight at Christian brethren dwelling together in love. Hence he had joined the Evangelical Alliance, which he would advise all to join, as brotherhood could only be found where there were children of the same Spirit. After having emphatically pronounced against the Calvinistic bodies, he declared it "an admitted fact, that the English Church was founded by the licentious and tyrannical Henry VIII. who found a helper in the rationalistic Cranmer. Cranmer and Henry made themselves mutually useful, and their Church still bears the impress of her origin. In doctrine she holds fast to unconditional predestination and irresistible grace. In the Sacraments she sees only bare signs and ceremonies; Episcopacy she regards as an Apostolic institution; she teaches that where Episcopacy is lacking the connexion is broken with the Church founded by Christ. Thus, it is now maintained, that our Church's connexion with the Church of Christ is broken off, and that our Priests are self-appointed teachers. In deep compassion with this our fallen estate it is proposed that we send over to them both Bishops and Priests to obtain the right ordination. Were there any grounds for this opinion, we should go over to Sweden, whose first Bishops had 'Catholic' Ordination."

The speaker next affirmed that our Lord, according to the Gospels, instituted only *one* ministerial order; that all the orders mentioned in the New Testament were of the same character; that in Acts xiii. 1—3, Paul and Barnabas were ordained by "priests;" in 1 Tim. iv. 14, Timothy was spoken of as ordained by the "priesthood;" and that the New Testament knows no difference between ἐπισκόποι and πρεσβυτέροι. Further, he maintained that if not only the pure Word of God and the sacraments according to Christ's institution are necessary to a true Church, but also Bishops with Apostolic succession, then the inward part of the Church, the communion of saints, is not its essential part, and "each Christian has communion with the Lord, not immediately through his baptism and faith, but through his Bishop." He protested against Dr. Kalkar, that the ordainer ordained not on the congregation's authority, but on Christ's; but he professed himself in other respects to be at one with him on the question. Pastor Blædel (of Copenhagen) pointed out that what is said by the

English on Apostolical succession shows they must regard a new ordination as necessary for enabling us to hold communion with them. He regarded the English Church service as monotonous and over-uniform—the hymn-singing was lifeless; the sermons were obliged to be read, which occasioned a shameful trade in sermon-selling; and “in all English churches an offensive separation was made between rich and poor.” Funeral sermons might be dangerous snares, but the proper corrective lay in a renewal of the Spirit among the clergy.

The Prolocutor (Licentiate Rothe) reminded them of the remark of Geyer, that a Catholic impulse is going through the age; in which remark “Catholic” is not to be understood as Romanizing, but as a search after the “Œcumenical” beneath all the existing separations. Who of us does not wish this Catholicity promoted in truth and conscience? Its attainment is sought for by two methods. The one desires an inward unity in doctrine, in liturgy, in order; a distinctive Churchmanship, on which as a basis to obtain outward recognition and actual union. The other hopes that this will come to pass if the outer ecclesiastical forms are removed, and it looks off as much as possible from confessional differences. The latter idea lay at the root of the Prussian Union, and it seems to lie also at the root of the movement now under consideration. It was here necessary to inquire whether the Episcopate was *jure divino* or *humano*; if the first is the case, it is a dogmatic tenet of profound consequence; if the second, it is nothing about which to base or to break off brotherhood. For himself, he held that no Scripture had ever been adduced which proved that the Episcopate was founded by Christ, but that, while *ἐπισκόποι* and *πρεσβυτέροι* in the New Testament are the same, it “arose with a surprising contemporaneousness, and without opposition, in the year 70 after Christ.” If so, the Church’s constitution does not depend upon the Episcopate, and the importance ascribed to Apostolic succession must fall. The Council of Trent itself does not assert that Bishops are superior to Presbyters *jure divino*, and the Anglican Thirty-nine Articles contain nothing on the point. Our Lord instituted *the* ministry of the Church, the different degrees of which depended on the Church’s requirements;—hence there is essentially but *one* ordination. Unbroken transmission might have its beauty, on account of the historic chain. As limited to the knitting of the link, consecration by an English or Swedish Bishop sinks to an *ἀδιαφόρον*, of which the dangers lie in the consequences which might be drawn from it. As for the English Church service, he must declare himself in accord with Provost Hjort, for surely a read sermon was not necessarily a dead sermon.

Dr. Rördam (of Hammer) remarked, that they should consider what import would be attributed to such a consecration in England. There were some who thought that the Princess of Wales could not communicate at the English altar without being formally received; but such intolerant opinions had not been acted on.

The Prolocutor pointed out that it was only a portion of the High-Church party which had broached such extreme views, and that regard ought to be had to a Church’s standards, not to party opinions within her pale. Nor should it be forgotten that in the articles of the *Almindelig*

Kirketidende were found many other distinct and warm utterances in the opposite direction, of which he would merely instance the eight conditions of intercommunion quoted in it in 1863.

Provost Hjort declared that he dared not join in the harsh judgment on the Anglican Church. A Church which had carried the Gospel so far and wide, wherein personal life was so identified with Church life and hallowed with prayer—as had been shown in the martyrdom of many of her members in the Indian Mutiny—stood not in such evil case. Pastor Blædel's complaints as to English psalm-singing were beside the mark. In regard to the dogmatic aspect of Apostolic succession, and to the validity of Danish orders, he concurred with the foregoing speakers.

Hereupon the discussion closed, without any resolution being agreed on. It was only orally stated, as the feeling of the meeting, that while declining to assert the expedience of a consecration of our Bishops by any English or Swedish Bishops, the clergy present rejoiced, with all fraternal feeling, in the consciousness of Christian fellowship with the English Episcopal Church.

On the above debate, the Rev. J. Vahl makes the following admirable comment:—

It will hardly surprise any one, if the Editor appends some remarks to the notice of this debate, so much the less as he has himself become the subject of no very temperate attack. With that, however, we will no further meddle, leaving the decision to the judgment of God, whose Kingdom's promotion has been—we hope we can say so with truth—our sole object in what we have written on the question. Be it His to advance what is from Him, but to hinder what human selfishness, error, and sin may be therein. Whether “we have taken upon ourselves a responsibility which we cannot bear,” we are thus contented to leave it. And it will also in time be seen, that with the unfair, and in many respects very superficial consideration the question has received at Roeskild, the movement has far from ceased—there is far too great truth in it. Indeed, many of the respected speakers gave their hearty adhesion to the thought which lies at the ground of the efforts in this direction which are arising both in the Anglican and in the Northern Churches, and generally in every community which does not with sectarian and sinful self-complacency bestow all its love on itself.

What lies at the bottom of the efforts of the advocates of the cause is, not to hinder, but to forward the accomplishment of our Lord's prayer, “that they may be one.” It is our Lord's will that all His people should feel themselves as one, wherever they dwell, whatever nation they belong to, whether they are Jews or Greeks, bond or free, male or female. There ought to be unity among the children of God, and they ought to feel themselves one, even as the whole human body feels itself one. Every member has its office, its individuality, so to speak; but as it would be evil to say that each member ought to labour at developing its special peculiarity in another manner than for the welfare of the whole, and in communion with the other members, so it is utterly wrong to say that the various national peculiarities make it necessary or desirable that the Church should not be one, but be split into many various communions. Had this been

our Lord's will, the Apostles would have founded a Jewish-Christian Church, a Greek-Christian, a Roman-Christian, an Egyptian-Christian, and so on: while, again, the several Apostles, or at least they who were the bearers of the great ideas—Paul, Peter, James, and John—ought to have founded each his Churches within the others', on which they should have stamped their individuality. And all these Churches should not have felt themselves one, save in a certain misty idea; and every time this idea was to be realized, it would have been seen that it was only an idea, a German misty indefiniteness. The Jewish Christians who dwelt at Rome should not have joined the Church there, but should have formed a separate Church, which should have plumed itself on its peculiarity, conversely as the Greek Christians there. The Missionaries who went from Greece to Gaul should have founded a Græco-Gallican Church; those who went thither from Italy an Italo-Gallican Church; each of which should have developed its individuality, instead of letting it blend, as they did, in a higher unity. But such a view was neither that of the Apostles nor, again, of the Primitive Church; it arose long, long afterwards. The Primitive Church had, on the contrary, complete intercommunion. Wherever a Christian came, he found himself in complete fellowship with the local congregation of Christ; and missionaries laboured, not for the glorification of Jerusalem, Antioch, Corinth, &c. nor in order to plant colonies to be ever and exclusively dependent on this or that mother-community, but for the glorification of the Lord, and to knit the new congregations independently to the whole of the Holy Universal Church.

But now! now is the Christian Church split up into a multiplicity of communions, which instead of working as different members for the good of the whole body, work often more for their own profit or glorification; which, instead of striving after unity, rather strive to maintain their several peculiarities on which they dote. In the mission field the division is seen in its most sorrowful light. In India, for example, more than thirty missionary societies are at work, but instead of uniting together and working for the foundation of an Indian Church, nearly every one of them "looks on its own things," and aims at an Indian Church with its distinctive peculiarity. But is this the Lord's will, and can this be for the real good of His Church, for the sound edification of His Body?

To counteract all this, to do our part that the fulfilment of our Lord's prayer be not hindered by human folly and sin, that all self-made and arbitrary walls of partition may fall, is the object of the efforts for Intercommunion at present put forth, chiefly in the Anglican, but also in other Churches. (Whether in the right manner is quite another question.) And in this respect we would make our own the words of the Swedish priest, Swen Bring:—"There is no true Church, but it strives after union with other parts of Christendom." Were Dr. Kalkar right in his seeming assumption that "separations and divisions within the Evangelic Church are a natural result," which we do not believe, then must "the Evangelic Church," in our opinion, be in the highest degree an *un-evangelic* Church.

If now this our first assertion that the Lord's Church ought to be One, and that every true Christian should strive that it may be One—by which we understand not a unity of indefinite talk about unity, but a *striving*

after ACTUAL *unity*—if this is not true, then plainly all efforts in this direction are to be rejected. But if it is true, then we are justified, nay, bound to strive thus; and the inquiry has next to be made, whether unity can be approached, and how, and towards what communion we should look to enter into fellowship. Respecting this there may be various views, but here we will keep to the topic before us, and ask, Is it possible for the Anglican and Danish Churches to become one, so as not to feel themselves to be two different Churches, but as one, each sharing the other's spiritual goods and gifts, regarding each other as two distinct members of the same body, but in every other aspect as one? Were Dr. Rothe right in his assertion that the Anglican and the Danish Churches are not children of the same Spirit, there would, of course, be an answer easily made. But we are tolerably sure it is not so; we know only two Spirits, the Spirit of God and the Spirit of all evil. Were the two Churches not children of the same Spirit, one of them would be a child of the devil, and this we cannot presume to be Dr. Rothe's meaning; but if they are children of the same Spirit, then must their unity also be possible, if each communion would strive with God's help to purge out the remains of the old leaven which cleaveth to each of them as it does to every child of God.

Now, to remove misunderstanding, we may at once declare that, when we speak of the Danish Church we will not have her confounded with other "Lutheran" communities, whereby we should be bound down to their symbolical books for explanation of her teaching. Her post-Reformation teaching is delivered in the unvaried Augustan Confession and Luther's Little Catechism, and all questions which are not dogmatically decided in these are dogmatically undecided in the Danish Church, except so far as our Church's Ritual and Altar-book have spoken thereupon. On the other side, when we speak of the Anglican Church, then mean we (as clearly enough appears from our articles) not merely the Church of England or "the United Church of England and Ireland" alone, but also the sister-Church in Scotland, the American daughter-Church, the Churches in communion with those Churches in the British Colonies, in India, at Jerusalem, in the Sandwich Isles, in the Orange Free State, &c. Hence it follows that when, in the debate at Roeskild, regard was paid exclusively to the Church of England, and faults (real or supposed) in her complained of—and so strongly, that one would not believe that nearly all these faults might, with equal or greater cause, be found with the Danish Church, and that Provost Hjort had the strongest reasons for advising us to smite our own breast—the faults alleged do not affect the question, so far as they are faults which exist only in the established English Church, and are not necessary features of "Anglicanism." Therefore we need hardly allude to historical inaccuracies, such as Dr. Rothe's assertion respecting "the well-known impress" still borne by the English Church, or the mode of appointing English Bishops, or the twelve canons (?), or the power of Parliament in Church matters, or that the English Convocations have transacted no business since 1717, or that deacons after one year *must* be ordained to the priesthood, or that sermons *must* be read, or that an odious distinction is made between rich and poor in *all* English churches.

Looking off from all this, and keeping to the real question, we inquire, What is distinctive and essential in the Anglican Church? Does she agree in doctrine, ritual, and constitution, so largely with the Danish Church, that there may be a hope of their mutually acknowledging each other's orthodoxy? We must first of all look to her doctrine as the chief matter. Though we find Dr. Rothe mustering a host of heresies as held by the English Church, we are convinced that an accurate examination of *all* the Anglican Church's standards will show that her doctrine stands very near to that of the Danish Church. The chief point in which there may seem a difference is in the doctrine of the Episcopacy; but we believe that a closer investigation will show that the difference is not so very grave as some would make it, especially when we reflect that the Danish Church's practice shows that another view of the Episcopate has prevailed here than in Germany. There, it is regarded as a political state institution. (We may remind our readers of the German nonsense, that the king, even a popish king, is *Summus Episcopus*.) But not so with us, or else our Bishops' consecrations would be an absurdity. Practically, also, it is recognised in Denmark that the priest, on ordination, receives a life-long commission, *character indelibilis*. "The high-souled freedom" wherewith "Luther perceived that it was the *congregation* which had the power of Order," has never as yet been recognised in the Danish Church, any more than can be shown to be the doctrine of the Bible. Surely, to assert that the congregation can itself commission its ministers is about as reasonable as to say sheep can appoint their shepherd, or servants authorize the steward to give them their employer's wage. As to the Anglican ritual, Danish churchmanship will hardly find anything unchristian or heretical in its directions: the priests' self-communion is so far from meriting such a charge, that influential voices in our own Church have been raised for the restoration of this ancient usage. No one will dare to call it heretical who knows the practice of the primitive ages. As to the English Burial Service, its case is about the same as that of our Absolution before Communion: the position of both usages is somewhat strange, since the loss of what they pre-suppose—Church discipline. Direct absolutions are also found in the Anglican Church, but only in private confessions. It may be generally observed, that Confession and Communion are not so connected together in the Anglican Church as in ours; but, surely, in this there is nothing unchristian. With regard to the Anglican Church polity,—we do not mean that of England merely,—no sound Danish Churchman can find anything in it unchristian; we leave such complaints to Puritans and the like. To affect to say with Dr. Rothe, that the holding Episcopacy to be essential involves denial that the inward part of the Church, the Communion of Saints, is its essential part, and that it makes each of the Church's members to have communion with the Lord, not immediately by their faith and baptism, but through their bishop, seems to us as groundless as the like charge—only changing the word Bishop into Priest—which is brought against all who, in opposition to Plymouthites, maintain, with the original Protestants, the necessity of the ministry.

In these remarks we have had to be brief, however much we feel that the

subject deserves far fuller treatment. We would simply demand of those whom it should concern, if it would not be better, instead of furbishing up this discussion with loose assertions, or borrowing the often precarious arguments of German theologians, to investigate the subject for themselves, from the sources. They would then, we hope, take a rather different view of it than what they have imported second-hand from Germany, a view of rather more critical value.

Pass we on to the third question, "If unity in the Church of Christ is an object for which every communion should strive, and if as a great step towards it the intercommunion of the Anglican and Danish Churches ought to be striven for, how, then, can this be realized?" On this there may, indeed, be many different opinions. We have ourselves been charged with rushing to "carry intercommunion from the pages of the *Almindelig Kirketidende* into the constitution and ritual of the Danish Church;" but we trust we need not labour to refute this charge in the meaning apparently intended. Intercommunion can only be realized after a greater agreement has been shown than at Roeskild on the two previous points, Catholic unity and Anglican orthodoxy; and for this we look with hopefulness to older and better-qualified men than ourselves. Until lately, no one above the rank of parish priest had openly declared for this movement. But though this was scarcely creditable to the Danish Church—which has, however much it be denied, as many grades and dignities as the English—it had no right to keep us from thinking of the way and means by which such intercommunion could be realized. One proposal to this end has, not without reliable Episcopal authority, been published in these pages in 1863. Before we shortly recite it, we would call attention to some misunderstandings which seem to have reigned among the speakers at Roeskild. Some seem to have thought it was proposed that the Danish Bishops and priests should be ordained over again. But this had not been talked of for a moment; it might have lurked in the minds of one or two fanatics, a race of which we see specimens also here, but not so with the real friends of the movement. And it would be directly in the teeth of the most solemn Anglican precedent; for when the Episcopate broken by the Puritans in Scotland was restored there, the Bishops consecrated in England were prelates in no manner consecrated before—not a Bishop or a priest was re-ordained. When Dr. Kalkar mentioned, as an instance of the intolerance of the English clergy, that Missionaries in India were reordained, it would have been well to inquire to whom this was owing, to the Bishops, or to the Missionaries, who themselves had doubts of the validity of their ordination, and therefore applied to the Bishops for a surer commission. And that such doubts might well be cherished of many "Protestant" ordinations, no one certainly will marvel who knows what ordination means. We are acquainted with a distinct case, in which an agent of the *London Missionary Society*, on the ground of such a doubt, resorted to the Bishop of Madras, and was ordained by him (without the whole subscription required in the "Establishment.") In like manner, the Swedish Church might be taxed with intolerance, because the Rev. Mr. Glasell, who as a Missionary of the *Leipsic Lutheran Society* had received Presbyterian ordination,

was afterwards, at his own desire, ordained anew by the Bishop of Gothenburgh. That there is no small number of priests amongst ourselves who (*sede vacante*) would rather not be ordained by a priest instead of a Bishop nobody will deny. While speaking of intolerance, we may remark, in regard to what was said a little needlessly of H.R.H. Princess Alexandra's admission to communion, that the Anglican Church, neither in England, nor in America, nor anywhere, has made renunciation of any foreign confession, whether of Augsburg, or of Bethlehem, or even of Rome, a term of lay membership—a tolerance little known to Danish practice.

A second misconception as to the proposal referred to, is the fancy that the Anglican Church wishes us to conduct our worship just in the same manner as hers. This, again, has never been asked for by the advocates of intercommunion. However much they love their Prayer-book, they are far from a Puritanical narrow-mindedness as to forms of service; and not only does Article XXXIV. declare that "it is not necessary that traditions and ceremonies be in all places one and utterly like," but when it was suggested, for removing the restrictions which pressed on the clergy in Scotch Episcopal Orders, that the Scottish Church should first give up her Liturgy for the English, none more loudly exclaimed against this than the zealous advocates of intercommunion. In the proposal we have published, all such un-Catholic uniformity has been scouted.

The question therefore comes to this: Can the Danish Church, in order to remove the stumbling-block out of the way of our brethren which they find in the consecration of the Danish Bishops by the German Bugenhagen—an irregularity without previous example, and contrary to the practice of the Church from the earliest ages (compare the declaration of Licentiate Rothe)—consent to have a future Bishop consecrated either in the Anglican or in the Swedish Church, or else consent to invite the assistance of an Anglican or a Swedish Bishop in a consecration here? It may be said that thereby a disturbing difference would be brought into the Danish Church between the clergy thus ordained and those ordained otherwise. Yet this would not necessarily follow; for we have Priests who are ordained by Bishops, and others ordained only by Priests—the latter irregularity has happened in more than one living instance, but no disturbing consequences are known to have ensued. An irregularity in ministrations may be admitted to be such, and another to be the regular way, nevertheless our Lord can give His blessing to an irregularity, as in the case of lay-baptism; this favourable presumption may be entertained without acquitting the irregularity of blame, or wishing to repeat or to continue it, or showing lack of "respect for historic prescription." Whether now Anglican intercommunion may thus be realized is what the question practically amounts to. If any one wishes for such intercommunion, but disapproves the method proposed, let him come forward with another.

Here we will conclude our remarks on the discussion in the Roeskild Conference. That they should be satisfactory to every one we by no means expect; would that the cause had had a defender worthier of its merits! But of this we are perfectly convinced that if the cause is our Lord's, if it is His will that thus we should work for the fulfilment of His

prayer, "That they may be one," He will ultimately give the cause victory, however long debates and negotiations respecting it may last; and that if it is not of our Lord, then only will it fall—and we should see it fall without any regret, for it is His honour, not ours, that we have looked to. That we have been forced into controversy with much-esteemed men, whose friendship we highly value, has grieved us; but friends surely will bear to hear the truth spoken in love. To cherish friendship only with those who in one and everything agree with ourselves—from this and from all party-spirit, do Thou, Good Lord, deliver us!

A SOUTH-AFRICAN CHURCHMAN ON THE COLENSO JUDGMENT.

Cape of Good Hope, May 9th, 1865.

MY DEAR ———,—You will be anxious to know how we regard the decision in the Colenso case, and what we are going to do. I can at present only give you first impressions, for there has been no time as yet for consultation. Sir George Grey's argument for not dividing the diocese of Exeter, would not hold good here; we have neither railways nor the penny post, and all interchange of opinion here takes time. But "first impressions" I can give you, and time, I think, will prove them to be not very wide of the mark. The judgment, then, beyond the present confusion that it causes, is no particular shock to us any way. We did not expect—many of us at least did not—that the Colenso trial before the Metropolitan would be regarded as other than "null and void in law." The most we looked for was a decision according to the principles of the Warren case; and the decision in the Long case which, you remember, went on the contract between the appellant and respondent, and professed to recognise the Warren case as a precedent, naturally drew us into this expectation. But as the Privy Council, in the Long trial, professed to recognise the principles laid down by Lord Lyndhurst in the Warren case, though, as we think, entirely failed to do so, so now they have professed to be guided by the principles laid down in the Long case, but have, in fact, utterly upset them. For their judgment went against the Bishop on the score of his having infringed the contract; but now they throw him on the ground of its having been impossible that there should be any contract at all. The upshot of this is that our expectations have deceived us only thus far: we thought it just possible that the Privy Council might take the same view of the Letters Patent in 1865 that they took in 1863, and in that case we thought that the Bishop's sentence, though impossible to be sustained as the decision of a Queen's Court, might be sustained, as the Privy Council in the Long judgment virtually engaged that it should be, as the decision of an arbitrator whose arbitration the contending parties had contracted to accept and abide by pending a reference to the Archbishop of Canterbury. But we should have been much more astonished, considering who were the parties to this last suit, if the Lord Chancellor and his coadjutors had so decided, than we have been by the decision that has just reached us. Altogether, so far as I know, we are in

very fair heart. The fact is, that "null and void in law" is equivocal. It *might* have meant, if the judges had been so minded, what would have quite satisfied the Church. They have meant it as making a clean sweep of our South African Episcopate. But of course we do not so take it. We take it in the sense in which the Lord's act in ordaining and commissioning the twelve was "null and void in law;" in which St. Paul's excommunication of the incestuous Corinthian was "null and void in law," and in which all the ordinances of our Redeemer's kingdom were for the first three centuries "null and void in law." And we feel as though we were the nearer to Him because it is so, and are thankful.

But you will care most of all to hear what we are likely to do. To this I can only reply at present by stating one or two principles by which I think a large majority of us are certain to hold ourselves bound:—

1. On merely pecuniary grounds, if there were no higher interests at stake, it is quite impossible that we should consent to place ourselves anew, by any free act of our own, at the mercy of the civil power. Practically—I do not say that they were so intended, but practically—the Queen's Letters Patent have, so far, been mere traps to catch colonial bishops in. There is now an end of letters patent, I hope, for ever. But it would be equally suicidal on our part to accept any equivalent arrangement. It is clear that the colonial Churches cannot be administered at all, if every exercise of discipline shall be for ever liable to result in an appeal to the Queen in Council deciding—not according to the laws, for, strictly, "laws" there are none in the case, but—as the Lord Chancellor puts it, "*on principle*," and by maxims which may be pulled like India-rubber. There is nothing *certain* about these Privy Council decisions (cast a look back to that letter signed *Anglo-Colonus*, in the *Times* of March 22), except that they will go in the main against any who dare to believe that bishops are *ex officio* the divinely appointed rulers and administrators of the Church on earth, and that they will cost from 2,000*l.* to 3,000*l.* a piece. The Long suit was really got up and pulled through by Presbyterians and others, not members of the Church at all; and it will always be worth the while of the Church's foes to do again what they did in that instance, so long as they shall have any hope of success. Tom, Dick, and Harry, and worse people by far than the average Tom, Dick, and Harry, will ever be ready to subscribe to bother and floor a bishop, whilst only a minority of even the better sort of Churchmen will make any steady self-denying effort to support him. Now the Privy Council are anxious to make this the normal state of things, and my first hope is that we shall shrink from no sacrifice which may enable us to defeat them. *Their plan is too expensive.* If every colonial bishop had an income like the Bishop of London's, we could not afford it. As matters stand, ruin on the one hand or anarchy on the other must ensue. If we must perish, far better to perish struggling for liberty than under the whip of a tyranny which we ourselves have helped to create.

2. Self-respect forbids our consenting to remain the laughing-stock of the colony. According to the *Saturday Review* (March 25), "as far as any legal superiority over others goes, the recent judgment unfrocks our bishops, but their own subordination to the Judicial Committee lies as heavy upon

them as ever." I hope we are prepared to suffer anything—absolutely anything—rather than quietly abide under this reproach. Our self-respect is guarantee enough, I trust, that we shall not be quiet under it. But—

3. The Privy Council (see Preamble of the Judgment) have at last brought things to an issue which no earnest Christian can any longer, one would think, regard with indifference. Let it be once admitted that the doctrine of that preamble flows logically from the connexion of a Church and State in England, and then I can but say that if a Free Church of England does not spring up in England within the next ten years, it is because we have no convictions, and because Christianity, as a light and power from Heaven, has ceased to govern us. As the *Times* puts it, we must eat whatever dust the law lords prescribe for us, or else we must consider ourselves separatists from the Church of England. But, situated as we are in this land, we have already ceased in our aggregate capacity, to belong to the Established Church. *Individually* we still belong to her, and from the use of her formularies and adherence to her doctrines and primary principles unobscured by Acts of Parliament, we are resolved, if we know ourselves, that no power on earth shall drive us. If the Church of England wants more than this, the responsibility must rest with her. I cannot at present believe but that we shall have the sympathy of the great body of the Home Church. But even if not, I hope we shall make it appear that we believe in the ninth article of the Apostles' Creed not less heartily than in the other eleven, and that we shall do this wisely and gently. In that event, our present distresses will be matter of thanksgiving one day, and the Home Church will have nothing to complain of.

Yours ever faithfully,

A. B. C.

Reviews and Notices.

1. *The Gradual Restoration of Unity: A Sermon preached before the Associate Alumni of the General Theological Seminary, in Calvary Church, New York, June 28, 1864.*
2. *The Increase of the Ministry, a Sermon.* By the Rev. ARTHUR CLEVELAND COXE, D.D. Rector of Calvary Church, New York.

WE are indebted to the courtesy of the respected and now right reverend author for copies of these two sermons. Of the second we shall merely say that it was in every way worthy of its subject. But of the first we wish to give a tolerably complete analysis, as it sets forth very clearly the views held by its author, and by the majority of the members of the *Christian Unity Society*, towards the foundation of which we think its delivery largely conduced.

This sermon is preached from Nehemiah ii. 17 : "Jerusalem lieth waste, and the gates thereof are burnt with fire ; come, and let us

build up the wall of Jerusalem, that we be no more a reproach." After pointing out the pertinence of this passage, Dr. Coxe proceeds :—

"Among a Christian population of many millions, our Church stands alone as a witness for Scriptural Unity. There are others who maintain those corrupt ideas of unity which have enslaved the west of Europe since the time of Charlemagne. Others, again, have no conception of unity, except as an emotional thing, a mere sentiment of social kindness among Christians not otherwise allied. And there are others, even among pious men, who have not only lost the idea of unity, but who have actually brought themselves to admire and praise disunion upon principle, regarding a boundless sectarianism, or even a pure individualism, as the only safeguard of Christian liberty! To God be all the glory, if, with such surroundings, He has permitted us, as a Church, to be filled with an instinct of unity, which all acknowledge."

But—

"Has it not been too long our reproach that we have not set forth this great principle of unity intelligibly, as the marrow of our Church polity; the essential thing that makes a living frame of a system which otherwise would be as dry bones? Have not some in our own Church failed to comprehend the nature of unity, and adopted, with others, the fallacious scheme of a mere alliance among Christian sects? And, on the other hand, do not many of us confound essential unity with absolute identity, and so repel all thoughts of intercommunion, save with those who can adopt all our peculiarities, canons, rubrics, and Thirty-nine Articles, every jot and tittle included? I propose to inquire whether there be no Catholic position more satisfactory than these. I would occupy, if possible, some ground of uncompromising fidelity to our own Church, from which I could yet go forth in spirit toward all my fellow-Christians, and, if possible, unite them with us in Catholic communion, if not in one identical Church. Unless some such ground can be discovered, I see not how we can hope to repair the desolations of Christendom, or even those of our own beloved country."

To this problem the preacher then addresses himself. After first regretting that nothing amicable can be attempted with the Romanists in America, "who have identified themselves with the extremest Ultramontaniam," he answers in the affirmative as to the first question in the inquiry, "Whether there exists among other Christians, as a primary thing, any unity of Faith." By "the Faith" is meant "what is summed up as Scriptural dogma in the Nicene Creed." And this creed is informally, but in reality, assented to in America, not only by all "Trinitarians," but by an increasing number of "Unitarians" even. "Here, then, is a fact which only needs to be made more practical to become a reasonable ground of hope. The Christian believers of America are confessors of 'the Faith once delivered to the saints,' as it is summed up in the Nicene Creed."

Now follows the second question :—"How, then, shall we proceed on the basis of one faith, to restore them to one communion and fellowship? If the Nicene Creed, then why not the Nicene polity?"—

"This polity our Church maintains not merely in its essential parts, but in full and complete development. But must we, therefore, simply invite our fellow-Christians to become, at once, what we are? To propose to large bodies of intelligent and pious believers, such an absorption of their corporate existence into ours, would be felt to be insulting, or at least preposterous. Our differences, deplorable as they are, have their roots deep in the past; and nothing is more incredible than the possibility of such a transformation, when we speak of large denominational bodies. Here and there, considerable detachments of such bodies will come to us, as they have done heretofore. But those who desire to incorporate themselves with us, will generally come as individuals, or at most as congregations, and not as denominations. I doubt not, that just in proportion as we eschew the arts of proselytism, and go on in simple fidelity to Christ, increasing our labours of love, and bearing more fruits to God's glory, this process of aggregation will become more constant and more important. But, in dealing with our Christian brethren as corporate bodies, we cannot reasonably propose a corporate identity with us as the only remedy for a disorganized Christianity."

Our author, accordingly, distinguishes between corporate identity, and the general principle of Christian unity :—

"We insist upon the latter; but motives of self-preservation as well as of respect for others, should guard us against a premature incorporation of other bodies with our own. Should we propose it, we could not avoid meeting them half-way by proposing such concessions as they would be likely to demand. But, I submit, we cannot consistently, nor wisely, make such terms. We have made concessions enough already. The framers of our Constitution, and the compilers of our Prayer-book, made concessions more numerous and more important than the old Nonconformists demanded, and the effect of these concessions has not answered their reasonable hopes. We have seen very little of a disposition, on the part of others, to examine them in that 'meek, candid, and charitable frame of mind,' which was invited by our fathers in the Church. I submit, then, that the day of concessions is past. Those who desire to identify themselves with us, will come to us the sooner if we hold this ground. Thousands have sought us already, because we change not. In quietness and in confidence is our strength. Unchanged may we long remain!

"And even were it possible to bring large bodies of our fellow-Christians into immediate corporate unity with us, is it a thing desirable, whether for us or for them? Is fusion to be coveted without previous assimilation? I venture to say it is not. The differences which disfigure our American Christianity are not all the fruits of a sectarian spirit. In a great degree they are the results of by-gone causes, of

divers colonizations, and of harmless diversities of race, language, manners, and habits of thought. The attempt to identify with us any large body of Christians so separated, would be pouring new wine into old bottles. We should destroy our own identity, and fail to benefit our brethren. Our legislation, if not our Liturgy, would soon feel the consequences."

What, then, is the distinction between the corporate identity, which is out of the question at present, and the Christian unity which is attainable, and hence our immediate duty to the great Head of the Church?—

"By Corporate Identity I mean, what the words indicate, the absolute unity of Christians in a single Church, under the same pastors, rites, usages, canons, and legal recognitions.

"By Christian Unity, in its general sense, I mean organic unity, as consistent with diversity of rites and usages: unity in a common faith, under a ministry of common origin; the Faith and Ministry, that is, of the Scriptures and the apostles. I mean the visible unity which was from the beginning impressed by the Holy Ghost upon the Church of the New Testament, and which the same Holy Spirit has over and over again commanded us to maintain, as essential to the preservation of the faith, and the progress of the Gospel. It is the unity which, in spite of all persecutions and of the difficulties of travel and communication, was preserved inviolate by the primitive faithful till the days of Constantine, so that when the converted emperor desired to see, with his eyes, the Church of Christ, it was able to gather itself together from all parts of the world, and show itself one undivided family at the Council of Nicæa. It is the unity which has been preserved, since then, by the Confession of the Nicene Creed and by the preservation of the Nicene polity. It exists, this day, among all Christians who profess the Nicene faith in communion with an Apostolic ministry. This unity has never been lost. The walls of the Church are as the walls of Jerusalem in Nehemiah's day, but still the foundations stand; and this unity, impaired and mutilated, is yet discernible and palpable."

And the fact is not to be overlooked that there is such a thing as *Degrees of Unity*:—

"First: We have the fundamental unity of the Church, which is simply *Structural*," according to Acts ii. 41, 42. . . "Second: There is a *Functional* unity, which may be impaired without loss of life, but which is requisite to the health of the body. St. Paul illustrates this by the co-operation of the bodily parts in man (Ephes. iv. 16)." . . . "Third: There is a *Normal* unity, which is that of complete order and health; the whole system operating as well as existing in all the perfection of its grand design, . . . 'according to the effectual working in the measure of every part.' What is this *measure*? It is again referred to by St. Paul, addressing the Corinthians: 'We will not boast of things without our measure, but according to the measure of the *canon* which

God hath distributed to us' (2 Cor. x. 13). Observe the implication. There were Apostolic canons which the Apostle regarded as the ordinance of God. On this passage Bengel, the favourite commentator of modern times, says, pointedly: 'Each apostle had his province.' St. Paul, we know, was assigned to the Gentiles, and St. Peter confined to the Hebrews. But, besides this, there seems to have been 'a canonical measure distributed' to each of the apostles. St. Paul took pains, therefore, not to 'build on another man's foundation.' . . .

"Organic unity is seen in its perfection when all these three degrees of unity are preserved in the whole Church. But the breach of normal unity in the seventh century, and the loss of functional unity in the ninth, between the East and the West, with the absurd pretensions of the Papacy ever since, have so confounded the popular mind, that the masses of men have no longer any idea of the Catholic Church as it is confessed in the Creed. Thousands cut the knot by accepting the Papal subterfuge, and thousands more say, practically, 'there is no Catholic Church.' As well might they say there was nobody on the bed when the man sick of a palsy was brought before Jesus! The normal condition of his system was lost; his functions were paralysed, but there was the man; and it only required a word from Jesus to make him stand upright as before. Just such is the condition of the Catholic Church at the present day."

These principles are thus applied to Christendom in its actual state:—

"All Christian bodies which profess the Catholic faith, in communion with an Apostolic ministry, are presumptively Catholic Churches, and parts of the one Holy Catholic and Apostolic Church of the Creed. They retain *structural* unity, if nothing more. And I have used the word *presumptively* with special purpose; because, if it be imagined that any Church, which has a claim to this character, has, in point of fact, forfeited it, I submit that we are not its judges, and that there has been no competent tribunal to try such a case since the normal condition of the Church was lost. Presumptively, therefore, not only Greeks, Latins, and Anglicans, but also the Moravians and the Swedes, are Catholic Christians; nor have we any right to overlook the structural unity which still exists between the Asiatic Churches and ourselves, although their functional unity was suspended in due course of law. For if all normal unity has been in abeyance for a thousand years, it is clear they have had no opportunity for all that time to obtain a reversal of their sentence. The walls of Jerusalem are everywhere broken down; and it is hardly worth our while to consider the mote in the eye of the Orientals, while we—we with all the Occidental Churches—are chargeable with taking part in the great schism of the Papacy, that beam which so long and so fatally obscured all vision of truth and justice, and which rendered practically obsolete the laws and the jurisdiction of councils.

"But *functional* unity still exists between divers Christian Churches, and is capable of being largely restored. The Greek Churches are not one identical Church, but they are functionally united, the Slavonic and

Oriental branches being in full communion with the Church of the Hellenes and with the old Byzantine Church. So the Churches of England, Scotland, and Ireland are functionally united with our own. Even the Pope understands this functional unity, as distinguished from corporate identity ; for he has brought divers Greek and Armenian Churches, with the Maronites, into such unity with the Latins, on the base of the Trent Council. This is not Catholic unity, it is true, but it forcibly illustrates my position, that degrees of unity are a fact of great practical importance.

“ As for *normal* unity, or such unity as Scripture and the ancient canons prescribe, it has long since ceased to exist in the Catholic Church, as a whole. Such is that precious unity which filled the soul of our Great High Priest on the night before he suffered, when he prayed that all his disciples might be one. One, as absolutely as the holy and undivided Trinity is one ; visibly one, as in Christ himself ‘ dwelt all the fulness of the Godhead, bodily ! ’ Such was the grand system that lay close to the heart of the true Melchizedek, like the breastplate, with its jewelled names of the twelve tribes on the ephod of Aaron. Ah ! when shall it glitter again in all its lights and perfections ? It was realized in the Church through the period of the Four Councils, while the Canon of Scripture was forming, and down to the time of the great schism between East and West. Nicholas the First, Bishop of Rome, gave the final blow to this unity, when he practically abolished the laws of the Catholic Church in Western Europe, and put himself and the forged decretals in their place. Thus the Latin Churches have had no normal unity, even among themselves, for a thousand years ; nor can it be restored to them till Decretalism and the Papacy are both destroyed. The Anglican Churches have recovered it by throwing off this leprous defilement long ago. It is the glory of the Greek Churches, whatever their faults may be, that never, on any pretext, have they sacrificed normal unity internally among themselves.”

Our author directs our attention to the fact “ that our Church has already recognised the principles of this analysis in a general way. Thus she has recognised the principle of a *structural* unity in her overtures to the Greeks, and in the plan of her Mission at Athens, as well as in her advances towards the Swedes. In the same instances she has recognised the principle of a *functional* unity, for it is just that which she desires, in due time and with proper safeguards, to restore.” Why, then, he asks, has she forbore to apply the same principles to the case of the Moravians, here in our own land ?—

“ Obviously, because of her instinctive regard for the principle of *normal* unity, which prescribes that there shall be only one bishop in the same See—one Church in one place. She has respected the structural unity which exists between us and the Moravians, but she has not seen her way to propose a restoration of functional unity, because this law of normal unity seems to lie, like a lion, in the way.

“ But let me remark, that the whole case, as it exists in America, is without precedent in Christendom. . . . Surely the mere theorist here is not more out of place than the rigid canonist. We ourselves can see clearly that, on Nicene principles, the Anglican communion is the normal Church of the United States of America. But how can we make others see it, who have not the first idea of Nicene principles? They will demand on what ground the Teutonic and other immigrations of this century are, or ought to be, subject to the Anglican Church. They may assert that the Moravian Episcopate was here before ours, or that a Latin Episcopate, if once purged of Popery, has the primary claim in Florida, Louisiana, and California. We must concede, I think, that the case is not here as it is in England, where one historic Church has the indisputable claim, and where the case is as simple as the first axiom in geometry. We are forced, then, to revert to first principles; to the ‘necessary things’ of Scripture, and to the modifications prescribed by common sense, so long as the power to call a general council is practically suspended. . . .

“ In the good providence of God there exists among us a happy illustration of what I mean. The Moravians are not identical with us, yet we are structurally united, and we might easily be brought into functional unity without any sacrifice of corporate identity on their part, or on our own. Now, suppose the Swedish Church should transmit her Episcopate to Lutherans and others in America, an event clearly possible if not probable; then there would be another Church among us having structural unity with our own. Such a movement would turn the flank of sectarianism, and would almost compel the Methodists to seek a valid consecration for their bishops. The learned and intelligent bodies which profess Presbyterianism, as such, may naturally be the last to adopt a Nicene organization, in any form. But it is a providential circumstance that they have always opposed Episcopacy, as it exists in England, without synods and lay-representation, rather than as it exists with us. Archbishop Leighton’s appeal to the Scots, in which he proves this, and reconciles a ‘Moderate Episcopacy’ with presbyteries and consistories, offers them a course which they might not inconsistently adopt; while the Moravian system, should they prefer it, is equally open to their choice. It closely corresponds with Calvin’s theory of the primitive Episcopacy, in which the bishop presided, but only as ‘also an elder.’ Mosheim’s theory is the same. Such is not our theory, it is true; but it has always been held, even in our own Church, and who would not rejoice to see the terrible breach so reasonably healed? The Moravian or Swedish bishops might qualify the first elected to this presidency; and his part, in every ordination, as it would also be ‘with the laying on of the hands of the presbytery,’ could not offend Presbyterians, while it would satisfy our scruples and close the long unmedicated wound.

“ It must be observed, that in all this our Church takes no active part. Her own Episcopacy cannot be transmitted except *normally*, just as it was received. We, therefore, should remain uncompromised, and our brethren would feel no annoyance from what might seem a proposal of subordination to us. The providence of God has opened other and various sources of an historic ministry, perhaps, to meet this very case.

The Congregationalist missions might obtain it at any time, by inviting the co-operation of their friends, the bishops in Kurdistan. Episcopacy, with a presbytery, has been more than applauded by Calvin himself, and the Synod of Dort would have congratulated themselves had they supposed it possible to obtain it in their times.

“The result would be a structural unity among the Nicene believers of America, in which true Christians of all lands would rejoice. It would be far enough from what we desire: the second temple never equalled the first; but it would be a great step in the right line. One thing at a time. Chaos receives its primary law by the silent influx of light. The Holy Dove goes forth at the same blest moment, compelling the warring elements to retire, and making the green shores appear.”

Dr. Coxe candidly admits that “there is room for an honest difference of opinion as to the practical measures” he thus suggests; but the difficulties which embarrass the process all seem to him as nothing, when compared with those of any other plan which has been conceived of as affording a possible solution of the American problem. “The question which requires calm and deliberate examination is simply this: Would it be a good thing for our country, and for ultimate unity, if the various Trinitarian sects of America should organise themselves into one or more Churches, in structure like the Church of Sweden, or that of the Moravians? Some of my venerated brethren might answer, No; but I am prepared, with all deference, to sustain my answer, Yes. I believe it would be a step towards the universal restoration of unity, over which angels would break forth anew with their *Gloria in excelsis*.”

Our author would begin, then, not with insisting upon “normal unity,” but upon “organic.” We will add a few more of his words, in which he meets an objection to his proposals already referred to:—

“We have seen that the normal unity of the Church has been lost for a thousand years. There are three or four Trentine bishops in this one diocese of New York already. In Pennsylvania, where we have two bishops of our own, there are four or five Moravian bishops, besides those of the Papal dioceses. Now, there is an important difference between a violation of normal unity, where it exists, and a Christian forbearance with its violation, where it has long been lost, and begins to work towards recovery. St. Paul shows that we may tolerate a state of things abnormal, until they get into a state where laws can begin to work: ‘having in readiness to revenge all disobedience, when your obedience is fulfilled.’ . . .

“It may certainly be maintained that, from the beginning, differences of race and of language have been regarded as ground for a relaxation of law, as to one bishop in one city. Not to revive the disputed point as to Linus and Cletus in the See of Rome, let us pass to a greater relaxation of the canon law, in the case of the Donatists. To heal that great

schism, what sacrifices were made of everything but fundamental principles! What anomalies were found to be tolerable in the process of restoration, by those who would have punished the very slightest breach of law in the way of disintegration! Christian love—this was the chief principle; the salvation of the Church's unity—this was the supreme law."

He further points out that—

"Here we may learn a lesson from the enemy—the common enemy of Nicene Christendom, the Papacy itself. . . . What astonishing concessions were made by the Pope, as a last effort, to regain the Church of England in the time of Queen Elizabeth! The petty Church of the Maronites has not been too inconsiderable to obtain similar concessions from Rome, as the price of her subscription to the Trentine Creed: . . . they even still hold their name of Maronites, which is as truly sectarian as that of the Lutherans or Wesleyans, and yet they are in full functional unity with Rome. Is our Catholicity less inclusive than that of the Pope? Similar concessions 'are made by Rome' to the Armenians, Slavonians, Bulgarians, Syrians, Copts, and Chaldeans, with all the consequences involved, even to that of recognising half a dozen bishops in a single city, with their divers rites and churches."

The following are among the closing sentences of this remarkable sermon:—

"Dr. Schaff, a candid and generous critic, remarks of our Church, that 'it has many excellences and advantages, occupies a very important conservative position in American Christianity, and has, perhaps, of all Protestant denominations, the best prospects of ultimate success.' If this be so, let it be remembered that this result has been achieved, by God's blessing, in less than fifty years. Our few and scattered clergy of the past generation were ordained in a Church which was despaired of, even by some of her own bishops; and which such a man as Chief Justice Marshall considered virtually extinct. . . . Brethren, what shall we do to be worthy of our predecessors? What is the kind of work that remains for us? Shall we be content to achieve a poor denominational success, such as is fairly within our grasp? Or shall we rise to a Catholic work in a Catholic spirit, and aim to make every soul in America a partaker of our blessings in Christ Jesus?"

Winfred (afterwards called Boniface). A.D. 680—755. Cambridge: Deighton and Bell. Pp. 48.

PROFESSOR SELWYN, well known as a classical and biblical scholar, comes before the public in the character of a poet; his theme—an appropriate choice for the brother of the Bishop of New Zealand—being the missionary life of the apostle of Germany. Winfred, or Boniface, found, we believe, an English biographer (Mr. Cox) some ten years ago; and the succinct and graphic narrative of Mr. Maclear ("History of Missions in the Middle Ages," pp. 182—206) has led

many readers to desire a more detailed account of him. It was not Professor Selwyn's aim to fulfil such a wish—nor, indeed, could it be done in a thousand lines of blank verse—but he has succeeded in clothing the old missionary story with the attractions which poetic fancy can invent, and refined taste approve; and this agreeable poem will be read with pleasure by many persons who would turn aside from mere history.

As a specimen of the style of the poem, we select almost at random the following passage, describing Winfrid's call to his work:—

“ Now for that mission-work beyond the seas
The leader call'd by God was Willibrord,
Long known in England's Church for fervent zeal;
He heard the call, and gladly gave himself
To plant the Cross in Friesland; forth he went
With chosen band, who loved not their own lives;
And Winfrid, still in Nutescelle, heard the call
Deep in his inmost soul; and though his kin
Strove, like the kin of Roman Regulus;
Returning to his dread captivity,
To bar his way, he held his purpose firm,
And pray'd them not to fight against God's will
And while he reason'd, Apostolic words
Rose to his lips unbidden: ‘ Woe is me
If I preach not the Gospel.’ ‘ Yea!’ said they,
‘ Preach here in England; here are still enow
Of Pagans, though they name the name of Christ.’
But he still answer'd calmly, ‘ Let me go;
For I have heard a voice you cannot hear,
And I have seen a hand, that beckons me
To those far lands, now dark as England once,
To help to make them light as England now.’
So, seeing that his mind was fully bent,
They ceased, and Winfrid went to Willibrord.”

Colonial, Foreign, and Home News.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*July 21st.*—The Bishop of Gloucester and Bristol in the chair. The Treasurer's report was presented, showing that the remittances from the country did not keep pace with the current expenditure. Power was granted to use invested funds to meet payments becoming due. The Rev. C. D. Goldie was appointed Home Assistant Secretary, from October 1st, at a salary of 250*l.* per annum. A resolution was passed, authorizing the provisional appointment of an Organizing Secretary for the Diocese of York (at a salary of 25*l.* per month), whose whole time shall be placed at the service of the Society. Messrs. Campbell, Jackson, and Fairclough, of St. Augustine's College, were approved for missionary work. Appointments of five students to Oriental Scholarships at St. Augustine's were confirmed.

ST. AUGUSTINE'S COLLEGE :—MIDSUMMER EXAMINATION, 1865.

| THEOLOGY. | CLASSICS. | MATHEMATICS. | HEBREW. |
|--|---|---|--|
| <i>First Class.</i> Francis (prize). Campbell. Chard. Jones. _____ Fairclough. Jackson. <i>Second Class.</i> Pilot. Saturley. Warren. Williamson. _____ Chiswell. Perham. Williams. Wyatt. <i>Third Class.</i> Anderson. Burrows. Drummond. Finter. Haden. Partridge. Rawson. Wagg. Walters. _____ Bice. Martin. Scott. _____ Ball. Padfield. Rout. <i>Fourth Class.</i> Allardice. Debbage. Hands. Smith. Taylor. Tennear. _____ Pinkham. | <i>First Class.</i> Francis (prize). <i>Second Class.</i> Fairclough. Partridge. _____ Bice. Burrows. Campbell. Chard. Haden. Jackson. Jones. Perham. Pilot. Saturley. Wagg. Warren. Williams. Williamson. <i>Third Class.</i> Anderson. Chiswell. Debbage. Drummond. Finter. Scott. Wyatt. <i>Fourth Class.</i> Allardice. Ball. Martin. Rawson. Rout. Walters. _____ Hands. Padfield. Pinkham. Smith. Taylor. Tennear. | <i>First Class.</i> Jones (prize). Pilot. Warren. Williams. Williamson. <i>Second Class.</i> Campbell. Fairclough. Finter. Wyatt. _____ Bice. Francis. Rawson. Walters. <i>Third Class.</i> Anderson. Ball. Chard. Chiswell. Drummond. Haden. Jackson. Martin. Partridge. Perham. Saturley. Smith. Wagg. _____ Allardice. Burrows. Padfield. Scott. <i>Fourth Class.</i> Debbage. Hands. Pinkham. Rout. Taylor. Tennear. | <i>First Class.</i> Francis (prize). Rawson. Williamson. <i>Second Class.</i> Bice. Burrows. Wyatt. <i>Third Class.</i> Ball. Walters. _____ _____ <i>MISSIONARY PAPER PRIZE.</i> Williamson. Campbell. <div>Taylor, Sen. Drayton Vaughan } excused the examination.</div> |

MEDICAL EXAMINATION.

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| <i>Second Class.</i> Francis. Jackson. Fairclough. Ball Campbell. | } <i>Æq.</i> |
| <i>Third Class.</i> Tennear. | |

ORIENTAL EXAMINATION IN
SANSKRIT, PERSIAN, AND
HINDUSTANI.

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| <i>First Class.</i> J. Taylor. |
| <i>IN SANSKRIT.</i> <i>Second Class.</i> Fairclough. |

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

SEPTEMBER, 1865.

INCREASE OF THE INDIAN EPISCOPATE.

IF the difficulties in the way of an increase in the number of Bishops of our communion in India are to be any measure of its importance, it would seem impossible to exaggerate the bearings of this increase on the extension of Christ's kingdom. The Churchman might well turn away in weary disappointment from pushing an object which seems at the same time to evoke all the opposition and bitter hatred of the enemies of Christ's Church, and to be encumbered with the *vis inertiae* of the indifference and negligence of her members and friends, if he did not feel that in carrying on the work of that Divine Society difficulty is only the incentive to exertion, and disappointment the strengthener of faith and hope.

We have again to record an additional failure and disappointment in the efforts made to increase our Episcopate in India.

The "Lahore Bishopric Bill" was introduced into the House of Commons early in last Session, as a Government measure, by Sir C. Wood, the Secretary of State for India. It was well known that it had the hearty sanction of the Government of India, and that the Governor-General, Sir J. Lawrence, continued true to the principles he had always expressed on this question, while Sir C. Wood had equally pledged himself to the authorities of the Church at home.

The Bill, however, met with the fate attached in the House of Commons to all practical measures for advancing the work of the Church of England. It was understood, and indeed announced, that the busy knot of persecuting Dissenters, who take their instructions

from the Liberation Society, had selected this Bill for the object of their sectarian hatred, and were prepared to oppose it in every stage. What was the result in a House of Commons, in which four-fifths of the members are members of the Church of England, and in which all the strength of the Conservative body would have been given to support the Liberal Ministry, in this long-delayed act of common justice to a Church which, in India, is tied up and hindered from adding from its own resources to the number of its chief ministers? The result was, abject surrender on the part of the Government, without an effort to bring the Bill to a second reading and test the real strength of parties on this question. The Bill, announced early in the Session, was timidly and most unworthily withdrawn by the Indian Secretary at the very close of the Session.

We happen to know, on the best authority, that the Minister had been given distinctly to understand that a large and influential body of Churchmen in Parliament were prepared to rally round him, irrespective of party, to aid him in carrying this righteous and useful measure through its several stages, and that, moreover, petitions in large numbers would be forthcoming in its favour if they were deemed desirable. No encouragement, however, was given. These advances were politely repelled, and the ministerial measure for forming a Bishopric at Lahore was quietly and contemptuously "dropped," without cause or reason given, by Her Majesty's principal adviser in Indian affairs.

We call the attention of Churchmen of all shades of politics to this significant page in the chapter of Church Legislation in the House of Commons.

We specially call the attention of those who have been of late enforcing upon the members of the Church the duty of attaching its cause to no one political party, and of trusting a Liberal government with its interests just as readily as they would a ministry called Conservative. Our politics are simply those of the Church of England, and we earnestly implore Churchmen, now that there is a prospect of a strong Government, and a ministry with a good working majority in the new Parliament, to call upon that ministry to redeem its pledges to the Church of England, and to reintroduce, with the determination to carry it, the Lahore Bishopric Bill in the ensuing Session.

The cry raised by the factious opponents of this Bill is—It is unjust out of the taxes of the people of India, being heathens, to provide for the maintenance of a Christian Bishop. Of course the real gist of this argument is against any provision from Government funds for

the maintenance of a Christian ministry among the Christian civil and military officers of that Government, or for the extension of any institutions or measures of a Christian character, or based upon Christian morality, among a heathen population. Those who employ it are logically and necessarily bound to object to the payment of Government officers for the suppression of suttee, infanticide, human sacrifices, and other practices congenial to the religion and agreeable to the consciences of our heathen fellow-subjects in India. If it means anything, it means, what we believe Mr. Bright would honestly propound as a pressing and immediate duty, that Christian England should forthwith withdraw from every place whatever in the government of Hindostan, evacuate the whole peninsula, and leave "India to the Indians."

To those who, actuated by sectarian and religious prejudice, have put forth a plea against the Lahore Bishopric, the real bearings of which we would feign believe they have never thoroughly weighed, we commend the following extracts from the number of the *Friend of India* for May 25, 1865, for which we are indebted to a valued correspondent in the Diocese of Calcutta. They are the more bound to ponder such views, as they come from a highly respectable journal, whose religious leanings are notoriously far more towards sectarian Christianity than to the doctrine and discipline of the Church of England :—

"To allay the apprehensions of the Liberation Society and the Manchester school as to the probable effects of a Bishop of Lahore, we would ask them to read Heber's 'Journal,' and the discussions which preceded the consecration of that prince of Bishops. If a new Bishopric is necessary, the Government of India is as much entitled to create it, and to endow it out of Indian revenue, as to supply its servants with doctors, and its native subjects with hospitals. We should like to see the Church of England as self-supporting as the Scotch Free Kirk, and the tendency of the age is certainly to the destruction of Church establishments ; but, even on their own ground, we must inform these silly objectors that the revenue derived from English trade, cultivation, and manufactures in India is more than sufficient to endow a thousand Bishoprics, without oppressing the poor Hindu. Had they a proper knowledge of the facts of the case, they would turn round and advocate the duty of Government making more adequate provision for the spiritual wants of the seventy thousand English soldiers and five thousand English officials who defend and administer the empire. There are regiments without chaplains, civil stations without spiritual provision. When they are supplied, it will be time to think of another Bishop. Meanwhile, whether India gets a fourth Anglican Bishop or not, we assure the ignorant Nonconformists, Radicals, and Free-thinkers, who have united to raise this cry, that fanatical Sikhs and selfish Hindus are supremely indifferent to all the pother raised in their

behalf by agitators who wish to thrust their shibboleth into every man's mouth."

Our correspondent remarks :—

"It is not to be expected that the Serampore clique of Baptists and Presbyterians should be very anxious to see an increase in the Indian Episcopate. 'Had they a proper knowledge of the facts of the case, they would . . . advocate' the establishment of more new Sees ; for the increase of the Colonial Episcopate has proved incontestably that a Bishop collects clergy around him ; and in India, too, this would be found the best means for making 'adequate provision for the spiritual wants of the seventy . . . five thousand English.' Some surprise has been expressed that the Punjab, and not the North-West, has been selected for the seat of a Bishopric, as the latter is the older province and has more numerous English congregations and native missions. But there are good reasons, no doubt, for preferring Lahore under present circumstances ; only the friends of the Church should not rest until the North-West Provinces and Oudh have their Bishop ; and if this is not to be hoped just yet for a few years, they should insist on the formation of a new Archdeaconry for these Provinces, as a preparatory step. Government allows but a small salary to the Archdeacon, and it is quite incomprehensible why this enormous diocese has yet had but one. It is cruel and unjust to the band of labourers in this difficult field to leave them without guides and leaders."

But, having expressed our deep disappointment at the shortcomings of the Government in this matter, we are bound to confess to similar feelings with respect to the inaction and indifference of the Church herself. In the preface to his last Charge, dated October, 1863, the Metropolitan of India, the able and learned Dr. Cotton, thus expresses himself: "I shall rejoice, therefore, if the *Society for the Propagation of the Gospel*, which is specially interested in this scheme, because it occupies the Burmese Mission Field, will take it into consideration, and communicate upon it with the Secretary of State for India." "This scheme" was none other than that a Bishopric of Rangoon should be established by State aid supplementing private munificence, and that the Government and the S. P. G. should unite in providing a modest stipend for such a Bishop. We are assured that many more besides the good Bishop of Calcutta would have "rejoiced" both in England and in India if that Society had complied with his Lordship's urgent request. But we deeply lament that so far as any published information goes—and we have anxiously looked out for such announcement in the annual reports and other publications—there is no trace whatever that the Society thus publicly called upon by the Metropolitan of India has "taken into consideration," or "has communicated with the Secretary of State for India" upon the formation of a Bishopric of Rangoon. We should be relieved, indeed, to learn that it has ever

communicated with the Bishop of Calcutta himself on the subject, although nearly two years have elapsed since his Charge was penned.

We are sure, however, that this unaccountable lethargy is but temporary. Every friend of the Society will willingly impute it to the heavy pressure of multifarious business, which distracts the attention and occupies the time of the Standing Committee. We hail therefore with joy the announcement that the Society did in the month of June last appoint a Special Committee to be called the "Missions Committee," with the special office of "viewing the missionary field from a spiritual point of view, of reporting on its wants, making suggestions as to new missions, or the expansion and rearrangement of existing missions." We trust that among the very first subjects entertained by the "Missions Committee" will be the Bishop of Calcutta's proposal for a Missionary Bishopric at Rangoon, more than ever deserving of the Society's grave attention now that the Lahore Bishopric Bill has for the present been withdrawn.

Daylight is however dawning on us in another quarter, and we gladly turn to the motives for encouragement which are thereby presented to us in the prosecution of the great work of increasing the Indian Episcopate, and making it more distinctly missionary in its character.

In the same preface to his Charge to which we have made such frequent reference the Bishop of Calcutta says, "*The Church Missionary Society* has sometimes expressed a hope that the time may be at hand when a prelate of native birth may preside over the Christians of Tinnevely. Undoubtedly, I share their hope." We have felt it from time to time our duty to remonstrate with the Committee of that Society for the obstacles which in later years, against all the precedents set them by the members of their body on former occasions, they have opposed to the subdivision of the present Indian Bishoprics, more especially the Diocese of Madras. We have felt that no Church of

England Missionary Committee could long maintain so anomalous and self-contradictory a position. It gives us, therefore, special pleasure to announce that in their own way—and they are welcome on any such terms—that influential body are now in alliance with their fellow-Churchmen who have long been striving and praying for the consummation of such happy results. The "hope" of that Committee and of the Metropolitan seems likely to be speedily realized, through a proposition made by themselves, which does them honour. In the report of the proceedings of the C. M. S. Corresponding Committee for June we find the following important announcement, which we reprint with much thankfulness :—

"A Minute on 'The More Complete Organization of the Native

Church in South India' was adopted by the Committee, and it was determined that measures should be taken to bring it under the consideration of the authorities, with a view to such ulterior steps as may appear to be called for, and for which the way may be providentially opened. The subject has been brought more especially under the notice of the Committee, in consequence of a letter from their senior Missionary in Tinnevely, the Rev. J. Thomas, who has laboured for thirty years in that province, and gathered large numbers of converts to Christianity from amongst the heathen; having latterly been in charge of congregations numbering 12,000 converts, and having had the superintendence of several native ministers. Mr. Thomas, after stating his opinion that it would not be advisable at the present time to have a native Bishop, who should have authority over European as well as native clergymen, as suggested by the Bishop of Calcutta in his late Charge, but that the appointment of a native Bishop for the native Church would tend greatly to its development, adds: 'My proposal is this, that a native Bishop should be appointed at once, to whom should be transferred the self-supporting congregations and spiritual agents. I should be prepared to hand over to him at once fifteen or twenty of my best congregations, and make the utmost endeavour every year to increase the number as contributions increased. Other districts might be willing and able to double this number, and there would be at once, not a mere nucleus of a native Church, but a goodly number of congregations to be superintended, which would form by no means an insignificant Episcopate. . . . While the native Bishop would be entirely independent of the European clergy, they would be able to assist him, and strengthen his hands in a variety of ways, until the time arrived to withdraw altogether. The native Church would by this means be materially strengthened, and experience would be gained by the Bishop, native clergy, and catechists, in self-government, and management of their own affairs. A great increase would, I am persuaded, soon appear in the number of ordained agents; not men who aspire to European views and habits, but men who would be *veritable native pastors*, in charge of one or two congregations, with moderate salaries, not necessarily very much above what the catechists receive now, but enough to keep them respectably in a relative position to their flocks.' . . . A copy of the letter of Mr. Thomas having been submitted to the Bishop of Calcutta, his Lordship made in reply the following important remarks and suggestions upon the scheme: 'Would not one way of meeting Mr. Thomas's views, and removing my objections, be to consecrate a native as coadjutor to the Bishop of Madras, with such work as the Diocesan Bishop assigns to him? . . . He should be consecrated by the Metropolitan and two of his suffragans, and not removable without the Metropolitan's consent. . . . It seems to me that power might be given to the Metropolitan, on the application of any Diocesan Bishop, with the sanction of the Crown, to consecrate such a coadjutor to the diocese of the Bishop making the application, Government not being charged with his salary. In this way I might myself hope some day to have both a Bengali and Hindustani coadjutor. It seems to me that some such plan as this would be at once most ecclesiastically correct, and practically useful.' "

It will be observed that the scheme here proposed is in some respects in opposition to the protest so emphatically made, by Bishop Cotton, in his preface to his Charge, against the plan of having Bishops in India for the native congregations only. "Such a plan," he said, "would not only be opposed to scriptural and catholic principles, but would be likely to cause practical evils, of which it is difficult to foresee the end." But we apprehend that his arguments were founded mainly on the supposition that the proposed Missionary Bishops were to be diocesan and territorial in their jurisdiction, and in the possession of independent sees, and also that they would be appointed from the ranks of the *English* Missionaries.

The proposition of the *Church Missionary Society* Committee is that the Bishop for the native Christians in their Tinnevelly Missions should be a suffragan or rather coadjutor under the Bishop of Madras, and that he should be a *Native*. We cannot doubt that these modifications will very materially affect the arguments so justly advanced by Bishop Cotton against any scheme for drawing a formal and permanent distinction between a Bishop for native Christians and a Bishop for European Christians in India.

That there are some anomalies and difficulties in the measure proposed by the Church Missionary Society Committee is evident, and that the details of the plan will have to be carefully watched and arranged, cannot be doubted. Still we think that the "coadjutor" and "assistant" character so wisely proposed to be given to this native Bishop will obviate many objections that would otherwise occur; and by ensuring that the plan shall be at first of a temporary and tentative nature, it will afford abundant opportunity for reviewing, and—if need be—altering the arrangement, should the principles and interests of the Church of Christ seem to demand such review.

In a matter of such vast importance and of so hopeful a bearing on the future of Christianity in India, we indulge the hope that the Metropolitan may be led to take joint counsel with the Bishops of his Province in Synod assembled. Safeguards and rules for extending in this form a native Episcopate throughout all India might then be adopted, and the precedent here nobly set by the *Church Missionary Society* in Tinnevelly be followed up by the consecration of a goodly number of Assistant or Coadjutor Bishops, who shall, each in his own tongue, declare to the native flocks entrusted to them "the manifold works of God," and aid their Diocesan Bishops in the functions of preaching, ordination, and confirmation, and in building up what we are sure would, with God's blessing, become the ever enlarging native Church of Christ from the Himalayas to Ceylon, from Peshawur to Singapore.

HAWAII AND ITS CHURCH.

“Who is Queen Emma?” and “What is the object of her visit to this country?” are questions that have been raised among us within this last month by sundry paragraphs that are going the round of the newspapers, and keeping the public informed of the movements of the Hawaiian Queen. Is it a political mission that has been entrusted to her and to the Hawaiian Ministers of State by whom she is accompanied? Is religious propagandism of some kind at the bottom of the voyage half round the globe which she has accomplished? Or, as that consciousness of our national superiority which has its seat in the breeches-pocket is ever ready to suggest, is Her Majesty come on what in juxtaposition with royalty it is simply impossible to describe as a begging errand? To these and other like questions, the most appropriate answer appears to be a series of counter-questions. If a Royal Lady, who from her earliest youth has been taught to associate England, not with the history only, but with the progress in civilization, of her native land, has a desire to see with her own eyes the country and the people of which she has heard so much, is there anything in that strange enough to set the brains of all the *quidnuncs* to work? If a Royal Convert to the faith of England’s Church is drawn by her religious sympathies to visit the shores from which to her distant home proceeded the successor of the Apostles at whose hands she has received baptism, confirmation, admission to the communion of Christ’s holy Catholic Church, is there anything singular in that? If a Royal Widow possesses the moral fortitude to derive a solace under her bereavement and a satisfaction to her mind from a journey to which she had looked forward for some years in the hope of accomplishing it in the society of her late husband—if she regards the carrying out of a project consecrated in her heart by conjugal affection, as a pious tribute to his memory—what is there in that so very marvellous? And if the widow of a British officer, who has won the sympathy of all our hearts by her persevering devotion, first to the rescue, and, after all hope of that had vanished, to the discovery of the fate, of her husband, the noble victim of a heroic enterprise, has seen fit to proffer a return of the hospitable reception which she met with in that Royal Lady’s island home, and Queen Emma has seen fit to accept the offer—are those two widows—the widows both of good and great men—not to be permitted to act upon the dictates of their own hearts and minds without being questioned by the impertinent curiosity of every reader of a penny paper who, seeing their names mentioned among the current news of the day, presumes to wonder what in the world brought the Queen of the Sandwich Islands here?

Nor, on the other hand, does there appear to be legitimate scope for speculation as to the motives, or calculation as to the objects, of those amongst us who have, in various ways, given a hearty welcome to a visitor whose unobtrusive carriage of her exalted rank renders her accessible to such demonstrations of respect and good will, while in

her own personal history, and in the history of her nation, there is enough of romance to excite interest in the most prosaic mind, and to stir up sympathy in the most impassive heart. Least of all is there occasion to wonder that members of our Church, whether they be bishops, clergy, or laymen, whose spiritual horizon is not bounded by the Establishment with its parochial system, should be forward in giving that welcome to one whose very presence amongst us testifies of the faithful—alas, that we should have to add the tardy—performance by our Church of the work committed by Christ to His Apostles and their successors, in all countries and in all ages, to “preach the Gospel to every creature,” and to “make disciples of all nations.”

But although there is nothing in the visit of Queen Emma, or in the reception given to her in divers quarters, to provoke impertinent curiosity, or to give rise to captious surmises, there is in that visit a meaning and a purpose which, as a Church and a nation, it would ill become us to ignore. Of that meaning and purpose—the meaning and purpose of Him in whose rule and governance are the hearts of princes—Queen Emma, whatever motives or feelings may have prompted her visit, is the undesigning, and to a great extent probably unconscious instrument. That meaning and purpose, doubtless, is to bring home to our consciences the fact that reparation is due—has been due for nearly a century—from us to the people inhabiting those islands of the sea from which Queen Emma comes. It is a deeply-stained page in our history that tells of our first acquaintance with these islanders; and that not merely, nor chiefly, because, according to our version of the story, our great navigator was massacred by them. Of that deed of blood we have carefully preserved the record, connecting it with his name as if it rendered his memory more illustrious. It is no disparagement to his fame as a bold explorer of the unknown regions of the sea, to confess that the ethical standard by which his conduct was regulated, which in the eye of his contemporaries justified that conduct, and stigmatized the retribution it drew down upon him as a foul crime, fell very far short of the laws either of Christian righteousness or international justice. The discoverer of the Sandwich islands, if such indeed he was—for there is reason to believe that their existence was known already, and that in falling in with them he only found what he was searching for, keeping his own counsel all the while, as he had a perfect right to do—acted according to the light that was in him. He carried out the notions which had been instilled into him by his professional education, and which, as the association with his name of something not unlike a martyr's glory proves, the national sentiment of the age endorsed; and he did so under a sense of duty, with a determination and a personal bravery deserving of all praise. To him be, as is justly due, the honour of all this. To us—as blushing for our ancestors—be the shame of having sent forth to the heathen nations of the world, not, as might have been expected at the hands of a Christian kingdom and people, for the advancement of Christ's kingdom and glory, but for objects of a merely earthly character, men ignorant, even to utter unconsciousness, of the simplest requirements of Christian truth and morality. That this

sad result of our deadness and our neglect bore, in the case of the Sandwich islanders, fruits more pernicious and more deplorable than perhaps in any other region of the globe, is a fact not to be overlooked when we find ourselves called upon,—as by the presence amongst us of Queen-Emma undoubtedly we are,—to cast a retrospective glance upon our dealings with that people, to reckon up the amount of responsibility incurred by us in regard to them, and of the reparation due to them from us. • It is in order correctly to estimate the extent of this our moral and spiritual indebtedness, that we now proceed briefly to review the history of the Sandwich Islands, and of our relations with them since their first discovery by Captain Cook.

The scene that meets our eye at the outset is as piteous as it is strange. A Christian commander, the representative of a Christian kingdom, coming in the course of his exploring voyages upon a group of islands inhabited by savage tribes in a state of heathenish darkness and gross immorality, hesitates not to abuse their superstitious ignorance by accepting divine homage at their hands. Profiting by their infatuation, he obtains from them abundant supplies of every kind without thinking it necessary to make for them any adequate return; he permits his crews to turn their low moral condition to account for the indulgence of the most unrestrained licentiousness, not only fostering and stimulating pre-existent vices, but inoculating them with loathsome disease, and poisoning the life-blood in their veins; freely appropriating to himself whatever suits his convenience, he lays violent, and in their eyes sacrilegious, hands upon places consecrated to their worship. While thus setting at naught the dictates alike of his own and of their religion, taking mean and fraudulent advantage of their ignorance, and violating the laws of natural as well as Christian purity, he proves himself signally righteous in one particular—a stern avenger of theft and larceny committed against himself. For the purpose of exacting an impossible restitution, he, on one particular occasion, carries the employment of brute force to the extent of seizing upon, and endeavouring to carry off, their king, from whom he had received abundant proofs of friendship, and who was in no way implicated in the act of robbery that had been committed. Their natural and justifiable resistance to this act of violence he resented—having previously made every preparation for such a contingency—by opening a murderous fire upon poor naked savages, who were then, for the first time, made aware of the nature and effects of fire-arms. It is in the conflict so unjustly provoked and so unmercifully conducted, that he fell, slain by the hand of a native more loyal to his chief than he was to his obligations as a man and a Christian mariner. So falling, he made involuntary confession of the fact that he, too, was but a mortal man. How much better for him and for the islanders, had he, following the example of St. Paul at Lystra, made that confession at the outset; and, instead of playing off upon them the imposture of his being a god, taught them to know and to reverence that God to whose righteous law both he and they were alike amenable! Viewed by the light of the rule to “do unto others as we would be done unto,” how black does

his conduct appear ! How black must it have appeared even to the poor islanders in their heathen darkness !

But the blackest picture, in the mysterious order of Divine Providence, is not without some bright point to relieve its gloom. So it was here. In that scene of carnage, the eye conversant with Hawaiian lore descries two figures, one on either side, not prominent at the time, as enacting but subordinate parts in the bloody drama, but standing forth conspicuous in after days as great and good men, mutual friends, and common benefactors of the people whose relations with this country had had so inauspicious a beginning.

One of those was a youth named Kamehameha, nephew of the king on whose person Cook laid violent hands, since famous in Hawaiian history as the mighty conqueror, the first civilizer and lawgiver of his people, whose name has become the dynastic name of Hawaiian royalty ; and (which seems to bring him almost close to us), the grand-sire of Queen Emma's husband. The other figure observable in the background of that dismal picture is Vancouver, then a junior officer in Captain Cook's expedition, afterwards himself a great navigator, and discoverer of the important British colony which bears his name ; who, by the assistance he gave to his friend Kamehameha, has exercised no inconsiderable influence upon the civilization of the Sandwich Islanders, and would, had his advice been listened to at home, have repaired the grievous wrongs done to them at their first discovery before the generation on which they were inflicted had passed away.

KAMEHAMEHA THE GREAT—as he is rightly named—was one of those men raised up by God not to ascend, but to erect a throne, not to perpetuate, but to found a dynasty. Even the kingly power over the one island of Hawaii was not his by birth. Standing to the royal line in sufficient nearness to add the prestige of descent to any other title he might acquire to rule over the people from which he was sprung, he was yet by right of inheritance no more than one of the chiefs in that island, a portion of which was his rightful domain. And it is satisfactory to know that the quarrel which ended in raising him to the pinnacle of power did not originate with himself. It was in self-defence against unjust aggression, against an attempt to despoil him of his lawful inheritance, that he first took up arms, and was drawn into a succession of civil broils.

The conflict in which Captain Cook met his death took place on the 14th of February—being the Lord's Day—in the year 1779. In the following year Kalaniopuu, the aged King of Hawaii, the hospitable entertainer of the English visitors to his kingdom, died. His burial was the occasion fixed upon by his son and successor, Kiwalao, to surprise Kamehameha, and to wrest from him the portion of the island which belonged to him. Suspecting the plot, he parried the blow, and a reconciliation took place. But Kiwalao, tempted by a temporary success achieved by the enemies of Kamehameha in the course of the hostilities which they still carried on against him, broke his faith. The whole island became involved in civil war, and, after a bloody battle, which lasted eight days, and in which Kiwalao fell, Kamehameha

remained master of the field, and lord of Hawaii, both by right of conquest and as the lawful heir to his cousin king. Alliances between the vanquished Hawaiians and the kings of the other islands of the group caused the war to extend to them; and the course of events drawing forth the energies and awakening the ambition of a powerful nature, Kamehameha, like a second Egbert, consolidated the turbulent heptarchy of the North Pacific Archipelago into the absolute and well-ordered monarchy of HAWAII-NEI, that is, "All this Hawaii."

Meanwhile, a change not less remarkable than that which his native islands were undergoing under his stout hand, had taken place in the mind and character, nay, in the very personal appearance, of the conqueror himself. As he stood scowling, an untutored young savage, by the side of his uncle Kalaniopuu, during Cook's visit, his aspect was the most unprepossessing that can well be imagined. Captain King, one of the officers of Cook's expedition, describes his face as the most savage he ever beheld; its natural ugliness being heightened by a dirty brown paste, or powder, plastered over his hair. Fourteen years later, when Vancouver again visited the islands, the whole aspect of the man was altered. The stern ferocity of his countenance had mellowed down into an expression of natural dignity and firmness. With a herculean frame he combined a majestic carriage, while his general deportment was frank, cheerful, and generous. The most striking feature of his open and intelligent face were his dark and piercing eyes, which seemed to penetrate the designs and to read the thoughts of those around him, and caused the stoutest heart to quail beneath their fiery glance. So remarkable a change of the outer man indicated the mighty transformation through which the mind within had passed. Not only had his mental grasp been enlarged by the wider range and the loftier nature of his aims under the expanded horizon of life which he was creating for himself; he had been powerfully wrought upon by the novel character of the civilization with which he was brought into repeated, and almost constant, albeit at times rude and unpleasant contact. He had not been an inattentive, nor an unreflecting observer of the immense advantages which the possession of knowledge gave to the first ruthless visitors from a world the very existence of which had not hitherto been dreamt of by him. He perceived at a glance that to gain for himself and his people like knowledge with all the power which it conferred, was the only way to raise them to a level with other nations of the earth. With these he had ample opportunities of making a more extensive acquaintance. The news of the discovery of the Sandwich Islands spread rapidly through the seafaring world, not the less rapidly by reason of the frightful tragedy which signalised it. The geographical position of the islands marked them out as an intermediate point of call for voyagers between the two great continents of Asia and America, as well as a convenient station for the whale ships to resort to on their cruises to the northern waters of the Pacific Ocean. The appearance of floating islands, as the natives termed the large ships when first they hove in sight of their shores, became a more and more common

occurrence in the Hawaiian waters. Traffic developed itself on an ever increasing scale, and the grave inconveniences incident to it when irregularly conducted, forced upon the ruler of the islands the necessity of subjecting it to certain regulations, acting both as restraints on his subjects in their conduct towards foreigners, and as guards for their protection against the fraud and violence engendered by the cupidity of the traders and other visitors.

Among the measures taken by Kamehameha to procure for his people the advantages of civilization was the forcible detention of two seamen belonging to an American vessel, the conduct of whose master had led to acts of mutual hostility. Retained in captivity, but otherwise treated with every kindness and consideration, they settled down among the natives, and in course of time became much attached to the country of their forcible adoption. Their advice and instruction proved of great value in promoting the views of Kamehameha, and one of them, John Young, who had been boatswain of his vessel, became the frequent companion and trusty counsellor of the king, by whom he was eventually appointed Governor of Hawaii. He allied himself in marriage with Kooanaeha, a female chief of high rank, and by her had two daughters, one of whom, Fanny Kekela, married Naea, a lineal descendant of the ancient blood royal of Hawaii, and the other, Grace Kamaikui, became the wife of Dr. Rooke, a physician resident in the island, who, after the death of Naea, became the adoptive father of his wife's sister's child, Emma, subsequently the consort, and now the widow, of King Kamehameha IV.

But we must not anticipate. The improvement produced in the condition of the natives by the wise measures of Kamehameha did not escape the notice of Vancouver, when, in the year 1792, being then in command of the surveying vessels *Discovery* and *Chatham*, he revisited the islands. The number of the population had, indeed, been sadly thinned, partly by the sanguinary wars which had ensued after the death of the late king, and partly by the effects of disease imported by the white man. It appears that Vancouver had retained a grateful recollection of the hospitality with which the English had been received, and which had been so ill-requited, and that he now returned with the benevolent design of giving them such assistance and advice as lay in his power. Entering into the policy of the new king, whose efforts to unite the whole of the islands under one rule were then still in progress, he did all he could to promote the end in view by counsels of peace. To Kamehameha himself, in whom he easily discovered the master-mind on whom the future destinies of the whole group depended, he opened his mind in the freedom of perfect confidence. He not only made to him many valuable suggestions as to the organization of his troops and the government of his kingdom, but he remonstrated with him as to the folly of idolatry, and spoke to him of the One true Lord, the Creator, the Ruler, the Redeemer, and Judge of all mankind. His words on this subject, though they did not avail at the time to produce any change in the national belief and worship, were not spoken in vain. Their effect became fully apparent in the

influence which, after the death of Kamehameha, the female chiefs of the Royal family and household exerted for the overthrow of idolatry. The king's own mind must have been strongly impressed to have prompted the request, so earnestly urged by him, for teachers from England, and that formal cession of his kingdom to Great Britain which Vancouver accepted on behalf of his sovereign, but which, not being ratified by the British Government, fell to the ground. Unfortunately—and this is the second great wrong perpetrated by this country towards the Hawaiian race—the request for teachers to be sent from England was equally disregarded. The Church of England was in a state of deplorable somnolency; and her statesmen had, in the events that were then passing in Europe, abundant subjects to occupy their attention. The age was not one for missionary enterprise, and William Pitt did not feel himself called upon to listen to the pressing representations of a benevolent and, as he might think, somewhat enthusiastic navigator, on behalf of the religious condition of a handful of idolaters in the Pacific.

With them, however, as the sequel showed, the question of the reality of the idol powers under whose yoke they were groaning had become a matter of life and death. Constant intercourse with men of all nations, who, whatever their belief might be, and however little evidence they might give of it either by their words or by their actions, were yet all far in advance of such gross superstitions as those which constituted the religion of the Sandwich Islands, could not fail gradually, and not the less effectually because slowly, to undermine the foundations of the popular belief. An overt act of renunciation, however, was, except by the authority of Kamehameha himself, not to be expected in the lifetime of that king. That he pondered the matter there is every reason to believe: but, independently of the heavy cares of government, by which, to the last, his attention was distracted in his newly-formed kingdom, a man of his cast of mind was not likely to throw off a state religion—which the Hawaiian idol-worship was, in the strictest sense of the word—without having something better ready to put in its place; and for this, unhappily, he looked in vain to the only quarter in which he felt confidence. Thus, under compulsion from the reign of terror by means of which the rites and regulations of the idol-worship were enforced, the Sandwich Islanders and their ruler remained ostensibly pagans long after their idols had lost their hold on the minds and consciences of the people. At the close of his life, which he fully anticipated, Kamehameha, with no more real belief in them, possibly, than Socrates had in a like performance, did homage to the gods whom, in his childhood, he had been taught to worship; and his obsequies were conducted with great pomp, in strict accordance with the rites which that worship prescribed.

Kamehameha expired on the 8th of May, in the year 1819, in the sixty-sixth year of his age and the fortieth of his reign. He was surrounded in his last moments by the principal members of his family, by several of his ministers, including his faithful counsellor, Young, and by a number of chiefs, one of whom, seeing his end ap-

proach, asked him to impart to them his final directions in the hearing of all. "Move on in my good way," was his reply, "and—" the remainder of the injunction died with him on his lips. The disposition of the kingdom had not, however, been delayed until that moment. The arrangements touching the succession and the government had been settled long before, and a perfect understanding on the subject existed among the principal parties concerned. To explain these, some account is required of the composition of Kamehameha's family; and to render this intelligible, it must be borne in mind that not only was polygamy not precluded by the ancient religion of the Sandwich Islands, but that the restrictions of the Levitical law were utterly unknown. Of the wives of Kamehameha three only need to be noticed here. His first and favourite wife was Kaahumanu, by whom he left no issue. Next in order, and highest in rank, as being herself of royal extraction, was Keopuolani, by whom he left two sons, Liholiho and Kaouikeaouli, to whom the throne passed in succession under the titles Kamehameha II. and Kamehameha III. A third wife, Kalakua, has to be mentioned, as by her he had a daughter, Kinau, who was married to a chief named Kekuanaoa, and through whom the now reigning branch of the royal family traces its descent from Kamehameha I.

After the death of the king, the announcement was made by Kaahumanu that the person designated to succeed him in the kingdom was his eldest son Liholiho, subject, however, to her control, so as to render her assent necessary to all important acts of government, and to vest the supreme power in her hands altogether, if he should fail to conduct himself worthily. The last-named condition seems to imply that the king had some misgivings as to his eldest son's stability of character; but whatever may have been its original intention, the appointment of a female co-regent, possessing a veto upon the acts of the king, has been continued ever since, and has become a regular feature in the constitution of the Hawaiian kingdom. The appointment so made was the more extraordinary, as it set aside what might have been thought the natural rights of Kaopuolani, the mother of the heir to the throne; but as the latter herself fully acquiesced in the arrangement, which has been both acted on and adopted as a precedent ever since, there can be no doubt that such was the provision made for the rule of his kingdom after the death of the great Kamehameha.

The high pressure which upheld the old idolatrous worship during the lifetime of Kamehameha I. having been removed by his death, as a natural consequence the whole fabric suddenly collapsed. It was a singular spectacle, certainly, to see a whole nation of idolaters turn in one day, by a spontaneous and common impulse, as it were, into a nation of idoloclasts; discard upon the spur of the moment a religion to the tradition of which it had for ages yielded the most abject obedience, and leave itself without any religion at all. But strange as the phenomenon was, it is easily accounted for. It may not have been a preconcerted movement, but it was the seizing of the first opportunity

to carry out a determination long formed and secretly cherished. From what has transpired of the secret, which was evidently well kept, it is clear that the new king and the old high priest perfectly understood one another; that their conversation touching the idols, which is on record, had for its object, not to draw out each other's mind, but to shift the burden of the first decisive avowal from one to the other. In like manner the two queens, the guardian queen and the queen mother, were of the same mind; and all the ladies of the court, who, it might be supposed, would have been shocked or alarmed to see the king publicly break the *tabu* which prohibited the sexes from eating at the same table or of the same vianda, hailed the sacrilegious act with loud acclamations of joy.

As for their leaving themselves without any religion at all, there is pretty good evidence that such a contingency did not enter into their calculations. The hope of getting teachers from England, first kindled by a positive promise from Vancouver, which he had done his utmost to fulfil, had never been abandoned. Some general notions of Christianity must have got abroad, at least among the initiated, through their intercourse with Young and other foreign residents, who during the latter part of Kamehameha's reign had flocked to the islands in increased numbers, and who cannot be supposed to have all of them left their Bibles and their religious recollections and associations behind them. Even in the minds of the many, or at least of such of them as gave the matter any thought at all, there was no doubt what the religion would be that should fill the place left vacant by their shattered idols. It was the religion of England, to be brought from England by the long-promised teachers, that all along fed the national expectation. All that was required was to see these teachers appear, to whom all were prepared to listen. The Hawaiians were looking with an eager eye for "the Church of the Future," to be sent to them, according to Vancouver's engagement, from England.

The long-expected teachers, however, did not make their appearance. Another of Vancouver's promises to Kamehameha I was fulfilled to his successor by the arrival, in 1822, of the *Prince Regent*, an English-built schooner, carrying six guns, as a present from the King of England. Nevertheless, the Ark of God was still due from across the waters; and of this fact Kamehameha II was careful to remind George IV. in the letter of acknowledgment which he addressed to him on the occasion. In that letter Kamehameha II, after mentioning the death of his father, and the usual diplomatic assurances of friendship, said: "The whole nation has been abolished, and the idolatrous system has been Protestant religion of your Majesty's duty received." We need not say that George IV. was preoccupied by far more important matters for the establishment of the islands. No attention was paid

to the request, the very simplicity of which was more likely to excite the merriment of His Majesty's boon companions than to gain for it any serious notice. No answer having come to hand, Kamehameha II. determined to proceed himself to England with his Queen. From prudential reasons, easy to be conjectured, the motives of that journey were not officially proclaimed; but it is known that the ardent wish of Liholiho was to do something which should prove him not unworthy of his father's name, which he had assumed. "His father," he observed, "had left him no islands to conquer, but so distant an expedition into the civilized world would," he hoped, "procure for him a reputation beyond that of any of his predecessors." And if his object was, as there is every reason to suppose, to bring back with him an English Church Establishment, and he had succeeded in accomplishing it, there can be no doubt that his expectation would have met with the most glorious accomplishment. But it was otherwise decreed. The Royal pair arrived in England at the latter end of May, 1824, in time for the London season; and before George IV. could make it convenient to receive them, after having been, *more Londinensi*, fêted half to death by "the fashion," they were carried off, the Queen first, and in a few days after her the King also, by an attack of measles, before the middle of July. In obedience to the directions given by the dying King, their remains were conveyed back to their own island home. They had been accompanied by Poki (for thus, not "Boki," ought the name to be spelt), who, with the rest of their retinue, was honoured with an interview by George IV. at Windsor Castle, at which the King assured them of his friendly feelings towards their nation. The subject that was nearest to their hearts was cautiously introduced by Poki asking the King's opinion as to the propriety of receiving the teachers that had recently arrived in their islands (from America), which the King advised them to do by all means, adding that he himself always kept some of them near him. As the teachers in question were Congregational Calvinists, it is to be inferred that this statement of King George must have been founded on some misapprehension. The mistake certainly saved "the first gentleman in Europe" from the ridicule of having discussed with a Sandwich islander what must have appeared to him the supremely absurd notion of sending out one of his wig-bedizened Bishops to a nation of demi-savages. At the same time, the longing hopes of an eagerly-expectant people for God's truth and ordinances was once more blasted; and history, which is no courtier, will set down the lofty indifference of George IV. to their pious aspirations, as another of those wrongs done to the Hawaiian people for which England and its Church are at this moment called upon to make reparation.

The teachers to which Poki alluded, and for whose orthodoxy the polite English Monarch so glibly vouched, had made their first appearance in Hawaii early in the year 1820. Through the increased intercourse between the islands and the United States, the religious condition of the population of the former had become known in that country, and much interest had been awakened on the subject among

the American religious public. The result was the despatch of a band of missionaries by the "American Board of Commissioners for Foreign Missions." On the first news of their arrival, the propriety of admitting them to the islands underwent considerable discussion in the King's council; it being objected that "they were not the religious instructors whom the King and chiefs expected from England." This objection, however, was overruled on the council being assured by Young, whose qualifications to judge of a point of theology might easily be on a par with those of George IV., that "they were preaching the same Gospel. Having regard to the grievous shortcomings of the Church of England in this matter, it may seem invidious to criticise them for doing ill that which we neglected to do at all. But, as the sequel will show, the result of their proceedings was so subversive of the very object they professed to have in view, that, as a matter of history, it is impossible to pass over in silence the fact that inculcating their own narrow notions on the deterrent principle as a law of commandments, and endeavouring, by coercive and punitive measures, to establish a system of discipline, both extravagant and impossible to enforce, they made hypocrites as fast as they made proselytes. They, moreover, made the grave mistake of introducing themselves into the secular offices of the kingdom, to such an extent that some of the leading men among them who had originally come there in a missionary character, afterwards dropped that character, merged into political intriguers, and took purely secular callings, promoting their aggrandizement instead of the kingdom of Christ.

It was not to be supposed that so promising a field of Missionary labour as that presented by the Sandwich Islands would escape the attention of that indefatigable body, the Romish Propaganda. As early as the year 1819, at the time when the destruction of the idols took place, it appears that, under circumstances of which no sufficient explanation is given, Kakaimonon, the Prime Minister, and his brother Poki—the former of whom was left with Kaahumanu, the guardian queen, in charge of the kingdom during the visit of Kademamaha II and his Queen to England, while the latter accompanied the Royal pair,—received baptism from a Roman Catholic priest, who acted as chaplain on board the French corvette *L'Uranie*. Whether they knew what they were doing at the time, or submitted to the ceremony under a misapprehension and discovered their mistake afterwards, it is impossible to say. What is certain is, that nothing more came of it, and that there is no further trace of Roman propagandism in the islands, until the year 1827 when, quite unexpectedly, a French priest, named Bachelot, sent forth by Pope Leo XII. with the high-sounding title of "Apostolic Prefect of the Sandwich Islands," was put on shore with a small missionary staff, composed of an Irish priest and a few artisans. Their landing was effected, contrary to law, without the necessary permit from the Government, and when the fact of their presence became known, they were pressed to withdraw, which they affected a willingness to do at the first convenient opportunity. That opportunity, however, never came. They opened a small chapel at Honolulu

for the performance of divine service, but, although attended by a few foreign residents of that persuasion, the chapel had little or no attraction for the natives, who shrewdly remarked that having just discarded one system of idolatry they were not prepared to adopt another in its place. After remaining for nearly four years under pretence that they could not obtain a passage, the patience of the Government being exhausted, they were shipped in a Hawaiian vessel for California. In 1837 they returned, when the king issued an edict ordering them to withdraw, which contained, among others, the declaration—"I have no desire that the service of the Missionaries who follow the Pope should be performed in my kingdom, not at all." A French frigate shortly after came to their support, and although the Government would not revoke the edict, they were a second time permitted to remain, on an understanding being given by the French officer for their removal at "the first opportunity. In lieu of that opportunity, in 1839, Captain La Plan, in command of the *Artémise*, presented himself, celebrated a military mass on shore under the protection of 200 bayonets, and extorted, under a threat of instant hostilities, the formal recognition and toleration of the Roman Catholic Faith in the Islands. Other visits of a similar character followed; and although the designs of the French upon the island, of which the Mission formed at once the pretext and the tool, and which at one time proceeded the length of attempting to force the use of the French language upon the Hawaiians, were subsequently checked by the intervention of England and America, the Jesuit Mission, have gained too firm a footing to admit of their exclusion being again attempted.

(To be continued.)

Correspondence, Documents, &c.

THE ROYAL SUPREMACY, THE JUDICIAL COMMITTEE, AND THE SOUTH AFRICAN CHURCH.

[BY "CATHOLICUS."]

THE IMPERIAL OR ROYAL SUPREMACY.

THE present inquiry has reached a point at which a new element appears in the constitution of that spiritual body, the Church and Kingdom of Christ, which the God-man, the Incarnate Deity, established on foundations purely spiritual, and placed under the rule of men bearing His commission and endowed with supernatural powers of a purely spiritual character—His instruments for the exercise of His own supremacy over it. Hitherto no other authority was acknowledged in that body but the authority of Christ Himself, outwardly represented by the Episcopate, on whom it was conferred through the Apostles by the Holy Ghost, the Vicegerent of Christ. Henceforth an

authority which, though not destitute of divine sanction, is yet in its origin and nature of this world, of the earth earthy, appears on the stage, and puts forth a claim to a share in the government of that spiritual body the Church, founded on the fact that, although not of the world, the Church is in the world ; whence it is inferred that some kind of allegiance must be due from the Church to the powers that are set to rule over the world.

So long as those powers maintained towards the Church that attitude of hostility, or, at best, indifference, which they had originally assumed towards her as an alien body, at war with the world's belief, having nothing in common with its spirit and its institutions, the position was an exceedingly simple one. The obedience due from the Church and her members to the temporal power, by virtue of its character as the ordinance of God, was limited to a submissive acknowledgment of the control which *de facto* it possessed, and which it exercised at its own discretion, justly or unjustly, righteously or unrighteously, over persons and property. That which constitutes the essence of the Church—her spiritual life, and its outward manifestation in worship, in Church government, and doctrine—lay in another sphere altogether, being in no sense subject to the rule and cognizance of the civil or temporal power. As a matter of equity the Church and her members had, in common with all other citizens, a claim to protection for both persons and property ; and whenever that claim was recognised, the Church was ready to accept and glad to enjoy that protection. If at any time unfaithfulness to the spiritual power, to Christ, the fountain of that power, was made the condition of such protection, the Church was ready to forego it, and to suffer persecution instead. When faithfulness to Christ was treated as an offence against the temporal power, the Church and her members meekly submitted to whatever penalty, however unjust, the latter might see fit to inflict. They took joyfully the seizing of their goods, and cheerfully yielded up their lives, glorying in the death of martyrdom.

Very different was, necessarily, the aspect which the relation between the temporal power and the Church assumed when the former became friendly to the Church, took an interest in her, sought to promote her welfare. In the nature of things it was not to be expected that the aims and interests, and the consequent action, of the temporal power should always be accordant with those of the spiritual power. (On the contrary, it could not fail but that many circumstances must arise under which their respective aims and interests would clash, and harmonious action between them be disturbed. Mutual encroachments upon their respective spheres would beget estrangement and distrust, and, under the influence of human passions, lead to violent conflicts. And amidst the complications which thence arose, the path of duty was both less easy to discern and more difficult to follow.

Even retrospectively, from the standpoint of history, it is no easy matter correctly to appreciate the events and circumstances which emerged from the action, concurrent at one time, antagonistic at another, of the two powers, or to form a fair judgment of the motives

and conduct of the chief actors in them. The difficulty of doing so is not unfrequently aggravated by the fact, inseparable from the employment of human instrumentality, that the representatives of the spiritual power, being men of like passions with those against whom they were sometimes called on to maintain and to defend Christ's truth and ordinance, were not free from the taint of a worldly bias, or proof against the temptation of using carnal weapons placed within their reach ; while, on the other hand, those to whose hands the temporal power was committed, were not only liable to the error of underrating, through ignorance and want of spiritual discernment, the importance of the questions at issue, but were often provoked to an excessive exercise of their authority by the spirit and temper in which the advocacy of the truth, the assertion of the power inherent in the ordinance of Christ, was conducted. To uphold order and peace in the social body, to prevent its being disturbed by collisions between antagonistic interests, principles, and tendencies, was the highest aim which the temporal power proposed to itself ; and exasperation against the spiritual power was not unnatural, when the former found itself obstructed in the pursuit of this aim—not only legitimate but commendable in itself—by contentions which, while involving, perhaps, the most vital principles of the Faith, were apt to assume, in the eyes of the uninitiated, the superficial outside observer, the appearance of mere "questions and strifes of words." On both sides it was too commonly forgotten that the peace of the Kingdom of God is an inward, not an outward peace ; that the only foundation of real peace is agreement in the Faith, to be attained, not by coercion but by persuasion ; that peace on any other foundation is fallacious, a semblance of peace where there is no peace ; and that, to guard against this very mistake, He who is the Prince of Peace warned His followers that He was come, "not to give peace on earth, but rather division."¹

A cursory glance over the history of the Church from the time when the temporal power became friendly to her, and an alliance was formed between Church and State, will suffice to illustrate the foregoing remarks. The first step towards the recognition of the spiritual kingdom of Christ by the mighty power which, at that period, held the whole civilized world in subjection, was the publication of the Edict of Milan, which proclaimed the principle of neutrality on the part of the State in matters of religion, or, in other words, freedom of belief and worship. With two emperors sharers of the supreme power of the State, one an adherent of Christianity, the other a partisan of paganism, no other course was possible. But this state of neutrality was a mere transition state. The death of the protector of paganism left the supreme power in exclusively Christian hands. Being no longer persecuted, but enjoying, on the contrary, the countenance of those in power, the new faith, which had already, notwithstanding all the efforts of its enemies to crush it, succeeded in making its way among all classes of society, spread with increased rapidity, and soon

¹ Luke xii. 51.

became the religion of the majority, the dominant belief. To take account of the Church, to exercise an oversight over her, to regulate her affairs and settle her disputes, became henceforth a not unimportant part of Imperial solicitude and State policy.

To a great extent this change, auguring so favourably for the future of the Church, was due to the personal feelings of Constantine,¹ who had adopted the Cross as the symbol of Imperial power, and identified with its adoption the military successes which placed him in the proud position of sole ruler of the world. But it can hardly be doubted that political considerations had a share in the reversal of the Imperial policy towards the Church. The progress made by the Christian faith in the very teeth of persecution, the contempt and neglect into which the heathen worship had fallen, especially among the intelligent and educated classes, must, even to a monarch less prepossessed in its favour, have suggested the expediency of coming to terms with that unseen spiritual power whose conquests were as mysterious as they were undeniable. To leave a large and constantly increasing number of his subjects destitute of the security to life and property guaranteed by the civil government—to debar them from the enjoyment of their civil and political rights, and at the same time to deprive himself of the services of the best informed and most capable among them—was a policy which, irrespectively of all personal convictions, no ruler possessing, as Constantine did, the mind of a statesman, could possibly think of pursuing.

To go beyond this, to enact the part of ruler in the Church, as well as in the State, to make use of the Church and her officers as instruments of government, does not appear to have formed any part of Constantine's original design. Into all this he was drawn by the force of circumstances; and it is but fair to state that the Church herself had fully as large a share as the Emperor in the responsibility of bringing about the interference of the civil power with her internal affairs. That interference, though often arbitrarily exercised afterwards, was not, in the first instance, obtruded upon the Church; it was invited by her. The occasion of this step being taken was the Donatist schism in the African Church. The schismatical portion of that Church appealed to the Emperor in its quarrel against Cæcilian of Carthage, a proceeding for which those sectarians were severely condemned by the orthodox party. It should be remembered, however, that the orthodox themselves had set the example of invoking the Imperial authority at a time when it was pagan, in the case of Paul of Samosata, and that an appeal to Cæsar was not without Apostolic precedent.

Following the example of his pagan predecessors, Constantine referred the Donatist quarrel to an assembly of Bishops of his own

¹ It is a singular fact, and goes far to account for much of the inconsistency of his conduct towards the Church, that whilst giving to his State policy a decidedly Christian character, Constantine held himself aloof from the communion of the Church. Officially, as emperor, he was a Christian; personally, as a man, he continued an unbaptized catechumen until the hand of death was upon him.

selection convened at Rome ; and when the Donatists refused to abide by their decision, on the plea of the smallness of their number, he summoned a Council from all parts of the Western Empire, to meet at Arles. This Council was both the most numerous that had yet assembled and the first Council convened by Imperial authority ; with its deliberations, however, the Emperor did not interfere ; it was presided over, after the example of the first Apostolic Synod at Jerusalem, by the Bishop within whose jurisdiction it was assembled. The sentence of the Council being again adverse to the Donatists, they appealed from the Council to the Emperor's personal decision after a fresh hearing of the cause, which, on their entreaty, he accorded to them. The appellants gained nothing by this step, as the Emperor not only decided in conformity with the finding of the Synods of Rome and Arles, but followed up his judgment by penal measures, the seizure of their churches, banishment, and confiscation ; but, to the lasting injury of the Church, it involved the establishment of two evil precedents—that of taking an ecclesiastical cause out the hands of the ecclesiastical judge to whom, by the ancient Canons, the trial of it belonged, and referring it to a lay tribunal exercising a supreme appellate jurisdiction ; and that of enacting civil penalties by way of punishment for spiritual offences.

The next occasion on which the Imperial authority was brought into play arose out of a controversy far more important than the purely local schism of the Donatists—a controversy which touched the very foundations of the Christian faith, and affected all the Churches of Christendom in common. This time it would appear that the initiative of Imperial interference was—not improbably under the influence of a Bishop who favoured the heretical party—taken by the Emperor himself, whose attention had been attracted by the disturbance which the controversy had caused throughout the Church. The form which the Imperial interference assumed in the first instance was that of mediation. With this view, the Emperor addressed to the Patriarch of Alexandria and his excommunicated presbyter, Arius, a joint letter, exhorting them to peace and unity. The missive was entrusted to Hosius, Bishop of Corduba, who was charged to compose the differences which had arisen. He not only failed in effecting a reconciliation, but his report of the result of his mission produced in the mind of Constantine a conviction of the extreme gravity of the question raised by the heretical Alexandrian presbyter. So strong was this conviction, that he proceeded to convene a Council of Bishops from all parts of the empire—the first great Œcumenical Council—at Nicæa, in Bithynia, with the avowed purpose of obtaining the decision of the Church on the point in dispute, through the voice of her Bishops ; which, after the decision of the Council, he declared to be “the mind of God, manifested through the Holy Ghost in their minds.”

From this assembly, besides the vindication of the truth on a fundamental point of doctrine, in the form of a definite creed, and the regulation of divers matters of Church government and discipline brought under the consideration of the Council, two important results

followed ; on the one hand, the most explicit recognition of the authority of the universal Episcopate to decide controversies of faith ; on the other hand, the recognition of an Imperial authority not only to convene Synods, but to regulate their proceedings, to promulgate their decrees, and to enforce them by civil penalties.

It was an obvious consequence of the acquiescence of the Church in these assumptions of an Imperial supremacy over her, that the exercise of that power which had, in the first instance, been used in support of the truth and of legitimate Church order, was liable to be abused in opposition to the truth, and to the subversion of the spiritual authority set to rule over the Church. The power of decreeing deposition and banishment against the fautors of heresy might be turned, and as a matter of fact was turned, against the maintainers of orthodoxy. The successor of the Bishop whose excommunication of Arius had brought the controversy to an issue, in the Patriarchal See of Alexandria, was called upon, under threats of deposition and banishment, to restore Arius to the communion of the Church, and thereby virtually to annul the decree of the Nicene Council. His refusal to do so stamped him in the Emperor's mind as a troubler of the Church's peace. A Synod convened by Imperial authority pronounced his condemnation, and its sentence was enforced by the deposition and banishment of the obnoxious Patriarch. Within ten years after the Nicene Council, the heresy condemned by the all-but unanimous verdict of the Bishops and Churches of Christendom was triumphant : another period of ten years witnessed the restoration of Athanasius, his second deposition and second restoration ; and this was followed, within the next ten years, by his third deposition and forcible expulsion from his see. Such were, under the reign of Constantine, the first Christian Emperor, and of his three sons and joint successors, the immediate fruits of the establishment of an Imperial supremacy over the Church. Successive Synods, convened in the interest and at the instigation of whichever side happened to gain the Imperial ear, or to enjoy the favour of the Court, reversed each other's decrees, and presented the Church of Christ in the painful aspect of a house divided against itself. The accession of Julian, whose repudiation of Christianity may be accounted for by this state of the Christian Church no less than by the injudicious character of his education, put an end, for a time, to the Imperial supremacy ; and Christianity, discountenanced and barely tolerated by the once more pagan ruler, reverted to its original position. A sense of common danger moderated the heat of party strife, and the conciliatory conduct of Athanasius—who returned to his post at Alexandria, in the occupation of which he continued, with one brief interruption, to the day of his death—paved the way for the gradual restoration of unity of faith, and the general reception of the definitions of the Nicene Council. The reign of the pagan Julian was of brief duration ; and the division of the empire into East and West, which took place after the death of Jovian, his short-lived successor, diminished the weight of the Imperial supremacy. For a time, through the favour of Valens, the Emperor of the East, Arianism still held its ground, not without

difficulty, against the victorious power of truth. But when Theodosius the Great convened the Bishops of the East in the Second Great Council at Constantinople, its decision, subsequently adopted by the Churches of the West, and thereby stamped with Ecumenical authority, was in favour of the determinations of the Nicene Council, whose creed the assembled Bishops supplemented by additional definitions, in vindication of the truth against heresies of later date.

Other struggles were, and, we may well believe, still are, in store for the Church; none, with the exception possibly of that upon which the Church appears to be entering at this time against rationalistic unbelief, equally important, as regards the groundwork of the Christian Faith. That having been, once for all, secured by the establishment of the definitions of the two Councils of Nicæa and Constantinople, as the universal and unvarying standard of the Church's doctrine, subsequent attempts to revive the errors of Arianism met with little encouragement or success. The restlessness of the human mind, and its inherent recalcitrance against authority, gave rise to fresh speculations and misconceptions of the truth. Heresies continued to spring up in successive ages of the Church, as weeds make their appearance with the regular crop from season to season. To suppress their growth, and, as far as possible, to eradicate them, continued to be one of the chief duties of that Episcopate to whom the work of the Church and the guardianship of the Faith is committed.

Besides the conflicts inevitably arising out of the discharge of this duty, additional causes of discord were imported into the Church by her alliance with the secular power. Her posts of authority, which, under the sole supremacy of Christ, had conferred none but spiritual dignity, and had often proved posts of danger, were, through the intervention of the Imperial supremacy, converted into posts of worldly eminence and emolument, and became objects of desire to men of ambitious and covetous minds. The fraternal character of the Episcopate disappeared more and more under the blighting influence of official subordination. Jealousies and rivalries between the more important sees, and especially between the great Patriarchates, were, not less frequently than errors of doctrine or breaches of discipline, the occasions of the peace of the Church being disturbed. Imputations of heterodoxy were often resorted to, as convenient weapons of ecclesiastical warfare; and contentions, ostensibly for the Faith, arose from far other motives, and were made to subserve far other purposes, than the love of the truth or its maintenance.

Upon all these occasions—whether the conflict turned upon questions of doctrine, upon points of ecclesiastical order and procedure, or upon matters of personal belief and conduct—the Imperial supremacy was ever ready to intervene, and was constantly appealed to. Bishops, Metropolitans, Patriarchs, exercised their respective jurisdictions in and by their Synods, and delinquent or obnoxious Patriarchs found accusers and judges in their brother Patriarchs. But their spiritual authority was for the most part exercised in subordination to the temporal power, which claimed their allegiance, and, if necessary,

enforced their submission. In cases intrinsically important, or rendered such by the turbulence or obstinacy of the contending parties, the Imperial will had to be consulted. The favour of the Court and of high officers of State had to be propitiated in order to give effect to the exercise of spiritual rule. Bribery and flattery were means of upholding the authority wielded in the name of Christ, to which the rulers of His Church and champions of His truth were expected, and in many instances—among which that of Cyril of Alexandria stands conspicuous—disdained not, to have recourse. The trial of ecclesiastical causes remained, certainly, in the hands of Councils; but it was the Imperial edict embodying their decisions that gave them legal force. Moreover, the initiative in convening Councils, or Commissions of Bishops specially selected for the trial of particular cases, was often taken by the civil power, and the selection of the judges not uncommonly made with a direct view to the sentence required. Larger Councils called for by the wide prevalence of disorders in the Church were invariably convened by Imperial summons, and their proceedings regulated by Imperial lay Commissioners, while, as a matter of form, Bishops occupied the presidential chair. All this was so clearly understood, and so generally submitted to—to protest against it would have been *primâ facie* so perilous to the party protesting—that the orthodox and the heterodox alike acquiesced in the system; and even direct appeals to the Emperor for trial by lay tribunals against synodical decisions are not without example.

Nor was the interference of the Imperial supremacy confined to questions of jurisdiction. In the appointment of Bishops, especially to the patriarchal and other important sees, the Court generally exercised an indirect, and the Emperor sometimes a direct influence. Not unfrequently the choice fell upon men of unsound views; this being in fact, one of the chief causes of the scandals and disputes occasioned by heresies in which men of the highest ecclesiastical rank were involved. Ordinations and consecrations took place in obedience to the civil power; a notable instance of which is the consecration of St. Chrysostom to the see of Constantinople by the Patriarch of Alexandria, under coercion, by menaces, from the eunuch Eutropius. Persons excommunicated by formal decrees of the Councils were forced upon the communion of the Church and were reinstated in ecclesiastical office by Imperial mandate. Churches were taken from the orthodox and handed over to heretical Bishops, and, *vice versâ*, heterodox Bishops were expelled from their churches and appropriated to orthodox worship. Deposition, confiscation, banishment, was the lot of Bishops who refused compliance. Whether these measures were in favour of the truth or against it, depended entirely on the chance of orthodoxy or heterodoxy being in the ascendant in the Imperial palace.

Occasionally, it is true, eminent men in high places withstood the encroachments of the Imperial power; but they were not always successful in their resistance. St. Ambrose compelled the great Theodosius to take his place in the church among the laity, and put him to open penance for a public crime. But like boldness in refusing

one of his churches for Arian worship, and in rebuking the vices and follies of the Court, cost St. Chrysostom his see, and caused him to end his days in banishment. Considering how rarely it happened that the worthiest men were raised to the episcopate, and how many reached the most exalted ranks through the operation of unworthy motives, it is scarcely to be wondered at that Christian firmness and faithfulness should have proved the exception, and servility the rule. So afflicting, so sad, and so humiliating were the fruits of the supremacy of the temporal power in the Roman Empire,—in the East lowering the episcopate until it was ready at last to bend its neck under the yoke of a Mahometan master; while in the West the growing feebleness of Imperial power paved the way for the rise of another supremacy, yet more inimical to the supremacy of Christ.

Before bringing this part of the present inquiry to a close, a few remarks seem to be called for as to the working of the Royal supremacy in that branch of the Church, lying out of reach of the Imperial supremacy, in which the supremacy question is being agitated anew under circumstances of the deepest interest to the maintenance of the Catholic Faith. As far as obscure legends, reaching up to the remotest ages, furnish any ground for forming an opinion on the subject, it would appear that from the first introduction of Christianity into these islands the Church was identified with the political and moral institutions of the people, that she never existed otherwise than in connexion with the State. How in British times the spiritual and the temporal powers stood related to each other, there are no certain means of knowing. That the Anglo-Saxon Church was a State Church from the date of St. Augustine's mission is certain, as her Synods had, for the most part, the character of national assemblies for deliberation and legislation in matters both of Church and State. The Royal power exercised considerable control over the affairs of the Church, whose laws, though framed by the advice and with the concurrence of ecclesiastics, were promulgated and made binding by Royal authority. Making allowance for the difference between the more advanced civilization of Rome, and the greater magnitude of the forces brought into play in an empire which embraced the whole of the civilized and nearly the whole of the known world, as compared with the simpler state of an insulated people gradually emerging from barbarism, the Royal supremacy as exercised in England will be found to have stood towards the Church in a relation not very dissimilar to that of the Imperial supremacy towards the Churches of the Eastern world. The action was more harmonious, both the causes of disturbance and the temptations to mutual encroachment being less. But the principle was the same. The temporal power took the Church under its rule and protection, and the bearers of the spiritual authority consented to act in submission to the law of the State and the will of the sovereign.

On reviewing¹ the struggles which inaugurated the rise of the Im-

¹ The necessary limits of the present inquiry preclude a minute reference to historical facts and sources. Those conversant with ecclesiastical history will

perial supremacy, and, those which afterwards took place in the course of the development of the relations between Church and State, both in these islands and on the wider field of the Roman Empire, the lesson conveyed by the history of the Church while placed under the control of the temporal power suggests that word of holy prophecy : "Not by might, nor by power, but by My Spirit, saith the Lord." That through the mass of human infirmity and corruption, amidst the strife of conflicting errors and contending passions, the Truth and Ordinance of Christ were preserved in their integrity, was assuredly not due to the support given to them by the secular arm. Its intervention habitually weakened, and often threatened to crush, both ; but against the most adverse influence, and the most destructive attempts they were invariably upheld by the invisible working of the secret inward power transmitted to successive generations of the Church by the Apostolic Episcopate, representing and exercising, through the Holy Ghost, as His Vicegerent, the Supremacy of Christ.

(To be continued.)

THE VACANT DIOCESE OF NATAL.

WE print in full the resolutions passed by the clergy of Natal at Pinetown, Durban, on May 31. At the proposed conference with the laity on June 29th, the votes are to be taken by orders. The Dean's address, for which the meeting thanked him, is to be printed.

Resolved—1. "That as at a meeting in the Palace of Lambeth, in the year of our Lord God 1853, of many Bishops of England and of Her Majesty's Colonies, presided over by the Most Rev. the Lord Archbishop of Canterbury, it was resolved that the Churches in South Africa should be governed by the Bishop, commonly called Bishop of Capetown, as Metropolitan ; and, further, as Her Majesty the Queen, moved by pious zeal for the glory of God and extension of the Church of Christ, did, in letters patent dated December, 1853, declare Her royal desire that the Bishop, commonly called Bishop of Capetown, should be Metropolitan Bishop over the bishops, clergy, and laity of the churches in South Africa ; and further, as by the late judgment of the Privy Council the legal coercive powers supposed to have been conferred by the said letters patent are declared to be null and void ; and, further, as the spiritual power of the Bishop of Capetown, as Metropolitan, is in no ways affected by such judgment :—

"We whose names are hereunto subscribed, being priests and deacons of the Holy Catholic Church ministering in the colony of Natal (commonly called priests and deacons of the English Church, or of the United Church

recognise the picture here drawn in general outline. Those who wish for more detailed information will readily find it in any of the standard works on Ecclesiastical History. Among these the Rev. J. C. Robertson's "History of the Christian Church" will prove specially useful to English readers ; and a critical analysis of the transactions briefly epitomised in these pages will be found, together with copious references, in the treatise published by the Rev. Dr. Biber, under the title, "The Royal Supremacy over the Church, considered as to its origin and its constitutional limits."

of England and Ireland), in order to give validity in Her Majesty's Courts to the pious intention of Her Most Gracious Majesty the Queen, and for the purpose of testifying to the Right Rev. the Bishop our consent to and acceptance of the metropolitical government of the Bishop of Capetown, do, by these presents, declare and make known that we have received and do receive the Most Reverend Father in God, Robert Gray, D.D. commonly called Bishop of Capetown, as our Metropolitan, and do and will render to him obedience in the same degree and after the same manner as the priests and deacons of the Church of England, in the ecclesiastical Province of Canterbury, in the kingdom of England, are bound to obey the Lord Archbishop of Canterbury, until such time as in a Provincial Synod the organization of the Church in South Africa shall have been settled, and such organization be approved and confirmed by the Lord Archbishop of Canterbury. [Signed by—]

“James Green, M.A. Dean; Thomas Gleadow Fearne, Archdeacon of Durban; Henry Callaway, M.D. Canon; William A. Elder, Rector, St. Thomas, Verulam; James Walton, Rector, St. John's, Pinetown; W. O. Newnham, M.A.; Jos. Barker, Rector, Umzinto; Frederic Sydney Robinson, M.A. Priest; Walter Braugh, Missionary, Umlazi; John James Fawcett Neville Rolfe, Deacon, Curate of Bell Air.”

2. “That the Very Rev. the Dean communicate the above resolution to the Most Rev. the Metropolitan, and to the Lords Archbishops of the United Church of England and Ireland.”

3. “That the following declaration of the clergy and lay members of the Church in Natal, whose names are thereunto subscribed, made in the cathedral church of Pieter Maritzburg, on the 19th May, 1864, when assembled in conference with the Most Rev. the Metropolitan, together with such other signatures as have been this day appended, be transmitted to the Lords Archbishops of the United Church of England and Ireland:—

“‘We, the undersigned, clergy and lay members of the Church of England, being satisfied that Dr. Colenso has widely departed from the faith of the Church, and that he has been righteously deprived of his office by the Metropolitan, hereby declare our fixed resolve that we will no longer acknowledge him as our Bishop.’

“[Signed by the same names as Resolution 1, above, and also] R. Robertson, Priest; Alfred W. L. Rivett, Acting Colonial Chaplain, and Incumbent of Addington; J. W. Turnbull, Samuel Williams, Churchwardens of St. Peter's Cathedral Church; G. H. Wathen, Treasurer of the Finance Board of the Diocese; G. M. M'Leod, Churchwarden of Byrne; Henry Pinson, James Raw, Churchwardens of St. Andrew's; John Charles Earl, Churchwarden of Christ Church, Addington, Pieter Maritzburg, 19th May, 1864.”

4. “That the clergy do assemble the male communicants of their several cures, and request them to select delegates to meet the clergy in the cathedral church, Pieter Maritzburg, on Thursday, 29th June, to assist them with their counsel and their prayers in the present crisis of the Church, and to consider the following resolutions:—

“a. ‘To request the Metropolitan to forward to the Most Rev. the Archbishop of Canterbury the following petition to the Lords, Archbishops;

and Bishops of the United Church of England and Ireland :—We, the clergy and laity of the Church in Natal, deeply feel the difficulties under which we labour in consequence of the conduct of Bishop Colenso; we see no means of their speedy removal except the appointment of another Bishop. Should this course meet your lordships' full approval, we earnestly beg that you will signify the same to us, and that you will mark it by selecting for us a man to be our Bishop whom the Metropolitan may consecrate. And to a Bishop so elected, and so consecrated, we promise joyfully to pay all due obedience. This course not necessarily to be a precedent for future elections.'

"b. 'That the Very Rev. the Dean do represent to the Most Rev. the Metropolitan that we do desire that his Lordship will, so soon as it can be done, call such a meeting as may equitably be regarded as a representation of the Churches of South Africa, for the purpose of forming constitutions and laws for the government of those Churches.'"

LECTURES TO EDUCATED NATIVES AT BOMBAY.

A SERIES of Christian lectures to the educated natives has been lately delivered at Bombay. The Bishop gave the first. Of the second, delivered by the Rev. Charles Kirk, "On the Unity of East and West," we transcribe the report given in the *Times of India* of March 13th :—

"There was a large attendance of natives and a sprinkling of Europeans, who listened attentively. Mr. Kirk began by expressing his pleasure at seeing so large an assemblage; and, for that both the peoples of the East and of the West were sitting side by side, the more cheerfully did he address himself to his task, since this was an indication his audience sympathised with the argument he was about to place before them. The Indo-European telegraph he alluded to at some length, showing how it made us to be neighbours in a way we never were before. From England to India a message could be sent as quickly now as formerly it could have been sent from here to Poona. God doubtless was teaching by this (*inter alia*) that His purpose was for both peoples to be far more closely united. And it might be that when preparations now going on were completed—preparations in which he himself was taking a part—God would with the speed of the lightning flash bring about a union of hearts, a knitting together of souls, between the two peoples, of which now ordinary experience gave no conception. In respect of mental attributes, that the logical faculty, the mathematical, the philosophical, and the imaginative, were alike in the people of the East and the West, every person in Bombay would allow, who knew what had been and was being done in its colleges and schools. Besides, his very position before his hearers corroborated this statement. For was not a Western mind, in a Western language, setting forth ideas Western (though not exclusively Western) which Eastern minds readily understood and heartily assented to? And did not every person in the room allow that all men were descended from one father and mother, whose names were familiar to all? Also, who did not

know that, at a later date, from one family again all our present races were descended? And as to this family, men of science and learning told us that we of England and you of India were the descendants of the eldest son, unto whom a double portion was wont to be given as an inheritance. Oh that, exclaimed the lecturer, a greater share of that double blessing would be given to the people of the East. Again, however different the languages of East and West were now, they nevertheless sprung from a common stock, the marvellous Sanskrit. Two lessons might be learnt from what had already been said,—from the fact of the unity as to our origin, we saw that oppression was shameful; that East and West should not despise each other, still less should the different castes of the East. Besides, we learned from all that had been said, that if a thing were true in the West, its contradictory could not be true in the East, as too many seemed to suppose. The lecturer proceeded to show that in respect of man's highest gifts we could trace oneness of nature. He instanced love for parents, love for our neighbour, kind feelings towards animals, a sense of personal weakness, a regard for God and the voice of conscience, and a belief in a supernatural revelation from Him. Here he combated the opinion that the Eastern people made success the measure or test of right and wrong. In respect of revelation he went into several details, showing where both East and West had at one time a common revelation, however much either or both might have subsequently forgotten or distorted the same. Thus he spoke of the unity of God, the number three, the mention of fire, of a mediator, of the incarnation, and the bearing of the principle of ceremonies upon this teaching, the future judgment, the fall of our first parents, the flood, the necessity of repentance, confession of sin, prayer, sacrifice, and purity of heart and life, as being both in the shastres of the Eastern people and the Western. He earnestly begged all who were present to revert to first principles, the sum of which was that we felt our need of deliverance, that only God our Creator could be our Saviour, but that by man He would save man. Would only his hearers accept the Man appointed—of Whose life and sufferings a short account was given—then would we all be more closely united than ever with each other and also with our Creator. When Mr. Kirk had finished, Dr. Hainy proposed a vote of thanks for the clear and able lecture, summing up at the same time its principal points. This was carried by acclamation, and the company dispersed."

ENGLISH DIOCESAN REMITTANCES TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL COMPARED.

[BY K. T.]

THE following table, showing the amount contributed during the year 1864 to the *Society for the Propagation of the Gospel* by each diocese of the Provinces of Canterbury and York, with some particulars respecting such contributions, is humbly submitted to the consideration of the Bishops, Clergy, and Laity of the Church of England:—

| Diocese | Amount remitted by Diocese in the year 1884. | Average sum given by each parish. | Remitting Churches per cent. | Remittances per cent. of highest Deanery of Dio. | Remittances per cent. of lowest Deanery of Dio. | Average Parochial Remittance of whole Diocese. | Average Parochial Remittance of Churches actually Remitting. | Amount contributed if each Parish had remitted as in previous column. |
|--------------------------------|--|-----------------------------------|------------------------------|--|---|--|--|---|
| | £ | d. | | | | £ s. d. | £ s. d. | £ |
| Oxford | 4992 | 2½ | 56 | 73 | 0 | 7 1 7½ | 12 10 2½ | 8820 |
| Winchester | 4833 | 1½ | 66 | 77 | 9 | 9 18 1 | 14 18 4½ | 7279 |
| London | 4461 | 1½ | 39 | 100 | 0 | 9 2 10 | 23 7 2 | 11398 |
| Rochester | 3274 | 1½ | 57 | 60 | 23 | 5 3 5½ | 8 18 5½ | 5648 |
| Norwich | 3190 | 1 | 55 | 100 | 33 | 3 1 0 | 5 10 2½ | 5762 |
| Exeter | 3131 | 1½ | 44 | 67 | 28 | 3 17 6 | 8 10 2 | 6874 |
| Lincoln | 2946 | 1 | 54 | 100 | 33 | 3 5 9½ | 6 1 3 | 5432 |
| Lichfield | 2903 | 1½ | 43 | 53 | 33 | 4 5 0½ | 9 17 6½ | 6745 |
| Salisbury | 2880 | 1½ | 57 | 100 | 37 | 5 1 0½ | 8 15 7½ | 5004 |
| Ripon | 2826 | 1½ | 58 | 80 | 21 | 6 3 11½ | 10 10 1½ | 4790 |
| Worcester | 2779 | 1½ | 57 | 100 | 32 | 5 9 5 | 9 11 8 | 4868 |
| Chester | 2556 | 1½ | 39 | 55 | 16 | 6 18 11 | 17 10 1½ | 6442 |
| Ely | 2449 | 1 | 46 | 100 | 25 | 4 3 1½ | 9 0 8½ | 5323 |
| Canterbury | 2403 | 1 | 55 | 80 | 29 | 5 12 3½ | 10 1 11½ | 4322 |
| York | 2400 | 1½ | 40 | 56 | 30 | 3 11 5 | 8 14 6½ | 5864 |
| Bath and Wells | 2310 | 1½ | 56 | 74 | 40 | 4 4 4 | 7 10 6½ | 4024 |
| Peterborough | 2150 | 1 | 48 | 72 | 27 | 3 6 6½ | 6 16 1 | 4395 |
| Gloucester & Bristol | 1992 | 1½ | 44 | 70 | 25 | 3 15 10½ | 8 10 3½ | 4470 |
| Chichester | 1763 | 1 | 48 | 75 | 0 | 4 17 8½ | 9 19 3½ | 3597 |
| Manchester | 1666 | 1½ | 34 | 47 | 22 | 4 14 1½ | 13 10 11½ | 4794 |
| St. Asaph | 1173 | 1 | 71 | 91 | 38 | 5 17 10½ | 8 4 1 | 1632 |
| Durham | 1153 | 1½ | 45 | 80 | 22 | 3 13 11 | 8 1 3½ | 2516 |
| Hereford | 1018 | 1 | 33 | 100 | 13 | 2 8 0½ | 7 2 5½ | 3020 |
| Carlisle | 703 | 1½ | 30 | 61 | 11 | 2 11 6½ | 8 9 5½ | 2313 |
| St. David's | 471 | 1½ | 16 | 60 | 0 | 19 10½ | 5 17 9 | 2790 |
| Llandaff | 400 | 1½ | 40 | 50 | 26 | 1 10 11 | 3 17 0½ | 997 |
| Bangor | 386 | 1½ | 25 | 50 | 9 | 1 19 6½ | 7 17 7½ | 1536 |
| Sodor and Man | 99 | 1½ | 50 | — | — | 2 12 2 | 5 4 4 | 198 |

All contributions are included, whether general, special, or appropriated.

A few remarks on the above table may in some degree help Churchmen to realize the relative and actual work done for their great and old Missionary Society; and an accurate knowledge of what is being done may perhaps stir up the minds of some to zeal in wiping off our present reproach, so that the archbishops who last year addressed the Church in words of appeal may ere long exchange such words for those of congratulation and eulogy. The approaching autumn missionary campaign will afford an opportunity to be seized upon by many to correct deficiencies too plainly manifest.

The study of the Table brings out so much that is gloomy that a first glance at it is sufficient to make us think that facts and figures must be

alike fallacious. That there should be *sixteen* dioceses of the Church in England which send *less than one penny* a person to the Missionary Society of that Church seems scarcely credible. Yet not only is it so, but three of them send to this Society less than one farthing a person. To get some idea of what this means, take the case of the diocese of Durham, opulent with its "golden" benefice and very valuable cathedral endowment; and far more enriched by the wealth of its "Black Indies" and by the busy hands and inventive skill of its numerous population. The newspapers remarked on the signs of great and growing wealth in this part of the country as seen during the recent progress through it (almost regal) of the Chancellor of the Exchequer. Well! the capitation offering of that diocese is *one-eighth of a penny*, *i. e.* half a farthing. If the half farthings coined under the direction of the late Sir Robert Peel were brought back again from Ceylon (where they found a home after being rejected from the country of their manufacture), and well distributed in the diocese of Durham, and after the distribution the missionary collector were sent round and received from each person—from the richest to the poorest—one of those little coins as an acknowledgment of his call, he might have some idea of the little that is done for missions in this country. For though few dioceses do as little as this yet some do less, and there are many which, compared with what they might do, stand in a position not at all worthy of being considered in the least satisfactory according to the most charitable judgment.

For even in such cases as that of Bath, where religious influence appears strong and religious activity considerable, we may not shut our eyes to the fact that a spirit of party and a spirit of division must have obtained a strong hold over the minds of our brethren there, or the number of parishes aiding in this work would not be so few: only two churches in that city, which owes so much of its highest blessings to such men as the late Mr. Wilberforce, contributing to the Society of which a Wilberforce is a most distinguished advocate and counsellor, his name and his speeches stamping it with the truth of the doctrine set forth by the Evangelists and Apostles of the Gospel's earliest triumphs. The paucity of the contributions of such a place as Sheffield may perhaps be justly accounted for by the sad spirit of violence and indulgence of lusts (as seen in gluttony and drunkenness) which, notwithstanding the names and labours of such men as Scott, and Knight, and Cotterell, has obtained there such fearful and prevalent possession.

The second column of the table (that giving the diocesan capitation offering) may be made practically useful by urging its truths upon the consideration of friends of the Society who give it a steady, but not very thoughtful, support. The writer has done this with marked benefit, and would humbly suggest to his brethren to try the same. It may further be enlisted as one means of helping to bring in fresh supporters. For in even the most forward diocese a poor pauper giving a farthing a month, or a halfpenny every two months (*i. e.* 3*d.* a year) would advance the average of the whole diocese. How easy then to give a lift upwards in such dioceses as Canterbury, York, Chester! In the latter the clergyman of the parish might suggest to his poorer parishioners that by collecting

one halfpenny during the year from any person who had not given during the previous year, and their usual contribution from others, they would be assisting in doubling or trebling the annual contribution of the diocese. Many coins (some worth more than a halfpenny) might be obtained by masters and mistresses of households from servants and tradesmen, and not a few might be intercepted before reaching their intended destination of the "goody" shop, and be transferred to the missionary box. Even children can understand doing their share. Similarly, the clergyman in a small country parish may be encouraged to make and to send parochial or congregational collections—better be both—however small. Thus the discouraged vicar of Exmundham, with his all very poor population of thirty-five inhabitants, in remitting three shillings as the amount obtained from his parish during the year, not only does eight times as much as the average of such a diocese as Durham, but excels also the neighbouring town of High Market, sending its 10*l.* yearly with its 3,000 inhabitants.

Curiously enough the Principality of Wales supplies us with the dioceses which show the highest and lowest per centage of remitting churches—St. Asaph giving 71 per cent. and St. David's 16. There are eight dioceses in the island which reckon up not more than 40 per cent. of remitting churches, most of which are in the Province of York, which contains only one diocese reaching up to 50 per cent. of such churches. Let the Convocation of the Province explain how this fact is consistent with the practical character of the people living thus far north. There is but one diocese reaching over 70 per cent. (St. Asaph), and next to it is Winchester, the only diocese reaching over 60 per cent. An average of 75 throughout the country is scarcely too high a one to be hoped for and asked for. That there is some connexion between the spiritual life and the missionary effort of a parish no one will deny; examples are not wanting of districts (oppidan and rural too) spiritually destitute so as to verge upon a state little removed above that of some parts of heathendom; and one tell-tale mark of this wretched, sad backwardness is the lack of missionary feeling in the district. And if the same measure is to be applied to dioceses, what is to be thought of the cures of many of our English Bishops, after making allowance for circumstances and difficulties over which the chief pastor can (except by continuing instant in prayer) have little or no control? If a further revelation like that to the divine St. John were to be made now to some of the saints of God quietly and thankfully exiled in a small country cure, what would be commanded to be written to the Bishop of the Church of ———? But we will not particularize when mention of one might be unfair to others.

The parochial remittances are to be noted also. They average (taking in all the dioceses) from 19*s.* 10½*d.* to within 2*s.* of 10*l.*, and appear (omitting Oxford, which is exceptionally high) to be in most cases in some proportion to the presumable wealth of the diocese (omitting the very large towns). There does not appear any noticeable difference between the dioceses with a population occupied chiefly in manufacturing and commercial, and those mainly occupied in agricultural pursuits. But in many cases there is one means of improvement obviously easy of attainment. The average of the parochial remittances is kept low by so many

incumbents being content, if they send their own subscription of 10s. 6d. or 1l. 1s., or if they remit an annual collection after a sermon or meeting. Thus out of seventeen remitting parishes in an East Anglian deanery thirteen are of congregational collections only, whereas it would (in some of these parishes) be very easy, by means of a missionary box or zealous collector, to obtain many pennies and shillings in addition: and how easy, without extra expense of even a postage stamp, to pay in the additional sum thus obtained with the annual collection or subscription! There is in a Midland diocese an extensive parish of about 1,000 inhabitants, the rector of which allows a sermon or meeting in behalf of the Society by which is obtained from 3l. to 5l. including the sovereign he himself generally gives. No further effort is made during the year, and yet there are large farmers in the parish whose families could raise amongst themselves over 1l. each family, and numerous well-to-do cottagers, and small freeholders, and woodmen and keepers besides, who could altogether raise 5l. or 10l. without feeling it. That parish, with its hamlets, could easily send up 20l. a year. Last year it sent up 3l. 6s. 10d. The rector—an exemplary clergyman, often called “kindness itself”—is not at all uninterested in the society or unfriendly to it, but from his wealth and position does not like to appear before his people as a mendicant. The contiguous parish on the south side of similar size, wholly agricultural population, under a squire parson also, sent last year 10l. 17s. 8d. and the contiguous parish on the south side, almost exactly similar, but smaller, sent 14l. 16s. but the clergyman’s subscription was 5l. of this, whereas in the other cases it would be about 1l. The difference may be partly explained by three parallel columns as follows:—

| SOUTH PARISH. | CENTRAL PARISH. | NORTH PARISH. |
|----------------------------|-----------------------------|----------------------------|
| (Vic. £200 a year.) | (Rect. over £1,300 a year.) | (Vic. £400 a year.) |
| 4 Subs. ... 4 4 0 | Serm. and | 1 Sub. ... 5 0 0 |
| 2 „ ... 1 1 0 | Meeting.. 3 6 10 | Sermon ... 5 2 1 |
| 16 „ ... 3 19 0 | . | Meeting .., 2 13 7 |
| Servants ... 0 16 6 | | Associat.... 2 0 4 |
| 2 Boxes ... 0 10 6 | | <hr/> £14 16 0 <hr/> |
| Under 5s. .,. 0 6 8 | | The sub. of the re- |
| <hr/> £10 17 8 <hr/> | | sident squire does not |

The sub. of the resident squire does not appear.

Very probably the central parish of the above would raise more money than either of the others, if some kind-hearted neighbour or organizing secretary would put the clergyman in the way of doing it.¹ If it be possible organizing secretaries should study individual parishes, and thus really work the whole of their districts, not being content with merely going to them; something after the manner of a good farmer, who stirs up the soil of his farm by deep ploughings and not by mere surface scratchings.

But while careful attention is to be given to the country districts it is

¹ If any one suggests the writer might himself attempt this, he would answer, that if he lived a hundred miles nearer than he does, and had sufficient tact and address, he should be thankful to try his best.

in towns and populous places where the greatest deficiency exists. Here the state of things, excepting perhaps some cathedral towns, is simply appalling. What will be the end thereof? may well be asked in alarm. A battle will have to be fought, demanding all the energies and prayers and patience of those who love souls. What a suggestive fact that the diocese of Oxford with its few people—the staple of them poor agricultural labourers—should outstrip the diocese of London with its 3,015,494 inhabitants,¹ and almost equal those of Lichfield, Ripon, and Durham put together, these last possessing mineral wealth in almost every part, and being the hives of the industry of England teeming with golden honey. To give a few examples of what is done by populous and favoured places and districts, the deanery of Fulham (in which the Bishop of London resides) appears with no contribution whatever; that of the Tower Hamlets in Middlesex remits 11*l.* 3*s.* 6*d.*; that of Chelsea, with its twelve churches, 17*l.* 7*s.*

| | | | | |
|------------|--------------------------|----|----|---|
| Birmingham | contributes for the year | 73 | 15 | 8 |
| Sheffield | „ „ „ | 67 | 4 | 8 |
| Doncaster | „ „ „ | 59 | 2 | 8 |
| Tynemouth | „ „ „ | 18 | 11 | 7 |
| Oldham | „ „ „ | 9 | 9 | 0 |
| Deptford | „ „ „ | 0 | 5 | 5 |

If the inhabitants of Birmingham this year each contribute one penny, the result will be 1,361*l.* 0*s.* 2*d.* A great improvement upon the 73*l.* 15*s.* 8*d.* mentioned above! Sad is the contemplation of such a place as that of Sheffield, where thousands of persons earn daily wages at the rate of from 250*l.* to 400*l.* a year, and live in squalor and wretchedness, never giving 1*d.* to holy purposes. The amount of money spent in Deptford in a week by workmen probably exceeds that spent in all the market towns of Montgomeryshire in a month or year, and scarcely one of those workmen give anything to the cause of missions, or the remittance would be more than 5*s.* 5*d.* It is painful to think of house-row after house-row of tidy-looking houses, evidently inhabited by a superior class of workmen with comfortable incomes, and to fear that most of that income is spent on selfish pleasures. May we hope that even yet the wealth which in the Black Country, and similar districts, is wasted and squandered may be consecrated to God in making happy many wretched, untidy homes, and in enlightening and gladdening many distant parts of the earth, assisted by the overflowings of the ample wages of the generous heartedness often existing in the yet noble character of the honest, sober English workman. Why not suggest to the workmen of such a district that they might provide the stipend of one minister to their emigrant fellow-countrymen, many of whom may have been comrades. Deliverance oftentimes arises from quarters the most unexpected and unlikely, and it may be, let us hope it will be, that the dark parts of our land overshadowed by the densest clouds of vice, may become the glory of England's Church whence the light of the Gospel shall spread far and wide.

¹ According to estimate of Registrar-General just published. (Aug. 4, 1865.)

There are particular contributions which prove a pleasing spirit in the donors, and give us hope that God is still with us giving power to the words of His servants uttered in His name. They are, too, scarcely sufficiently numerous to give us ground to look upon them as the consequence of a religious fashion. Thus a remittance of 27*l.* 12*s.* 9*d.* is sent as "an answer from Mixbury parish to the Archbishops' pastoral by the Bishop of Oxford." One person, under the concealment of "Y. P.," gives 27*l.* 10*s.* "to the Cape in reply to the letter of the four Archbishops." A Good Friday offertory produces 4*l.* 2*s.* 11*d.* Another on same day amounted to 1*l.* 16*s.* A "surcharge on a bill" stands for 6*s.* 3*d.*, with consent (no doubt) of person overcharged.

The praiseworthy position of Oxford ought not to be passed over. A few years ago, a short argumentative statement was made in a public meeting, proving that Oxford was really first though its remittance was slightly exceeded by those of London and Winchester: no such argument is needed now. The study of the Oxford contribution list might be found very profitable to many of the clergy and some organizing secretaries, as showing how much may be done under unfavourable circumstances.

The high average of parochial remittances from the diocese of Chester is greatly owing to the good contributions from Liverpool.

A glance down the last column of the table will suggest that 6,000*l.* is scarcely too high a diocesan average to hope for from the two English provinces. This would give 168,000*l.* to which 7,000*l.* might be added through the "office list," making a total of 175,000*l.* What might this do, with the blessing of Almighty God, for the colonies and for the heathen! Perhaps then a little more money might be found for training suitable candidates—especially those of good birth and sincere piety—who appear to have a vocation for missionary work. Perhaps then a special fund might be obtained for the payment of such as were willing to offer themselves for limited periods for work in a colonial diocese as an apprenticeship for the cure of souls in an English parish. For an increase of funds so greatly needed on account of present necessity, and so much to be wished for on account of future extension, let all work diligently, despising all discouragements, excepting to learn from them how to correct mistakes, remembering the words, "Tarry thou the LORD's leisure."

To the Editor of the COLONIAL CHURCH CHRONICLE.

SIR,—As a reader of many years' standing of your valuable Chronicle, and an admirer of its sober tone and Catholic spirit, I feel myself justified in offering you a suggestion which has occurred to me of late as often as its title meets my eye.

The origin of the *Colonial Church Chronicle* dates, as I well remember, from that stirring epoch in our Church when, through the energetic action mainly of the late Bishop Blomfield, the Colonial Bishops' Fund was set on foot, with the design, marvellously blessed in its progress, to plant the Church in her integrity throughout the widespread Colonial

possessions of the British Crown. To preserve a running record of this good work as it proceeded, and to afford opportunities for communication and discussion between those who took an interest in it, was the laudable object for which your Church Chronicle, then most appropriately called the *Colonial Church Chronicle*, was established.

Our Church has outlived that stage of her existence. Not that she has grown indifferent to the work she then took in hand. Far from it. But in the process of performing her duty as a mother-Church, giving birth to, and rearing up, many daughters, she has become alive to the existence of other family ties, of which till then she had likewise been almost unconscious. She has discovered that she herself belongs to a great family of Churches, and has many sisters with whom it behoves her to be on terms of hearty goodwill and mutual sympathy. With some of these she has become very intimate, while towards others, whose ways differ somewhat from her own, she is only now getting over the shyness of a first acquaintance. Towards this new unfolding of our Church's life you have, as your columns bear witness, largely contributed.

Catholic Intercommunion has supervened, as the great object to be aimed at by our Church, to Colonial Church Extension. You have thrown yourself heart and soul into this movement; and every sound Churchman among your readers must rejoice at it. If it were possible to forget it, events which are daily taking place would remind us that the planting of daughter Churches in isolation from the rest of Christendom would be a sad mistake; that it is our duty to introduce them, as we plant them, into the great family of Churches, with a view to their taking their places, with their lamps trimmed, among the virgins that are to meet the Bridegroom at His coming.

You will easily divine the purport of my suggestion. It is that the *Colonial Church Chronicle* should develop itself into the *Catholic Church Chronicle*, which in fact it is already, in everything but the name.

A moderate addition to your space, to be compensated, I feel assured, by a large addition of subscribers from Churchmen who, misled by the narrower title, scarcely know your Chronicle, and little suspect the intrinsic value of its contents, would afford you scope for the proposed enlargement without detriment to the cause by the advocacy of which you have done such excellent service.

If you think this suggestion worth considering, pray give it a place in your next issue, and specify the number of additional subscribers that will enable you to accomplish the object proposed. So may you, I earnestly wish and hope, enter upon the year of grace 1866, as the *Catholic Church Chronicle*.

Your sincere

WELL-WISHER.

August, 1865.

Colonial, Foreign, and Home News.

SUMMARY.

THE new English church at Chantilly, of which the first stone was lately laid, is to be ready for service in the spring. The British residents have subscribed liberally, and the proprietors of the domain, in addition to the site, have given 3,000*l.*, but a further sum of 5,000*l.* is still required, and will be raised by voluntary contributions.

It is with the deepest regret we record the murder, under atrocious circumstances, by a number of the insurgent Maories in New Zealand, of one of the agents of the *Church Missionary Society*. The Pai Mariri fanatics visited Opotiki, hanged and beheaded the Rev. C. S. Volkner, and afterwards ate part of his corpse. It is said that he was mistaken for a Roman priest, on whom the natives wished to take vengeance for some political intermeddling.

THE new English church at Wiesbaden has been consecrated by the Archbishop of Dublin, under the title of St. Augustine's of Canterbury. The Bishop of California, the local Protestant clergy, and the Greek chaplain, and many English priests, were present, besides civil functionaries. This handsome building is calculated to hold 250 persons.

IN the last session of the late Convocation of Canterbury, on the motion of the Bishop of Oxford, an address to the Archbishop of Canterbury was adopted (afterwards carried in the Lower House also with only five dissenting voices), requesting him to convey to the Bishop of Capetown, and to the Bishops who joined with him in condemning Colenso for "heresy,"—"the expression of our hearty admiration of the courage, firmness, and devoted love of the truth of the Gospel, as this Church has received the same, which has been manifested by him and them under most difficult and trying circumstances. We thank them for the noble stand they have made against heretical and false doctrine, and we trust that even out of the present difficulties and embarrassments with which they are surrounded it may please God to provide some safeguard for the maintenance of the 'faith once (for all) committed to the saints.'"

The Archbishop said that he should discharge the duty with great satisfaction. It would, he thought, "become the Church in this country—at all events such portion of it as was then assembled—to express such sentiments, more particularly as there was reason to believe that the Church in America would probably give expression to like sentiments—not perhaps that the American Church would express admiration of the Bishop of Capetown, but that it would express its sympathy with the Church of England in its struggle against what it believed was contrary to the truth." In the Lower House, during the debate on this address, Dean Stanley in vain tried to defeat it. He said that the adoption of that address implied the condemnation of Colenso, and also (more or less) the condemnation of the judgment pronounced by the Judicial Committee, and that it would be

adopting, in the name of the Church of England, all the views set forth by the Bishop of Capetown: after hearing all of which, the address was adopted, the opponents being too weak to risk a division on an amendment.

We may also mention, as another act of Convocation bearing on the Colonial churches, that the oath of Supremacy is to be struck out of the Ordination service, as surplusage; and that the other political oaths are to be taken previously in another place, and not at the time and place of ordination. The rubric of the Ordinal, it would seem, is to be altered also, to correspond.

ST. AUGUSTINE'S COLLEGE, CANTERBURY.—We are informed by a correspondent that the recent Anniversary of this institution, held on St. Peter's-day, June 29, was one of peculiar interest. At the early Communion there were upwards of sixty present, including the Bishops of Fredericton and Grahamstown. The total number of students in residence was thirty-nine, as many within two as the college can contain. A meeting was held in the course of the day of the Secretaries of Missionary Candidates' Associations, at which several important points were discussed. A second meeting was also held of members of the St. Augustine's Missionary Union, whose total number now approaches to 1,000. The proceedings of these meetings will be announced at the request of those present in the forthcoming *Occasional Paper*, edited by the Warden. It is desirable, however, to mention in our pages that a memorial urging the long delayed extension of the Indian Episcopate, was carried by several influential members, and transmitted to the Secretaries of the Colonial Bishop's Fund and of the S.P.G. The memorial recites:—"For the last twenty-four years the increase of the Indian Episcopate has been pressed upon the Church, by the late and present Bishops of Calcutta, by urgent appeals both of clergy and laity in India and at home. The present Metropolitan of India, in the preface to his first Charge, recommended specifically that a see should be founded at Lahore or Rangoon. Her Majesty's Government this year introduced a Bill into Parliament to establish a Bishopric at Lahore, which Bill has since been withdrawn. It is obvious that the difficulties in passing such a Bill are so great that the Church can have no confidence in its being able to overcome them." The memorialists therefore urge "that it is full time that this work, which has been delayed for so many years, should be undertaken at once, by means to be supplied by the voluntary offerings of Churchmen both in Great Britain and India: and they would fervently commend to the attention of the Standing Committee [S.P.G.] a work, without which they believe the Propagation of the Gospel will be seriously hindered."

ORANGE RIVER MISSION.—The *Friend of the Free State* writes:—"The prolonged absence of Bishop Twells is at length satisfactorily explained by letters received from him, dated Maritzburg, Natal, April 18th.

His journey from Smithfield to the Griqua laager, situated in what is termed No-man's land, occupied, instead of six days, as had been expected, no less than twenty-six; and a wearisome time, adds the Bishop, it was. The road over the mountains is a bad one at any time, but coming as he and Mr. Crossley did after heavy rains, they made in consequence very slow progress each day. They were kept a week by the Kareiga river, and only crossed the Umzimvooboo on a frail temporary raft. They came to an end of their provisions, and for some days had to live upon very short commons indeed. They saw no game to speak of. On their arrival at the Griquas they found them in great trouble from Nehemiah Moshesh, who had stolen a large quantity of cattle. Captain A. Kok sent out a commando of 300 men against him (Nehemiah), but they did not succeed in recovering the cattle, and the acute Nehemiah escaped over the Orange river. The people seemed pleased to see the Bishop, who held two Dutch services and one English service the Sunday he was there. There are a good many English of one sort or other scattered about that country. It is unnecessary to say that the Bishop's steeds were *gedaan*. All the Griqua horses were away, but A. Kok lent the Bishop mules as far as the Umzimkulu (every one advising them to return *viâ* Natal as the best route), and with further help from a Church Mission station, the Bishop reached Maritzburg in time for the Good Friday services. The Bishop had been on the 18th April five days in the above place, and had been made to preach five sermons in that time, the Dean being very thankful for help at that season. The Bishop fears that he will have much trouble in getting up-country through the poverty of his remaining horses—one he had been compelled to leave behind—added to the sickness which now everywhere prevails among horses. He had therefore decided, by the advice of his friends, to rest and feed his horses as well as possible till Monday last, 24th April, but did not intend to delay beyond that day. As it will be impossible for the Bishop even then to press on, he purposes spending Sunday, 30th April, at Harrismith, and being here for the following Sunday, May 7th. The Bishop says: 'We have met with no accident in our journeyings thus far, so we may be thankful; but I have no desire to cross the Drakensberg again by that Griqua Pass. We were a week getting into the heart of the mountains, and a week getting out, so that I began to think that we never should get out.' The Bishop was much pleased with Maritzburg, and with all that he had seen of Natal."

The war which has broken out between the Orange Boers and the Basutos will greatly hinder the progress of our Mission, even if our Missionaries themselves escape. Bishop Twells has some idea of founding a brotherhood to help on his work, as St. Augustine's was at Hippo, or such as the Moravians have in his own neighbourhood.

THE DIOCESAN SYNODS IN CANADA.—The Diocesan Synod of Toronto met on June 14th. The aged Bishop in his opening address said he had just returned from a confirmation journey through the northern and western portions of the diocese. He spoke of the great depression by

which Canada had been for some time affected, which had been aggravated by the scanty harvests of the last four years and the civil war in the neighbouring country. But now it was to be hoped that the difficulties and discouragements which had thus disturbed them would shortly disappear. He proceeded:—"The late unhappy judgment of the Privy Council, which has produced so much commotion in the mother country, and has awakened so much apprehension in some of our own sister colonies, scarcely touches us. But if we escape the calamities of its direct influence, it may, in its effects, produce a state of isolation here which, if a speedy remedy be not found, may prove an injury to our common cause. Late accounts, I am happy to say, encourage us to believe that the present unhappy state of things will not continue long in our mother country. The Church in Convocation, after a full discussion, has solemnly recorded its opinion upon this unfortunate question, and affirms 'that the constitution of the present Court of Appeal in ecclesiastical causes is open to grave objections, and its working is unsatisfactory.' When such is the deliberate and solemn judgment of our mother country, expressed in Convocation, we need have no alarm in her dependencies. It indicates her firm adherence to apostolic truth and order, and mildly, yet resolutely to resist the aggression, when the civil power would interfere with the interpretation of doctrine or with the exercise of that spiritual discipline which is her own special prerogative. To turn to our own Diocese, I find much for thankfulness and encouragement. With all her drawbacks and difficulties, the Church here has been extending her borders, and penetrating to the remotest of our back settlements. My recent confirmation journey extended to eighteen days, and during the whole time we were happily blessed with most favourable weather. I found the clergy diligent, active in their work, and kind and hospitable—often perhaps beyond their means. Nor were our lay brethren less earnest in testifying their warm interest in what was going forward. The congregations were more numerous than on any former visitation, and the result was that nearly six hundred were confirmed from twenty-three stations. It is well known that the greater portion of the clergy have on each Sunday three full services, and are obliged to travel on horseback or in a light carriage more than twenty miles in order to perform them. This is of itself a great labour, and when you take into account the general state of the roads—though these have been much improved of late years—and the exertions he has to endure during a long day, you will feel that he ought to be able to ride to a home and to the enjoyment of comforts more bountifully provided than, it is to be feared, the generality of the clergy now possess. The inadequate support of the clergy is a subject which engages my deep and anxious concern."

Among the business transacted by the Synod, a canon for the election of a suffragan and coadjutor bishop was admitted, which if adopted at the next session by a two-thirds vote of both orders will become law. It provided that when the Bishop should signify to the Synod that he wished to have a suffragan-coadjutor appointed, his election shall take place at next meeting of the Synod, in the same manner as that of a bishop for the diocese, except that the diocesan shall preside at it; and that in case of

a vacancy in the see the suffragan shall become bishop of the diocese. The Synod resolved to apply to Parliament for a Bill of Incorporation, like that which was procured for the diocese of Ontario, of which an effect will be the merging of the "Church Society" in the Synod.

It was also agreed to amend the canon for the election of Bishop "by the insertion of the following words:—If the result of ballot shall show a majority of votes in favour of placing the nomination of the bishop in the hands of the archbishops and bishops of the United Church of England and Ireland, or any one or more of them, then, on such nomination taking place, it shall be final, and the person so nominated shall be considered duly elected." The Synod requested the Bishop to convey to the Metropolitan of South Africa its sense of the service he has rendered to Christian truth, and "to assure the Anglican Church in South Africa, that the utmost sympathy is very sincerely felt for them by their brethren of the diocese of Toronto." A committee was appointed to watch over the interests of the "Indian" Mission. One speaker urged the appointment of a bishop to superintend them; and Dr. O'Meara said a number of Indians had told him that if something were not done to protect them from the power of the Jesuits, they would be obliged to leave the graves of their fathers and emigrate to places where they could have pure worship.

The Synod of the diocese of HURON met on July 6th. A discussion took place here on denominational schools, it being felt that the secular—i.e. God-less—education given by the State is already bearing deadly fruit. A rule was passed reasserting the power of the Bishop to appoint the incumbent to all vacant parishes and missions, in opposition to their election by vestry—the latter plan in its first beginning having worked badly. The most important question raised was whether the Synod should send delegates to the Provincial Synod, of which the meeting comes round in September. The Bishop (Dr. Cronyn) has renewed his objections to the Metropolitan's position since the English decision in the Colenso case, though till this year delegates from this diocese have been appointed, and, with the Bishop, attended the Provincial Synod without any protest against its legality. Unfortunately a resolution was carried, "That delegates be now appointed under canon to proceed to Montreal, to assist in the formation of a General Assembly, in accordance with the Synod Act." As in all the other diocese the Synods have raised no such question, the diocese of Huron has thus placed itself in a singular, if not semi-schismatical, position. What is further strange, Bishop Cronyn expressed himself willing that delegates should attend the approaching Provincial Synod with no such limitation as above if the Bishop of Montreal would associate the other Canadian Bishops with him in calling it!

The Synod of ONTARIO met on June 20th. Bishop Lewis, in his opening address, in touching on nearly the same topics as Bishop Fulford at Montreal, observed:—"Though my consecration was delayed nearly a year in waiting for the Crown Patent, I felt at the time that so much of that document as purported to give territorial jurisdiction over fifteen counties was illegal. It is satisfactory to know that such an injury cannot again be repeated in any diocese of a colony under a responsible govern-

ment, and that for the future either no Letters Patent will be issued, or, if issued, will be confined in their tenor to those privileges which they are competent to confer, namely, titles of honour or pre-eminence in rank to a metropolitan, and the constituting a Bishop a corporation sole Whatever may be the territorial status of the other dioceses, there can be no doubt whatever as to the legality of that of Ontario, because the Act of Parliament incorporating this Synod recognises and legalizes the diocese 'in the manner and with the limits and boundaries in the said Letters Patent mentioned:' so that the Canadian Statute gives the force of law to the Letters, so far as the territorial limits of this diocese are concerned, by incorporating the Bishop, Clergy, and Laity within certain specified boundaries—another evidence, in my opinion, of the wisdom of preferring the incorporation of Synod to that of a Church Society."

An Ontario College is in contemplation. The site is near Picton; for the purchase of it \$12,000 are required. Already \$3,000 have been subscribed by a few individuals in Picton.

The Diocesan Synod of MONTREAL assembled on the 20th June. Metropolitan Fulford in his charge, in observing on the present "crisis in the world at large, the Church at large, and specially in the Colonial Church," expressed his gratification, that in a communication he had received from the Queen's Advocate it was declared that the Church in Canada stands on a better and more satisfactory footing than in many parts of the Colonies, and is less affected by the late decision of the Judicial Committee:—

"The Queen's Advocate, after setting forth the effect of the judgment as regards the diocese of Cape Town, states:—But the 'Church in Canada is in a different position from other colonial Churches;' that is, in consequence of the Colonial Act which was passed respecting it, under which we have held our Synods, and in consequence, also, of the Act of Incorporation, which has recognized the Letters Patent under which the Bishop of this diocese acts. These Letters Patent have been again and again recognised and supplemented, if I may say, and therefore our position here is not affected in any one way by the judgment in question. But it does affect us in one way, as it does all other colonial Churches, in placing us in a quasi-independent position. . . . Hereafter we shall have to provide for our own internal discipline and government, and any assimilation in any way we may wish to changes in the Church of England, by the acts of our own Provincial and Diocesan Synods. I only fear that, gifted as we are now with this legal right of self-government, there may be a sort of morbid anxiety for change, as there is very often where people feel that things are not perfect—an idea that by change they can bring in perfection. Now, I think we should be very cautious and slow in any alteration or legislation we may make here. It is very desirable that we should receive proposals for alterations from the Provincial Synod, and not originate them in the different local synods of the Province. It has altered our standing in connexion with the mother Church; and though it will be our desire to keep as close as we can in the connexion, yet, in the future, we must look to ourselves as ordering and carrying on our own work here as a branch of the English Church, and no longer con-

sider ourselves as bound down by the laws and regulations of that Church in itself."

The Rev. Mr. Gay, of Melbourne, was allowed to address the Synod in advocacy of his scheme of a College for Anglican clergymen's daughters and Protestant ladies generally, to be erected at Richmond, to supply superior education at a cheap rate, competing necessarily with the Roman Catholic institutions.

At ADELAIDE the Diocesan Synod met on May 15. The Bishop read a "Pastoral Letter," in which, after speaking of the benefits of synodal organization, and the right of Colonial Churchmen to meet and settle their affairs, he discussed "general Church matters," especially "Verbal Inspiration and its Difficulties," quoting in illustration, Paley, Burnet, and Milman. His lordship remarked, "A more impartial, unbiassed, learned tribunal we can scarcely hope to find than" the present Privy Council Court of Appeal. We learn that the clergy of the diocese remain 33, but 56 churches are now completed, and the number of communicants and school-children continues to increase. The Bishop announced his intention of visiting England, "hoping thereby to procure one or two able clergymen, who are more likely by conference with the Bishop to cast in their lot with their brethren in this colony; and to obtain some aid and counsel with reference to the crowning ecclesiastical works of this diocese, viz.—provision for the education of a ministry, and the building of a suitable cathedral."

We are glad to find an increase of support to Missions in this diocese. Bishop Patteson's work is assisted here, in addition to the native institution at Poonindie. The following are two resolutions which were carried in the Synod:—

"That the mode of raising funds for religious purposes by means of bazaars, raffles, lotteries, and lucky bags, is neither scriptural nor expedient, and ought to be discouraged."

"That whereas the clergy and laity of this diocese in Synod assembled are desirous of abiding by the consensual compact into which they had entered, it is resolved that the Lord Bishop be requested to obtain legal advice when in England, as to how far that consensual compact is affected by the judgment in the case of the late Bishop of Natal."

The Diocesan Synod of TASMANIA met on March 28, at Hobarttown, present, 24 clergy, and 34 lay members.

A honorarium of 50*l.* was voted to the Secretary of the Synod, the Rev. F. H. Cox, who gives his services gratuitously, which he declined to accept. Mr. Cox, who is a most laborious parochial clergyman in Hobarttown, is also editor of the *Church News*.

The following resolution was adopted:—"That all clergymen holding the Bishop's licence shall be members of this Synod." Hitherto only clergymen with "cure of souls" have had a seat. They have in Tasmania, among the records of Synod, a roll of "Benefactors to the Church," in which two new names were directed to be enrolled. Steps have been taken to procure a site on which to erect a Synod Hall. It was resolved that a Parochial Association be formed in every parish, in aid of the General Church Fund, churchmen contributing annually to that fund to be

members. Certain regulations were made for the leasing of the church lands, the insurance of parsonages and property on glebes, and the constitution of incumbencies. No cure is to be regarded as a permanently settled incumbency, unless it has a permanent endowment of 50*l.* per annum, and a minimum stipend of 100*l.* which is required to be paid in monthly instalments to the Finance Secretary of Synod, on which a further sum of 100*l.* is paid to the incumbent by the Finance Secretary. The Finance Secretary receives a stipend of 50*l.* a year from the State-aid Grant. Cures making smaller contributions than the above are only supplemented to the extent of one-fifth. When the Bishop certifies that the clergyman requires a horse in order to the discharge of his duties, he receives a further sum of 50*l.* from Synod. In considering the pecuniary means required to give effect to these rules, the Synod recommends, as best of all, "the regular and systematic offerings of Christian worshippers, presented before God (if possible, week by week) with prayer for His blessing."

The *Adelaide Church Chronicle*, in extracting the above from the *Tasmanian Church News*, observes that "Bishop Bromby addressed the Synod in a manner at once able, dignified, and unaffected," and that "though recently arrived from home, he seems to have already learnt the difficult lesson of governing his diocese without keeping one eye on England and Pall Mall!"

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*July 4.*—The Bishop of Gloucester and Bristol in the chair.

A letter was read from the Rev. D. Simpson, Secretary of the Madras Diocesan Committee of the Society, forwarding a report and statement of the Committee's work during 1864, described, as in former years, under the heads of the Mission Seminaries, the Native Boarding Schools, &c. The grants to the three Mission Seminaries, viz. 150*l.* to Vepery, and 30*l.* apiece to Sawyerpuram and Vedeiarpuram, are to be continued for 1866, but not to be considered as permanent. The Madras Committee had had special difficulties to contend with in 1864, from the inundations at Calcutta, Cuddalore, and Masulipatām; yet they expected the sums received in 1865 would be much greater than in 1864. With respect to publications, they had completed a Tamil version of coloured "Prints of Natural Phænomena," 300 copies of which, as well as of "Scripture History," without the English letter-press, had been granted by the Society; and they hoped soon to have a similar Telugu version ready. As the Rev. H. Bower had completed the revision of the New Testament in Tamil, and was proceeding rapidly with the Old, it seemed to the Committee desirable that a new and revised edition of the Tamil Prayer-book should be prepared. For this purpose the Bishop had appointed a Committee of the Missionary clergy, who, in conjunction with Mr. Bower, had undertaken the work.

Mr. Simpson, after further reporting that the depository at Madras now defrayed the expenses of the Society, the secretary, librarian, clerk, &c., concluded his letter by stating that this was the last of the kind that he should write, "because broken health and severe trials necessitate his quitting India altogether."

The Bishop of Labuan, in a letter from Sarawak, April 28, forwarded the application of the Rev. L. Zehnder, Pastor of the Chinese in Sarawak, for a grant of tracts and cards in Chinese. The mission had been successful, the number of baptised Chinese being 150, and communicants 45. The Bishop himself asked for 50 Bible and Prayer-books in English for the Mission Schools, and a few tracts and books for distribution among English sailors, who come to load in the river. These requests were granted by the Board. The Bishop reported that in 1864, 23 Chinese and 130 Dyaks had been baptized. This year, on Easter Day, seven Chinese were baptized in Sarawak, and ten Dyaks in Lundu, of a tribe only lately brought under missionary influence. The new church at the Quoss (?) Station was completed last year; the new nave to Banting Church, in the Rev. W. Chambers' Mission, would be ready for consecration this year; and the church at Labuan, towards which 200*l.* of the Society's grant was applied, would be ready for consecration next year.

A letter was received from Bishop Crowther (Grand Bonny, Bight of Biafra, May 2), containing a copy of an agreement between King Pepple of Bonny and his chiefs, and the Bishop, with reference to the introduction of Christianity into Bonny. 300*l.* would be required for the first year, for the erection of the necessary buildings and the payment of the salaries of the native minister and schoolmaster. Of this sum 150*l.* was to be paid from the Bishopric's Fund, and the remaining 150*l.* by the inhabitants of Bonny, in corn and palm-oil. A temporary schoolroom was being built, into which about seventy children, who were now receiving lessons in a private lodging, will be received. The chiefs of New Calabar River had expressed a desire for similar advantages, but were willing meantime to send their children over to Bonny for education. King Pepple had invited chiefs of Okrika, in the upper country, to send their children also thither. Under these circumstances the Bishop had thought it necessary to make Bonny their head-quarters, setting up a permanent station there. With the 150*l.* contributed by the inhabitants of Bonny, and 200*l.* voted by this Society, the Bishop hoped to erect a good school-chapel and a house. The establishment of this station would be an advantage also to the shipping, especially on the Lord's-day, as there are always from 50 to 100 Europeans all the year round. The Bishop had drawn a bill for the Society's grant of 200*l.* in favour of the Rev. H. Bevan, Secretary of the *Church Missionary Society*, to whom accounts of all expenses are rendered; and who would send out the necessary building materials, the natives themselves being employed to prepare such materials as are attainable in the country.

The Rev. W. Baugh, in a letter from Umlazi, Natal, dated April 28, thanking the Society for grants of books, asked for further aid towards a new church at Clairmont, seven miles south of Durban, the European population being already 200. Toward this object the Board granted 20*l.*; and a gift of Tamil books was made him for the Coolies—500—working on the sugar estates, a catechist now labouring amongst them, conducting an evening school, being much hindered by want of books.

The Bishops of Nova Scotia, Fredericton, and Newfoundland for-

warded applications for grants of Theological Libraries from the clergymen in their dioceses.

A letter from the Bishop of Minnesota asked to be allowed to purchase at members' prices a few Bibles, tracts, and books, for Missionary use in America, as he had in his diocese two parishes (Hassan Crow-woods, and Basswood Grove) made up entirely of English emigrants. It was agreed to accede to the Bishop's request, and grant 5*l.* worth of books for a parish library.

A letter from A. O. Charles, Esq. was read, stating, for Mr. R. Hanbury, M.P. that Sir Henry Bulwer had obtained from the Porte a firman for the construction of a "Protestant" church at Nazareth, where Mr. Zeller, an Anglican clergyman, is stationed by the *Church Missionary Society*.

Several other grants besides the above were then made.

The Foreign Translation Committee presented their report. Their works in progress were the following: (1) A new edition in larger type of their revised text of Cyprian de Valera's Spanish version of the Bible; (2) An Amaxosa Kaffir version of the Book of Common Prayer; (3) Integral portions of the Prayer-book, as diglots in English and Russian and in English and Swedish; (4) the Susu Prayer-book; and (5) the Hawaiian Prayer-book.

The diglots of the Morning Prayer, Litany, and Communion Service, in English and Russian, were presented to the Board; and the Committee hoped soon to produce similar portions in English and Swedish. The Rev. Frith Grafstrom, Swedish Chaplain in London, had kindly undertaken the work of revision, and the labour of correcting the press. The progress of the Susu Prayer-book was interrupted during the past year by the illness of the Rev. J. H. A. Duport, the indefatigable missionary at Fallangia, Rio Pongas, who had been obliged to move for a time to Freetown, for the recovery of his health. He has now returned to the charge of his mission, in restored health, and the last mail brought the MS. of the Communion Service. The Hawaiian Prayer-book also is still incomplete.

At the request of the *Church Missionary Society*, this Committee have undertaken a Persian version of portions of the English Prayer-book, made by one of the Missionaries of that Society, the Rev. Dr. Trumpp, a Persian scholar, some time resident in North India. Their Missionaries in the Punjab testified to the great need of this translation, for the use of the Peshawar and Cashmere Missions, in which all the educated people speak Persian. "The Mohammedans," he observed, "have some doubts whether Christians ever pray. This will convince them of their mistake, and, under God, may lead some in secret, through this medium, to seek after communion with the Father and the Son."

THE
COLONIAL CHURCH CHRONICLE,
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AND
FOREIGN ECCLESIASTICAL REPORTER.

OCTOBER, 1865.

THE VACANT DIOCESE OF NATAL.

REVERSING the example of one Apostle, and outstripping that of another, Dr. Colenso has gone forth, in the character of a destroyer of the faith which once he preached, and with three thousand pieces of gold, the price of his treachery, in his pocket, to try his hand at the formal organization of a heretical schism in his *quondam* diocese. While setting out on this errand, under the auspices of a band of unbelievers who have clubbed together for the reward of his iniquity, and among whom—*proh pudor!*—the Deans of the two Metropolitan Cathedrals of St. Peter and St. Paul stand conspicuous, the aspirant to heresiarchical honours has had the unparalleled audacity to put in a claim for the payment of the revenues set apart by the pious liberality of English Churchmen for the support of an orthodox Bishop and faithful pastor in the see which he still affects to call his own ; hoping, amidst the confusion created by the blunders of the Crown lawyers, to secure sacrilegious spoil from the sacred office from which he has, by the only authority competent under existing circumstances to deal with the case, been formally and solemnly deposed. This he does in the face of the judgment pronounced by his Metropolitan and the Synod of comprovincial Bishops ; in the face of the dread sentence of excommunication suspended over his head ; in the face of the expressly recorded approval of the proceedings of the Metropolitan of Capetown by the Primate, the Bishops, and clergy of the Provincial Synod of Canterbury ; in the face of the deliberate determination of the clergy and laity of the

Diocese of Natal to repudiate him in the character to which he has no longer any claim, and to remain faithful in their allegiance to the Church and to their Metropolitan; in the face, moreover, of the "opinion" given him by his legal advisers, that—whatever might be the decision of the Supreme Court of the colony as to the possession of Church lands and Church edifices in Natal, and whatever the value or invalidity of the letters patent on which he is still leaning as on a broken reed—his position of ecclesiastical subordination to the Metropolitan of Capetown remains unchanged; that any exercise of ecclesiastical jurisdiction over the clergy of Natal which he may attempt must be subject to an appeal to the Metropolitan of Capetown; and that the endeavour to draw them into complicity with his revolt will be, as the revolt itself is, inconsistent with the oath of canonical obedience which he swore at his consecration. Great was Dr. Colenso, in his first onslaught on God's Holy Word, for "looking facts in the face." It might be thought that he had, by this time, facts enough to look in the face; and it must be admitted that his courage has risen with the emergency, for he is, and that with a vengeance, flying in the face of facts—a signal illustration of the truth of the old adage, "*Quem Deus vult perdere, Deus dementat.*"

From this melancholy exhibition of a perverse spirit, rushing on headlong to his own destruction, it is a relief to turn to the firm and noble attitude assumed by the Church of Natal. On St. Peter's Day last—significantly chosen, and memorable in the Church of South Africa as the anniversary of the consecration, eighteen years ago, of the first South African Bishop in Westminster Abbey—a conference was held in the Cathedral of Pieter-Maritzburg, composed of the clergy and of lay delegates specially chosen for the occasion by the male communicants of the several cures in the diocese. The proceedings of this Conference, preceded by Divine Service, and the celebration of the Holy Eucharist, and presided over by the Dean of the diocese, were marked by singular wisdom and moderation. There was just opposition enough to give to the decision of an overwhelming majority the character of a signal victory. The following resolution (superseding that previously proposed and adopted by the meeting at Pine-town, Durban, which we gave in our last number; see p. 365, Res. 4 a), was proposed by the Rev. Dr. Callaway, Canon of Pieter-Maritzburg, seconded by the Rev. F. S. Robinson, and, after considerable discussion and the rejection of several amendments, carried by a majority of twenty to nine:—

"Whereas great and laudable anxiety exists in the hearts of the members of the Church generally, lest in their present painful position any steps should inadvertently be taken, which would in any way separate them from

the mother Church in England; and whereas we, the undersigned, are deeply conscious of the great loss to the Church in the colony from the want of a spiritual head:

Resolved: That we pray the Lord Metropolitan to advise us on the following points, viz.—

1. Whether the acceptance of a new Bishop, on our part, whilst Bishop Colenso still retains the letters patent of the Crown, would in any way sever us from the mother Church in England.

2. Supposing the reply to the first question to be that we should not be thereby in any way severed, what are the proper steps for us to take to obtain a new Bishop? Requesting his Lordship, in consideration of the gravity of the circumstances, and of Bishop Colenso having been consecrated by the Lord Archbishop of the Province of Canterbury, first to take counsel with the other Bishops in South Africa, and then to solicit the opinion of the Convocation of the Province of Canterbury on the question submitted."

There is in these resolutions a remarkable and happy combination of the principles of the Catholic Church with—*mirabile dictu*!—the ruling of the Judicial Committee of Privy Council touching the status of the South African Church as a voluntary religious association. In conformity with the former, the Church of Natal seeks for the counsel and guidance, in the first place, of the Metropolitan of Capetown and his Comprovincial Bishops, and in the next place of the Metropolitan and the Synod of the Province of Canterbury, through whom the Church of South Africa derives the Apostolic succession. In conformity with the views enunciated by the Judicial Committee of Privy Council, the Church of Natal exercises her perfect right in the character of a voluntary religious association to seek for counsel and guidance at the hands of those in whom she has confidence, and who are free, as well as competent, to give both the one and the other. Considering that the question as to the continuance of the substantial Union and Communion of the Church of South Africa with the Church of England, under the altered circumstances produced by the severance of the connexion of the former with the State, has already been answered by anticipation, and in the affirmative, by the Provincial Synod of Canterbury, there is every reason to believe that the difficulties in which the Church of Natal is placed by the conduct of her late Bishop will be happily surmounted, and that the prognostications so well expressed by the Grahamstown *Anglo-African* will be verified. Looking forward to St. Peter's Day, 1883, and assuming, as the event proved it had every right to do, that the course resolved upon by the Conference on St. Peter's Day, 1865, would be conceived in the spirit of wisdom, that journal states its confident hope that, "if the next Bishop of Natal shall work half as

devotedly as Bishop Gray has worked, the memory of past grievances will have been obliterated long before the next eighteen years shall have sped by. Trials of patience are still in store for the Church throughout the province; but it will be our own fault if those who live to look back from St. Peter's Day, 1883, shall have no ground for joy and thankfulness in the retrospect; nor is there any reason whatever why the Diocese of Natal in particular should not at that date be as conspicuous for everything by which a Christian community should care to be distinguished, as hitherto, through the treachery of its Chief Pastor, it has been conspicuous for its misfortunes."

THE SUBLIME PORTE AND THE MISSIONARIES.

WE are told that as the Sultan Mahmoud lay on his death bed, there recurred to him the following prophetic words of a Dervish: "When the plants revealed their healing properties to Lokman, none of them said to him, 'I have power to heal a corpse.' Sultan Mahmoud is a second Lokman, but the empire is a corpse." The Czar himself said less, but now not a few even of those who hastened to succour "the sick man" seem to echo the fatal words of the Dervish. Does the invalid stir his limbs? Some at once hail the coming in of fresh life; but most observers, perhaps, see in the prostrate form a mere corpse, and refer its spasmodic action to occasional galvanism; but be its energy from within or without, it may be vigorous enough to annoy the bystanders.

Now taking into account, as our manner is, what we have paid for the renewal or the infusion of energy into that failing body, we may fairly expect that that energy should be powerful for something better and more remunerative than mischief. If the life, the signs of which we would fain descry, was worth being revived or instilled, we ought to be able to discover mind along with that life, and something like conscience besides. After all that England has done and suffered for Turkey, she has a strong moral claim upon the good faith of Turkey. What then, we may reasonably ask, is the present attitude of the Ottoman Government in respect of what last year called that good faith in question? What is, at length, the general result of expostulation on the part of our own Government? Is the relation of the missionaries and converts to the Government at last re-adjusted? To such questions an answer may be given by reference to the Blue Book. While our Government has been, on several points, misinformed as to the conduct of missionaries and converts, it has recognized the pro-

ceedings of the Turkish police in July of last year as "acts inconsistent with the religious tolerance which Lord Stratford laboured so earnestly to obtain, and which is formally established by the Hatt-i-houmayoun."¹ At the same time it has not admitted the excuse offered by the Turkish Government to justify such proceedings: "It is not proved that there was any excitement dangerous to the public peace at the time when the rooms were suddenly closed, and when a Protestant clergyman was violently arrested." (See despatch from Earl Russell to H. M. Chargé d'Affaires, September 30, 1864.) Later, December 15, Earl Russell wrote, "I must ask assurances for the future;" and accordingly, after some correspondence with Aali Pacha, he closes the discussion of the subject, January 21, 1865, by exhibiting his deductions from the last despatch of the Turkish Minister: "I gather from this despatch that the Sultan will observe inviolably the sixth Article of the Hatt-i-houmayoun of his late brother. . . . I understand further that the free sale and circulation of the Bible continues, and will continue, to be authorised in the Turkish Empire."

Religious liberty was promised by the late Sultan to all his subjects in the oft-cited decree called the Hatt-i-houmayoun: how do they enjoy that liberty? A correspondent of *Evangelical Christendom*,² writing from Turkey in July last, mentions some cases illustrative of the policy of the present ministry towards Protestantism. "At Marash, for example," he says, "there is a large and flourishing Protestant community, with two churches. From the first it has been very common for the Turks to attend the services in those places of worship, but now *strict orders have come from Constantinople forbidding this.*" The writer goes on to speak of "a Turkish gentleman who, unknown to the missionaries, attended one of the services. . . . In leaving he was seized by the guards, taken to the *konak*, beaten, and afterwards thrown into prison. . . . By another order from Constantinople all the Anglo-Turkish books of the American Mission at Marash and several other places have been seized by the Pachas. *These books, without exception, were printed at Constantinople, and approved by the Government censorship.* . . . At Adabazar, where there has been a flourishing Protestant community for many years, the public sale not only of these but of all other Protestant books has been prohibited. In Constantinople itself a colporteur has within a few weeks been arrested several times and imprisoned for selling a little tract in Turkish. . . . *just published here with the approval of the censorship.*" Till last year, the Turkish version of the late Archbishop of Dublin's "Evidences of

¹ See No. 38. Correspondence respecting Protestant Missionaries and Converts in Turkey. 1865.

² See *Evangelical Christendom*, August, 1865.

Christianity" was freely admitted, but a few months ago all the copies of it which had been sent out for the use of the *Society for the Propagation of the Gospel* Mission at Constantinople were confiscated by the Custom House authorities. It may be said that it contains some remarks upon Mahometanism.

At least the same cannot be said of the Turkish version of the Bible. The other day a bookseller in Constantinople, as we read, assured a customer, who asked for a copy of it, that the Bible was now a prohibited book in Turkey. How is the promise kept if, when Europeans are allowed to sell the Bible, natives are forbidden to buy; or when missionaries are permitted to teach Christianity *in private*, inquirers and converts are prevented from resorting to them? In truth, all our converts from Islam are punished for having embraced our religion. They are still outlaws, as they are not suffered to enrol themselves in any civil community. The Bishop of Gibraltar some months back¹ clearly represented their position. "They are *ipso facto* outlaws. Their rights as to marriage, property, liberty, and decent burial are all affected, not to say extinguished; they have no recognised protector to appeal to; they cannot place themselves under any legal Court of Chancery, as is the case with other Christians, for their security and defence." The law of the Koran being the law of the land, if converts are not shielded from its operation, they may be forced in the performance of civil acts to violate the principles of their adopted religion. In short, everything is done to make it impossible for a Turk to become a Christian. The demand made by the British Government of the Ottoman nearly ten years ago is set at nought at this day. Lord Stratford de Redcliffe thus wrote at the beginning of 1856: "The British Government distinctly demands that the Mahometan who turns Christian shall be as free from every kind of punishment on that account as the Christian who embraces the Mahometan faith."²

Is this conduct of Turkey honourable to her old ally, and is it just? The very existence of Turkey as a Power in Europe depended on the good faith of the Western nations; what they promised they performed; they ran to support the weak against the oppressor; but not that the victim should by their aid become the tyrant, and use the arm which lifted him from the ground as a fulcrum for assaults on those who had raised him into his place. Did the weapons of Christians stay up the throne of the Caliphs in the ancient centre of the Christian Empire, that the infidel might from his steadied seat deal down

¹ See *Colonial Church Chronicle*, April, 1865.

² See *Eastern Papers*, Part XVII. Enclosure 2 in No. 43.

blows all the heavier upon our brethren and our children in the faith? Is this the return for all we have given to Turkey, and all we have lost? Was it for this that England poured away so much treasure, and so much of her more costly blood? What have the triumphs of our fleets and armies made possible? What power have they prolonged and increased? *The power to persecute the Christian name.* If without our help Turkey could have perpetuated none of these injuries, we have helped her to perpetuate them, and we are, according to our measure, responsible for all that has yet resulted from our well-meant support, and for whatever may follow hereafter. C.

HAWAII AND ITS CHURCH.

(Continued from page 355.)

WHILE this twofold invasion of Puritanism on the one hand, and of Jesuitism on the other, was in progress, the reins of power passed, by the death of Liholiho in England, to his younger brother, Kaouikeaouli, who had been declared successor before Kamehameha II. sailed, and on the arrival of the news of his death, was proclaimed under the title of Kamehameha III. During his reign, which extended over thirty years, the good work inaugurated by Kamehameha I. may be said to have retrograded rather than progressed, the Hawaiian element being held in abeyance through the interference of foreigners, who, by intrigues at home and by pressure from abroad, sought to render the Government of Hawaii subservient to their own interests, both national and personal. Among the troubles entailed thereby on the Hawaiians, one transaction occurred which for a time threatened permanently to alienate the hearts of the islanders from the country to which their hopes and their affections have so perseveringly clung. An overbearing naval commander, whose mind had been poisoned by the misrepresentations of parties having local interests of their own to serve, suddenly appeared before Honolulu, and, presenting to the terrified Government, as the alternative to choose from, his broadside pointed at the town and ready to be discharged, and a series of demands of the most unjust and exorbitant character, to be complied with on the instant, drove the defenceless king to such an extremity of despair that, with the advice of his council, he surrendered the independence of his kingdom, and placed himself and his subjects unconditionally at the disposal of the British Crown. The humiliating act was consummated; but fortunately the tyrant rule so established had to be endured for a short time only, and the termination of it was spontaneous on the part of England. The Admiral of the station, having been informed of the proceedings of his subordinate officer, brought up his flagship, and by a stroke of his pen annulled the whole of the iniquitous transaction, which decision was afterwards affirmed by the

British Government, and the independence of the kingdom of Hawaii re-established. As an interesting proof of the value which the islanders set both upon their independence and upon the friendship of England, it may be mentioned that "Admiral Thomas's Day" has ever since been kept as one of the three yearly days of national rejoicing, as the commemoration, to use their own touching expression, of "the life of the land" having been restored. Those days of danger are now happily over; the Hawaiian kingdom being placed under the joint guarantee of England, France, and the United States. Happily, too, the state of internal misrule occasioned by Calvinist preachers stepping out of their proper sphere and playing at constitution making and legislation, has come to an end, the system created by them having collapsed through its own internal weakness and corruption. The deplorable moral and social evils, however, which it has engendered, remain; and it was for the healing of these that the late King Kamehameha IV. invoked the aid of the Church of England in the fulness of her Apostolic powers.

To that remarkable man, KAMEHAMEHA THE GOOD, as the discriminating voice of history will doubtless designate him, it was reserved to crown and, like another Solomon, to dedicate, the edifice the foundations of which were laid by Kamehameha the Great. Like his renowned predecessor's, his title to the kingly office was not by direct, but by collateral descent. Kamehameha III., rendered childless by the premature death of his two children, turned for a successor to the family of his sister Kinau, who, since the death of Kaahumanu, had succeeded her in the office of Guardian Queen. By her husband, Kekuanaoa, who had all along, in various high offices of State, co-operated with his royal kinsmen in the government and the improvement of the people, Kinau had three children, two sons, Kamehameha and Alexander Liholiho, and one daughter, Victoria Kamamalu. Of the two sons, discerning probably the superiority of his mental endowments, the uncle chose the younger, in preference to the elder, for the successor to the throne. To render them fit for the stations which they would hereafter be called upon to fill, the princes and their sister¹ were carefully educated, and in 1850 the king their uncle sent the two young men on their travels; when they visited England, France, and Belgium, returning home through the United States. While in London they were, through the Duchess of Sutherland, introduced to the highest circles, and they had a personal interview with the Prince Consort. How they profited by all they saw and heard is sufficiently apparent from the course which they have since pursued.

In December, 1854, Kamehameha III. died, and Prince Alexander Liholiho, being then just twenty-one years old, succeeded him. On his accession, he assumed the dynastic name Kamehameha IV. Fully informed as to the history of his country and his race, but, thanks to his youth, personally free from the entanglements of old associations,

¹ The Princess Victoria Kamamalu succeeded her mother in the office of *Kuhina Nui*, or Guardian Queen. The office itself has recently been abolished.

he had the opportunity of forming an unbiassed judgment as to the ameliorations called for in the political and social government of his people. He had a knowledge of the various forms of government, whose principles he studied, and watched their operations. To the subject of religion, more particularly, he gave much attention and thought. He pushed his inquiries into the history of the Church to the fountain-head, and was familiar with the transactions and controversies of the first ages.¹ To the result of these inquiries, quite as much as to his regard for the early traditions of his own people, must be attributed the decided preference he gave to the English Church over any other, and more especially over the two systems, the Puritan and the Romish, which he had seen in practical operation in his own native land. The earnest desire felt by the islanders, in former times, to obtain teachers from England had been no more than a favourable bias, a happy instinct pointing in the right direction. With him, the preference given to the Anglican Church—whether in England or in America,² for he recognised the essential oneness of the two—was a

¹ Speaking of the literary and theological attainments of the late king, the Bishop of Honolulu says:—

“A man of rare physical powers, of elegant tastes, keen perceptions, who could enjoy Kingsley, Thackeray, Tennyson, and was ever quoting Shakespeare, the bent of his mind was still theological. He had the strong religious instincts peculiar to his race. Those he felt could never be satisfied by truths which addressed themselves only to the logical faculty. The Catholic faith, as taught in the Church of England, in its integrity, seemed to meet fully the cravings of his soul. He loved to dwell on the regularity of the English orders, and few laymen could vindicate with the same ability every link in the chain of their transmission. He was familiar with the works of Wheatley, Palmer, Courayer, Perceval. A true Churchman on conviction, he was no less opposed to Roman error than to Congregationalism; but no one ever heard from his lips an uncharitable word with regard to other religious systems. He used to remark on the soundness of our position as a Church,—that of Scripture interpreted by ‘the old Fathers,’ for he would say ‘the waters become purer as you approach the fountain.’”

² It was originally intended that the Protestant Episcopal Church in America should co-operate in the work of planting the Anglican branch of the Catholic Church in Hawaii; a course which, while tending to bring into play, and thereby to realize, the principle of Catholic union and intercommunion between these two important Churches of Western Christendom, was calculated at the same time to obviate the possibility of any feelings of jealousy or rivalry being excited, between the English and the American elements, by the foundation of an Anglo Hawaiian Church. The outbreak of the Civil War in the United States unhappily interfered with the arrangements in contemplation, though the idea was never abandoned. While these pages are passing through the press, the pleasing intelligence has come to hand that “the Rev Mr. Whipple, brother of the Bishop of Minnesota, is about to sail soon, to join the Church Mission in the Hawaiian Islands, where he has been preceded by the Rev. Mr. Gallagher. It was,” the *New York Church Journal* observes, “intended from the first, that our American Church should be well represented in that field; and, but for the outbreak of the war, that expectation would have been realized long before now. The best wishes and fervent prayers of thousands will accompany Mr. Whipple on his way to a work in which his knowledge of the language, and previous local experience, will give him every advantage.” In explanation of the concluding remark, it should be stated that Mr. Whipple had, previous to his taking Holy Orders, passed several years in Hawaii, and is familiar with the language, so that he will be no stranger in the sphere upon which he is about to enter. By this

matter of deliberate conviction, arrived at upon careful inquiry and mature consideration. None but a man that had known that Church and loved her as he did, could have had the zeal and firmness which he has shown in planting her in his dominions.

It was towards the close of the year 1859, in the fifth year of his reign, that Kamehameha IV. addressed to the Queen of England, and, through his ministers, to the Archbishop of Canterbury, the request that a Mission of the Church of England should be sent out to Honolulu. The constitution of his kingdom, which declares entire freedom of religious worship, precluded him from assigning to her the character and position of an Established Church; but he was willing himself to give, of his own private property, both land and money towards the accomplishment of that object. Apart from the general benefit which he hoped would accrue from it to his kingdom, he had personal reasons for cherishing such a wish. In the second year of his reign, he had allied himself in marriage to a lady of royal descent on her mother's side, and who had had the knowledge of Christian truth instilled into her from her childhood. She had, however, not been baptized in infancy; and when arrived at an age to think and act for herself on those subjects, she scrupled to receive baptism from unauthorized hands. She desired to be wholly, in truth and peace and love, the child of the Church. The same feelings which led her to delay her own baptism, induced her to pursue a like course with regard to the son and heir by whose birth, towards the end of the second year of their marriage, she gladdened the heart of her husband, and made the whole kingdom to rejoice. When, therefore, after the consecration of Dr. Staley to the see of Honolulu, on the 15th of December, 1861, by the Primate of Canterbury, the King's wish had been realized, and the Bishop, with his missionary staff, was, after completing the necessary arrangements for entering upon his see, preparing to sail for Honolulu, his arrival was eagerly looked for by the king, not only because he was to exercise the office of an Apostle throughout the Hawaiian Islands, but because he was to bring to his loved Queen and child the blessing of Christ's grace and ordinance, ministered in the plenitude of Apostolic authority.

How sadly those high and pious hopes were disappointed is well known. When the vessel that bore the Bishop to his ocean diocese arrived in sight of Honolulu, the pilot that came on board brought the mournful tidings that the Prince of Hawaii, who was to have received his education from the Bishop, had fallen ill six weeks before, and had died, after being, in the absence of a duly-ordained clergyman, hastily baptized by one of the teachers of the American Mission. On Saturday,

fusion of English and American missionary zeal in the Hawaiian Church, a bond of sympathy and fellowship will be established between those two great portions of the human family, stronger than any *entente cordiale* that diplomacy can bring about, or any "cable" that science can stretch across the Atlantic. It is the high mission of the Church to heal the breaches, to compose the quarrels, to harmonise the discords, of the nations of the earth; and in the fulfilment of that mission a glorious opportunity is now opening before the Hawaiian Church.

the 11th of October, the Bishop landed ; on Tuesday, the 21st, Queen Emma received holy baptism at his hands ; and on Friday, November 25th, the King and Queen together received the apostolic seal of baptism by the laying on of hands with prayer for the gift of the Holy Ghost.

That gift the late King earnestly laboured to stir up within himself during the brief period which, in the inscrutable counsel of God, was allotted to him for the "finishing of his course." In anticipation of one of the primary wants of a mission sent forth into a foreign land, and with a view to facilitate the establishment of Catholic worship in unison with the Anglican Church, the King had undertaken a translation of the Book of Common Prayer into the Hawaiian language. He had proceeded with it as far as the end of the Morning and Evening Prayer, when the Bishop arrived, and at their first interview he announced to him that in a few days it would be complete and ready for use ; thus affording to the Bishop a most cheering evidence and pledge of his kingly care for the Church. Soon after he completed and published it, with a preface¹ of his own composition, to which we have access, happily, in an English translation made by the King himself. In that preface he explains the objects of a Book of *Common Prayer* to be "to make one voice of prayer and supplication common to all, and so to establish the method, and the words even, of adoration, that men need not only then worship in common when they worship in one congregation."

In illustration of the necessity of a preconcerted form of words, in order to give life and reality to the *common* worship in the congregation, the King observes :—

"We are commanded to join in public worship, and should we meet, each one of us to choose his own particular prayer, or some to sing Psalms, some to declare a doctrine, and some to prophesy, we should be very like those Corinthians satirized by Saint Paul. But again, if we meet together and leave it to one person to shape a prayer for us, what becomes of the simultaneous prayer ? If we come together to praise God by singing Psalms to His glory, and the choir only, or the people set apart for the purpose only sing, what is our part in the service, and for what do we make a portion of the congregation ? We meet to praise our God, but if the priest alone praises God and prays to Him, what have we to do there ? It is well understood that some people say all these offerings can be made in silence and without a premeditated form of expression. But not so did those who first belonged to the Church teach us ; nor does our own intelligence teach us so to-day. In a body we go to Church to worship and to pray to God. No man's prayer can avail much, while his

¹ The edition of the Hawaiian Prayer-book printed at Honolulu being exhausted, the Society for Promoting Christian Knowledge (which has also printed the King's Preface in English), has undertaken to reprint it. A version of the Holy Scriptures in Hawaiian had previously been prepared and published by the American Mission ; it will, however, require careful revision before it can receive the full sanction of the Church, the missionaries having, as the king observed, "in their ignorance of Hebrew, made sad mistakes."

attention is bent on following the line taken by the person praying. His thoughts digest the words which fall from the mouth of the minister, but his heart does not offer up those same words in supplication to God; no sooner has he made them his own and is about to discharge his heart of them understandingly, than, following all the time the voice of him who prays aloud, some new thought enters his mind; or otherwise absorbed with what his mind has taken hold of, he misses the thread of the spoken prayer, and hurrying to find it again, he forgets God for the moment, and by the time his thoughts have once more settled upon Him, he hears the 'Amen.' And suppose some one to have been able to pray understandingly while following the minister till the minister's supplication failed to awake an echo in his heart, in what position does he find himself? Can he from his heart and in good conscience say 'Amen,' which means, 'May it be so, my God,' knowing at the same time that the prayer just offered did not recommend itself to his conscience—did not, it may be said, suit his views? Alas for this would-be suppliant who could not pray to God, because he did not know what turn the prayer would take! because his heart was not as the minister's heart, and his needs were not those which the man put up to pray expressed; because no use was made of prayers prepared beforehand by those who knew of old the common wants of man—of prayers bequeathed to us by those we rightly call the Fathers of the Church; and because prayers which satisfy every mind and find at every repetition a new birth in every heart were unemployed. The prayers having been prepared of old, the Psalms ordered, the hymns sanctioned, the rites and offices authoritatively established, then, indeed, we can worship with all our mind, and all our heart, and all our strength; none can get up and offer crude supplications for things of no common interest; but, on the contrary, we go to church knowing what the prayers will be and that they will convey to Heaven all our desires, yet nothing more. But it must be remembered that what this book contains is not intended solely for the purposes of public worship. This is a book for every day and every hour of the day. It is for the solitary one and for the family group; it asks for blessings in this world as well as in the world to come; that we may be guarded from all manner of harm, from all kinds of temptations, from the power of lust, from bodily suffering, and also that we may find forgiveness of our sins. The Church has not left us to go by one step from darkness into the awful presence and brightness of God, but it has prepared for our use prayers to meet the necessities of every soul, whether they be used in public or in private."

While he thus entered most deeply into the nature, the beauty, and power of common worship, the King would not rest content without taking an active part in the promotion among his people of the worship for which he had made such careful provision. He not only attended the services in person with his Queen, but, going about with the Bishop, he gave his personal assistance in reading the prayers, and interpreting the addresses of the Bishop, who had not, in the first instance, a sufficient command of the Hawaiian language. In cases of emergency, when the Bishop and his clergy were unable to meet all the calls made upon them, the King, with the sanction of the Bishop, would himself

officiate, assisted sometimes by his aide-de-camp, Major Hoapili,¹ vested in a surplice, reading all those parts of the service which it is competent for a layman to read, and preaching the Word, which he did most eloquently, and with excellent effect.

All this the King did with the sorrow of his bereavement fresh in his heart, not allowing his personal feelings, deep and poignant though they were, to interfere with what he felt to be his public duty. It is not surprising that the flame of this holy zeal should have consumed the frail vessel in which so great a treasure was borne, and that labours so arduous and incessant should have proved too much for his bodily strength. Early in March, 1863, he had an alarming attack as of incipient paralysis, after an exciting sermon which he preached at Kailua, while the Bishop was officiating at Kona. The symptoms, however, passed off, and the King appeared to have recovered his ordinary health. But his great affliction in the loss of his son, who was a child of high promise, lay heavy on his heart. According to the testimony of those that were most about him "he thought of him every hour of every day, and dreamed of him at night." He was evidently "heartbroken." He struggled hard against the depressing influence of his ever-present sorrow, but it was too much for him, and he succumbed to it at last. With great difficulty he had nerved himself for the effort of holding a public reception on the evening of Saturday, the 28th of November, observing that "he and the Queen were determined to struggle to be what they were before the prince's death; that they would receive more, and be more in public." But when the evening came, the King was too ill to attend; the Queen, for the first time taking off her mourning, had to go through the ceremonial alone, and on Sunday morning she found herself a widow!

Kamehameha the Good was pre-eminently one of those of whom it is written, "He, being dead, yet speaketh." The impression which he has stamped upon the national life of Hawaii will never again be effaced. The foundation of the Church has been firmly laid, and all that is required is that she should not be crippled in her efforts to expand her operations. The erection of a cathedral at Honolulu of a suitable character and of sufficient dimensions, is one of her most pressing needs; and a more fitting memorial could not be erected to the Royal founder of the Hawaiian Church. The local resources are necessarily limited, more especially since, by the Constitution, no appropriation of public funds to such an object is permitted, and the Church is dependent on the private support of the monarch. That this support will be continued to her under the present reign there is every reason to believe. An assurance to that effect was given to the Bishop, soon after his accession, by Kamehameha V. on whom the mantle of his brother appears to have descended. The Bishop has been appointed chaplain to the king, nominated one of his privy

¹ Major Hoapili was afterwards admitted to Holy Orders by the Bishop. He has accompanied Queen Emma to England in the capacity of chaplain, being the first fruits of a native Hawaiian Clergy.

councillors, and has received other proofs already of the new sovereign's regard and confidence. The co-operation of the American Episcopal Church will greatly strengthen the hands of the Bishop, by giving to the Hawaiian Church a truly Catholic, instead of an exclusively English, character; and her independence of the State will keep her free from the dangers to which she might otherwise be exposed from political complications. She will be enabled to pursue undisturbed the great work of regeneration and sanctification for which she has been raised up. The need of that work is great indeed. The soil in which she is planted is one in which the seeds of sin have taken deep and firm root, and have attained a luxurious growth. The moral corruption which prevailed among the natives in their untutored state, and which their intercourse with foreigners has done much to aggravate, has yet become more rank under a religious system which failed to touch the heart while imposing an absurdly rigorous, and in some respects preposterous, restraint upon outward conduct. The fact that the Christianity produced by the forty years' discipline of the American Calvinists is little more than a name, a palpable unreality, stands confessed even by themselves.¹ Remembering the large share which

¹ It is no part of the purpose of these pages to "uncover the nakedness" of the Calvinistic discipline. The test "by their fruits ye shall know them," has been applied to it more than once, and always with the same result. Those who wish for more particular information on this unsavoury topic, will find it in the "Notes," and the "Review of Dr. Anderson's recent work on the Hawaii Islands," appended to the Bishop of Honolulu's *Pastoral Address delivered in his Church on New Year's Day, 1865*, and since published by request from the king, Queen Emma, and the members of the congregation, both natives and foreigners, who thus bear testimony to the correctness of the Bishop's statements and to the Christian spirit in which he has dealt with the opponents and traducers of his mission:—"We cannot but think that its truthful, moderate, and charitable spirit, in unison with all your Lordship's teaching during the time of your ministry among us, is eminently calculated to undo the mischievous effect of the very uncalled for and bitter observations contained in a recent Report of the American Board of Presbyterian and Congregational Missions." A short review of the Bishop's address, with copious extracts from it, appeared in the July number of the *Colonial Church Chronicle*. There is, on the same subject, an instructive chapter entitled, "Missionary Achievement and Failure," in a volume published, antecedently to Dr. Anderson's book, under the title *Hawaii; the Past, Present, and Future of the Island Kingdom*, by Manley Hopkins, Hawaiian Consul-General. Additional information, entering into full details, will be found in the columns of the *New York Church Journal*, which in a recent number, after referring to charges previously established against the American Missionaries, such as "the disregard of Baptism, the administration of the Lord's Supper with molasses and water, the political influences brought to bear on the conversion of the islands, and the perversions or mistranslations of scriptural words or phrases," proceeds to comment on the character of the "Church discipline" established by the Missionaries, and its lamentable fruits:—

"The over-severity which is so strongly characteristic of the Puritan temper has had full sway in the Hawaiian Islands, and has brought forth its usual fruit,—a deeper corruption. The 'traditions of men' were taught as being the law of God. Dr. Rae, the magistrate at Hana, East Maui, long a resident there, and himself married to a native, testifies of these missionaries that 'smoking tobacco was held by them to be contrary to the law of God, and consequently a sin. Smoking tobacco was therefore anathematized, laid under interdiction, and the most stringent regulations put in force to suppress it.' But nature was too

England had from the first in fostering the corruption of the native mind, and the heavy responsibility incurred by the Government and the Church of England, in suffering the repeated appeals of the islanders for teachers to remain for so long a time unheeded, it is impossible not to recognise in the opportunity now presented to us an imperative demand for the fullest reparation which it is in our power to make.

The demand, urgent as it is, comes to us in the gentlest and most graceful form. It had been one of the most cherished projects of the late King to renew his personal acquaintance with this country. A visit to England with his Queen, in the course of the year 1864, had been regularly planned. "I want," he observed, "to go as a member of the Anglican Church myself, and ask my fellow Churchmen to aid me in saving my poor people." It is the dream of her husband's life, which he himself was not permitted to realize; the dream which

strong; reaction took place; and now, 'with few exceptions, a pipe is in the mouth of every native every hour of the day.'

"Similar faults have marked the treatment of a *real* sin,—that of licentiousness, which is the great national evil. The Puritans declared that it should be 'crushed out with the strong hand.' Though professing a religion the basis of which is 'a change of heart,' wrought solely by the 'grace of God,' there are no people on earth—no, not even the Romanists—who, *in practice*, are more ready to place their whole reliance on coercion, to the total neglect of those means which make a real conquest of *the heart*. The laws made, therefore, against licentiousness were so severe, and the punishments (which struck equally at both sexes) were so promiscuously carried out, that the result was to make the evil worse instead of better!

"The vine was, of course, proscribed, equally with tobacco; and the equalizing of things *not* equal by God's law, has resulted in degrading God's law to the same violations which have been visited on the 'traditions of men.' 'The growth of tobacco and the vine involved excommunication equally with adultery. Even the planting of coffee is said to have been discouraged!'

"While the sanctions of religion were thus undermined in one direction, the feeling of reverence was equally destroyed in another. During prayer the minister stands, and the people sit or loll. Kneeling is invariably discouraged as 'popish.' In the week, meetings are held, ostensibly of a religious kind, but sometimes the topics of the day, politics, the American war, the prices of cattle, &c., are discussed. Occasionally the newspaper is read and explained, the whole being mingled with prayer. Entertainments are given in the meeting-houses; and *dramatic representations*. It may be that the war between the North and the South now raging in America, is parodied by *two large dolls* which are made to fight till one loses its head (such an exhibition was given at Waimea, at the end of 1863), or perhaps the awful scenes connected with the passion of our Lord are acted on the stage. An occurrence of this kind, reminding one of the old miracle plays, but without their solemnity, took place at "The Stone Church," Honolulu, the first year after the arrival of the English Mission. One native was Pontius Pilate, another Judas; the *cock-crowing* drew forth *loud applause*."

The following characteristic anecdote may complete this picture of full-blown Puritanism in action:—"They have the Bible and know how to use it, as is evident from the story of one of the Calvinist (native) deacons, who headed a mob to tear down the house of a man and woman suspected of praying people to death. In the execution of this lynch law, the Calvinist deacon, who was the ringleader, marched at the head of the mob with an open Bible in his hand, and in justification of the business he was about, pointed to the text: '*The house of the wicked shall be overthrown.*'"

having dreamed with him she could not cease to dream, until she had realized it, that has brought Queen Emma here. May that meek and silent presence, eloquent of a life of sorrows and of a heart full of high and holy aspirations, provoke us, as it is so eminently calculated to do, "unto love and to good works!"¹

Correspondence, Documents, &c.

THE ROYAL SUPREMACY, THE JUDICIAL COMMITTEE, AND THE SOUTH AFRICAN CHURCH.

[BY "CATHOLICUS."]

THE PAPAL SUPREMACY.

IN the course of the conflicts which the Church had to maintain against the encroachments of Imperial power, the Patriarchate, originally no more than a pre-eminence of dignity, rose gradually into a position of substantial power. In the face of the Empire, and before the eyes of the world, the Church was represented by the four great Patriarchs of Rome, Constantinople, Antioch, and Alexandria. While the last three continued in subjection to the rulers of the Eastern Empire, whose progressive degradation they shared, the reverses which the Imperial power sustained in Italy, and which terminated in the total extinction of the Western Empire, freed the Roman Patriarch more and more from the pressure of the Imperial Supremacy. The transfer of the Imperial residence from Rome to Milan, and subsequently to Ravenna, left the authority of the Roman Patriarch without a rival and without a counterpoise. As the political prestige of the city of Rome declined, the ecclesiastical prestige of the Church of Rome, and of her Bishop, as Patriarch of the West, rose higher and higher. His comparative exemption from the interference of the civil power and the influence of court intrigues, to which the Eastern Patriarchs were exposed, enabled the Bishop of Rome, during the controversies by which the Church was distracted, to take up a more independent and more dignified position. Accordingly the occupant of the See of Rome was generally, though not invariably, on the side of orthodoxy. To have the concurrence of the Western Patriarch was felt by his colleagues in the East to be no small advantage; to refer questions in dispute to the Bishop of Rome, as the most independent and impartial ecclesiastical authority, was a practice frequently resorted to, not only by the contending parties in other Churches, but by the Imperial power itself, when unbiassed by party influence or by purposes of its own.

While the Roman Patriarch thus profited largely by the depression of his brother Patriarchs, he took his full share of the increase of power which had accrued to the Patriarchate generally from the extensive powers of jurisdiction over both Bishops and Metropolitans

¹ This article on "Hawaii," of which the first instalment appeared in our last number, can now be had complete at our publishers in a pamphlet form.—
ED. C. C. C.

conferred upon it by Church legislation under Imperial auspices. The original theory of the Episcopate as a joint trust for the exercise of the Supremacy of Christ was not, indeed, forgotten, but in practice was lost sight of more and more. A valuable testimony to it was borne by a Bishop of Rome who, within the limits of his own Patriarchate, was a strenuous assertor of the authority of his office, and who, by the weight of his character and learning, exercised considerable influence over the Church of his own age. When, under the reign of the Emperor Mauricius, the Patriarch of Constantinople, presuming upon the position of his see in what had now become the sole capital of the Empire, arrogated to himself the title of "Œcumenical" or "Universal" Bishop, Gregory the Great, who then occupied the Roman chair, protested against it in the most energetic terms, denouncing it as a "name of blasphemy," and a "note of anti-Christ." He would neither consent to its being given to others, nor would he accept it for himself; and in remonstrating against it he dwelt most strongly on this very point, that to designate as "Universal" any one Bishop or Patriarch, was virtually to nullify and to degrade, not only the whole Patriarchate, but the universal Episcopate and Priesthood.¹

It seems incredible that, in the face of such arguments and denunciations as these, any of the successors of Gregory the Great should have assumed the very title which he so vigorously opposed and so earnestly repudiated; still more so that they should have asserted—and that in a sense far more stringent than that associated with the title "Œcumenical Bishop" by the Orientals—the existence of such a universal supremacy, from the Apostolic age downwards, during a period of more than five hundred years before the time when Gregory pronounced it incompatible with the Apostolic institution of the Episcopate. Such a pretension was impossible without a bold falsification of history, in an age of literary as well as ecclesiastical ignorance and darkness. And such a falsification of history was actually perpetrated about the middle of the ninth century, in the shape of a compilation of forged documents, purporting to be Papal rescripts or decretals, reaching up to the first successors of the Apostles. Concerning the author of this forgery, and the personal motives that prompted it, we must rest content with conjecture; while the fraudulent character of the production is so clearly demonstrable, that it has been openly acknowledged by candid writers of the Papal communion.

The groundwork on which the forgery was based was an earlier compilation of the Canons of the Primitive Church and of the more important Councils, to which had been appended a collection of rescripts from some of the later Bishops of Rome—the earliest of them dating no further back than the close of the fifth century—which contained their *dicta* on certain points referred to them from time to time. These two collections together had come into general use in the West, as a kind of manual of Ecclesiastical law; the first compiler of them being a Roman monk, Dionysius Exiguus, about the middle of the

¹ See the Epistles of St. Gregory the Great, *passim*.

sixth century. Early in the following century the joint collections were reproduced, with the addition of a number of Canons from the acts of African, Gallican, and Spanish Councils, and of some Papal rescripts of later date, by Isidore, Bishop of Seville, whose learning, considerable for his age, caused his name to be held in high repute. It was the name of this Isidore, and the collection which bore his name, that were made use of two hundred years later, to give currency and credit to the forgery of the "False Decretals," substituted for the genuine work of Isidore of Seville. Though clumsily executed, nor altogether unquestioned at the time, this monstrous forgery was, soon after its appearance, endorsed by the authority of the Roman See; Pope Nicholas I. quoting it in his disputes with Hincmar, Archbishop of Rheims, as an authentic text-book of Church law, either believing or affecting to believe, it the genuine work of the celebrated Bishop of Seville. And later still, when, in the middle of the twelfth century, a regular digest of Canon law was, under Papal auspices, prepared by Gratian, the false decretals formed the basis of this digest, which, to this day, under the name of "*Decretum Gratiani*," constitutes the main portion of the "*Corpus Juris Canonici*."

That so deliberate an imposture—the manufacture, in fact, of five centuries of history which never happened, by the fabrication of documents, having reference to a state of things and to institutions which, as therein represented, never had any existence—should have been attempted, is most astounding; that it should have been successful to such a degree as permanently to stamp its character upon the constitution of the Church, is still more marvellous. Strange, however, and almost incredible though it appears, both its origin and its success may be accounted for by the circumstances of the times in which it was ushered into the world. The Patriarchal See of Rome had long had greatness thrust upon it. Amidst the changes which convulsed Western Europe, the See of Rome had exhibited the only type of stability. Considerable property had been acquired from time to time by the Bishops of Rome, which made their See one of the wealthiest, if not the wealthiest, in all Christendom. Those possessions had not only been largely augmented, but from mere property had been converted into a species of temporal sovereignty in the course of the transactions which, with the sanction of the Pope solicited by Pepin, transferred the kingdom of the Franks from the Merovingian to the Carolingian dynasty, and, in the person of Charlemagne, raised up anew the Imperial dignity in the West. The restoration of the Roman Empire naturally suggested the possibility, if not probability, of a dependence of the Patriarch of Rome on the Emperor of Rome, similar to that of the Patriarch of Constantinople on the Emperor of Constantinople; a prospect which the past experience of the practical working of the Imperial Supremacy showed to be fraught with danger to the authority of the Church and to the best interests of religion. To have guarded against such a contingency by a discussion of the principles on which the relations between Church and State ought to be regulated would have been alike useless and ineffectual; useless, because

the subtleties of political and theological science would have been ill suited to the rude intellects with whom the question must have been argued; ineffectual, because the age was one in which might was accepted as the most conclusive evidence of right. A much shorter and more effectual way to set limits to the interference of Imperial power with the affairs of the Church was to impress the minds of the new rulers of the West with the prestige of ancient authority vested in the Roman Patriarch as head of the Western Church. With this view, the very donation of Charlemagne to the Roman See had been deprived of the character of novelty attaching to it, by the invention of a precedent, in the shape of a similar donation, alleged, without a shadow of historical truth, to have been made to the See of Rome by the first Christian Emperor. Nothing could be more serviceable to the Church than that documentary evidence should be forthcoming of the supreme authority of the Bishop of Rome, as successor of St. Peter, in all Ecclesiastical matters; and, as no such evidence was in existence, the obvious expedient, in an age not very scrupulous as to matters of fact, was to manufacture it. A new edition of the existing standard of Ecclesiastical law, with such emendations and interpolations as were best calculated to effect the object in view, was, in a manner, called for by the exigency of the times;¹ and, on the unfailing principle of demand and supply, Isidore was reproduced in a garb in which the learned and accurate Bishop of Seville would have found it difficult to recognise himself. Thus, as a matter of history, it is an undeniable fact—however the plain statement of it may grate upon the ear—that the foundations of both the temporal sovereignty of the Pope and his spiritual supremacy were laid in falsehood and in fraud.

Such a career, once entered upon, admits of no repentance and no retreat. The liar and the forger once fairly entangled in the network of his own iniquity, is drawn on irresistibly to have recourse to fresh artifices, and to put forward fresh pretences, for the maintenance of a position destitute of all real foundation. So it happened to the Papacy. The individual entangled in the system, promoted to be its representative, had no control over his own course of action. Whatever his personal conviction or disposition might be, he had no option but to march on in the course entered upon by his predecessors, and so to per-

¹ A curious illustration of the unscrupulous character of the measures resorted to by the Churchmen of that period in their dealings with the rude warriors of the age, is the letter addressed to Pepin by Pope Stephen II., after several appeals made in his own name had proved ineffectual, in the name and person of St. Peter, in which that Apostle, fortifying his pleas by the joint entreaties of the Virgin Mary, is made to invoke the assistance of the Frankish king against the Lombard invaders of his, the Apostle's, patrimony. How thoroughly the king of the Franks entered into the spirit of this—bold fiction, shall we call it?—appears from the fact that he refused to retain any of the possessions which on that occasion he wrested from the Lombards, but presented them to the Roman See, assigning as his reason that he had "conquered them for the Apostle." With minds trained under a different ethical standard, and living in a critical age, we may find it difficult to appreciate such a transaction as this; nevertheless it may serve to explain other phenomena of the same kind which appear to us equally unintelligible, because irreconcilable with the commonest notions of what is right and true.

petuate the policy which had made him what he was. The "mystery of iniquity" continued, and to this day it continues, to "work," recoiling upon those who yield themselves as instruments to the working of it with the terrible moral retribution of "a strong delusion, to believe" the very "lie" which the Papacy has made, and stands self-condemned to carry on, and to persist in, to the end. To cease to make—to confess and to abandon—that lie, would, on the part of the Papacy, be a suicidal act. There is more truth than the world gives it credit for, truth more awful than itself suspects, in the famous plea, "*Non possumus.*"

Of opportunities for the full development and practical application of the theory propounded in the False Decretals there was no lack. In Western Christendom no exercise of ecclesiastical jurisdiction was possible without consolidating the pretended power of the Pope as Universal Bishop. If the cases which arose from time to time were dealt with by Metropolitan Councils, in professed accordance with the principles of the constitution improvised for the Church by the author of the False Decretals, they formed so many links in an ever-lengthening chain of evidence, in confirmation of those principles. If at any time an attempt was made to proceed on the true principles of the Church's original constitution, to vindicate the independence of the ancient jurisdictions, an appeal to the Pope—or, as it often happened, the interference of the Pope *proprio motu*—afforded an opportunity for the assertion of the supreme and universal jurisdiction claimed for the Pope. The intrinsic merits of the cause were lost sight of in the correction of the grave offence of claiming and exercising an independent jurisdiction. The most correct and righteous judgments were—as happened in the very age in which the False Decretals first saw the light, in the course of the conflicts between the Papacy and Hincmar, Archbishop of Rheims—reversed upon the simple ground that the latter had put himself in the wrong by exercising his jurisdiction independently of the Pope. As for the Eastern Patriarchates, they had neither the inclination nor the power to interfere with the growth of this monstrous usurpation in the West. They were preoccupied with their own internal affairs and mutual relations under Imperial control; and, as a rule, their very existence was loftily ignored by the Papacy, from which they had become alienated, not only by ancient rivalries, but by serious doctrinal disagreements. Attempts to accommodate the differences between Eastern and Western Christendom, were, on the part of the Papacy, always clogged by the assumption of its supreme and universal jurisdiction, and the refusal of the Eastern Churches to acknowledge this claim, became an additional ground of alienation; thus causing the breach to be widened by every attempt to heal it, until it became confessedly irremediable.

The Papal usurpation, however, was not confined to the crushing of every independent ecclesiastical authority. It soon began to extend further, by the assumption of a right of interference with the temporal power. To this, likewise, the circumstances of the times were remarkably favourable. The empire raised by Charlemagne did not survive

that able and energetic monarch. Its division into separate kingdoms, the rivalries and contests between these, and not unfrequently the personal conduct of those who bore rule over them, furnished abundant opportunities for the Papacy to intervene, either on appeal or *proprio motu*, on the plea of a general guardianship of morality and public right, for the regulation of princely households, the correction of princely excesses, the adjustment of political differences, and the settlement of international disputes. Any attempt to resist the encroachments of the Papal power, to vindicate the rights of sovereigns or the independence of nations, was resented as an act of rebellion against the sovereignty of Christ, the sole exponent and interpreter of whose will the Papacy professed to be; and was visited, in the case of nations, by the intolerable suspension of the ministrations of religion, and, in the case of sovereigns, by excommunication, by sentences of deposition, absolving their subjects from their allegiance, and sanctioning the invasion and conquest of their dominions by brother monarchs, whom their ambition tempted to make themselves the instruments of Papal tyranny. Nor did the Papacy stop there. Acts of declared hostility, schemes of open aggression, were supplemented by secret plots and conspiracies. Individual assassinations and wholesale massacres, planned and executed in the interest of the Papacy, and by its minions, showed that the doctrines of the lawfulness of regicide and murder, when employed in the service of the Papacy, and, as was blasphemously alleged, "for the greater glory of God," propounded by the accredited doctors of the Roman Church, were more than mere theories—that they were stern realities, forming part of the Papal system. The triumphal commemoration of butcheries which make humanity shudder, the canonization of conspirators and assassins, fix upon the Papacy the indelible stain of the foulest and most horrible crimes committed in furtherance of its policy, and for the maintenance of its usurped authority.

But even this did not satisfy the cravings of Papal ambition and lust of power. To exercise an unlimited and irresponsible jurisdiction over all the Churches of Christendom—casting out as heretics all that refused to submit to it—and an equally unlimited and irresponsible power over all the kingdoms of the world, was, in the eyes of the Papacy, too little. It must needs stretch its dominion, based on falsehood and fraud, beyond the limits of the visible into the regions of the unseen world. In the place of that "Church of the Firstborn whose names are written in heaven," of whose existence Holy Scripture testifies, and into whose ranks the charity and piety of the early Church believed all her members to have passed who had "fallen asleep in Jesus," the Papacy substituted a fabled hierarchy of mediators of its own creation, through whom Christ, the only true Mediator, was to be approached, with the Mother of the Godman at its head. To this host of intercessors the Papacy arrogated to itself the exclusive power of adding from time to time the names of such as had, while here on earth, devoted themselves to the cause of the Papacy "in a heroic degree." All the rest, the great body of the

faithful departed, the Papacy consigned to a fabulous region of the unseen world—another of its lying impostures—to be purified, not by “the blood of Christ” which “cleanseth from all sin,” but by fiery torments, the duration of which the Papacy pretended to have under its control, and offered to abridge in consideration of money payments for mortuary masses and indulgences ; thus, in effect, setting aside the propitiatory character and the atoning virtue of Christ’s death, and making merchandise of the salvation of souls.

The maintenance of the doctrine of Christ in Apostolic purity was, in combination with such a stupendous edifice of spiritual fraud, a moral impossibility. The faith, no less than the history, of the Church had to be falsified ; and to effect this the very domain of eternal Truth itself had to be made subject to the same Papal supremacy. The pretension of Papal infallibility did for the doctrine of the Church what the False Decretals had done for her government. Henceforth to differ from the teaching of Rome was to be in deadly error ; the only safe way of truth was to accept the doctrinal decrees and definitions of the Papacy—no matter how manifestly irreconcilable with the plainest declarations of the inspired Word of God, and the most authentic and authoritative testimonies of Christian antiquity. “*Roma locuta est, finita est causa,*” became the rule and the sum of all Christian belief. In the strictest sense of the words the Pope became, in the eyes of the Churches led captive by this delusion, what by Christ’s appointment the Holy Ghost is—the guide into all truth throughout all ages ; and consistently with the setting up of this claim to His office and authority, the Pope assumed the very title “*Vicarius Christi,*” given by the early Church to the Third Person of the Ever-blessed Trinity. The Bishop of Rome blasphemously set himself forth to the Church and the whole world as the duly constituted “Vicar of Christ.”

That a structure of a character so antagonistic to that of the Church founded by Christ Himself should endure, was not to be expected. The supremacy of Christ, wholly superseded in the Papal theory by the supremacy of him who called himself His vicerent on earth, and who claimed to exercise by anticipation His supreme power in the unseen world, asserted itself in the hearts and minds of men by the secret operation of the Holy Ghost, Christ’s true Vicegerent. The false doctrines promulgated by the Papacy, the superstitious practices introduced in connexion with them, came to be regarded with doubt and suspicion ; and when the revival of literature and the invention of the art of printing afforded increasing facilities of research into the foundations of Christ’s truth, the tenor of the written Word of God, and the belief of the primitive ages, the whole fabric of Papal imposture was shaken to its base.

While thus in the Western part of Christendom, arrogantly proclaimed by the Papacy, to the exclusion of the Eastern Churches, as “the Catholic Church,” a general revulsion of feeling and of belief was silently preparing, in the heart of the Church, the attitude assumed by the Papacy towards the temporal powers tended to provoke resist-

ance and reiterated attacks upon the outer framework of Papal domination. The assumptions upon which it was founded came to be questioned, and could, no more than the doctrinal system of Rome, abide the test of Scriptural criticism and of historical inquiry. The crisis was accelerated by the vices and corruptions of the Papal Court. The methods by which men—nay, very boys—were raised to the Papacy—the notorious employment for that purpose of bribery, of fraud, and force—and, still more, the pride, the rapacity, and the personal profligacy exhibited by many of the occupants of “St. Peter’s Chair,” rendered it more and more impossible to believe that men raised to that pinnacle of superhuman power by such wicked means, and abusing that power for such vile ends, could be, as they pretended to be, the vicegerents and representatives of the King of Truth and Righteousness. And when, at last, there supervened the scandal of anti-popes contending against each other for the possession of that supreme power—when these rival claimants, and the councils called by them, came to hurl against one another the frightful anathemas the terror of which had kept nations and their kings in awe, the weapons of what the Papacy termed “spiritual warfare” became blunted and unserviceable. The Vatican might still, from time to time, send forth its thunders; the Bull *In Cœna Domini*, that “chiefest and firmest pillar” of the Papal supremacy, universally binding, according to its own tenor, not only upon all Christendom, but upon the whole world, and consigning to eternal damnation all that refuse to bend the neck under the Papal yoke, might still be affixed from year to year to the gates of St. John of Lateran; but the prestige that had once attached to these demonstrations of Pontifical wrath was gone; the Papal anathema had in the general estimation of mankind sunk down to the level of a *brutum fulmen*. The flames kindled by the Holy Inquisition might consume the bodies of revolters against the usurped supremacy of the Pope, but they could not extinguish the rising spirit of a truer and a purer faith. Having with difficulty survived the condemnation pronounced against it by two General Councils of Western Christendom, and evaded the recurrence of a similar danger by the machinations of the partisan Council of Trent, in answer to the unanimous cry of Western Christendom for Reformation in the Church, the Papacy has succeeded in maintaining its ground within its own territorial domain, and in retaining its hold, tenaciously rather than firmly, feebly rather than powerfully, on those portions of Western Christendom in which the belief in the spiritual supremacy of the Bishop of Rome as “successor of St. Peter,” is still lingering. But even this partial “healing of its wound” has been purchased at the fearful cost of multiplied schisms all over the Western Patriarchate, and the consequent isolation of the Papacy, reduced to a mere shadow of its former self. *De facto* the Pope has ceased to be, even within the original limits of his Patriarchal authority, what *de jure* he never was, the Universal Bishop and Supreme Governor of all Christendom.

What new aspects of Church government, what claims to the reversion of the supremacy forfeited by the Pope, arose out of the con-

solidation of the remnant of Papal power by the decrees of the Council of Trent, will form the subject of the concluding chapter of the present inquiry. Meanwhile it is instructive to note the fact that not only has the theory on which the Papal supremacy was based been found wanting as a corrective of the evils entailed upon the Church by the Imperial supremacy; it has infinitely aggravated those evils, whether regard be had to the maintenance of the faith, or the preservation of the unity of the Church. Both have suffered more grievous injury than from any other cause, from the experiment—by this time an undeniable failure—of bringing the whole Christian Church under the universal sway of one visible head, claiming—in opposition to Christ's own declaration that now, during this present dispensation, His kingdom is not of this world—to exercise universal dominion over all the Churches and kingdoms of the world in the character of the Vicegerent of Christ. The failure of that experiment proclaims, more loudly than any other event in the history of the Church, the continued and effectual presence of Christ with His Church according to His promise, and the continued and effectual exercise of His own supremacy over her, in its true and original character of a purely spiritual supremacy.

(*To be continued.*)

INTERCOMMUNION WITH THE SCANDINAVIAN CHURCH (DENMARK).

THE *Berlingske Tidende*, the most German of the leading Copenhagen daily papers, published on July 15th a communication signed "R." taking occasion from a recommendation of the Intercommunion movement in the *Dagblad* to attack both that movement, the Rev. J. Vahl, and the Anglican Church. From internal evidence it is clear that "R." is the initial of Dr. Rothe, Rector of Vemmelöv, who spoke at Roeskild. He begins by saying:—"Viewed simply from the political and national side, the cause may indeed have something to commend it. But the cause is a *Church-question*. It must therefore be decided from the ecclesiastical point of view, and thus it shows itself in a different light."

After misstating the proposals for regularizing the Danish Episcopate, he offers some "historical information," which we quote, to show how necessary it is that we should take steps to defend the honour of our Altar against popular Protestant as well as Roman Catholic prejudice.

"The English Episcopal Church was founded by the licentious and tyrannical King Henry VIII. and the rationalistic Cranmer, from 1532 Archbishop of Canterbury. The King had previously written a wild passionate treatise against Luther; but afterwards, when the Pope would not allow him—he was eight times married—to separate from his virtuous wife Catharine, he severed the English Church from Rome and made himself her head—as the English sovereigns still are. Cranmer found then the convenient opportunity for his Reform schemes; the two men made themselves mutually useful, and thus arose the English-Episcopal-Reformed Church, which still with English obstinacy maintains the

arrangements and spirit of its foundation. Surely no fraternization can be desirable between such a spirit and our own Church's humble, inwardly believing spirit.

"The English Church, naturally, holds firmly to the leading doctrines of the *Reformed*. Thus she holds the doctrine of Absolute Predestination—that God from the beginning has in His Omnipotence destined some men to salvation, who, however they behave, end well; while others He has destined to damnation, who must be lost, however they may strive to amend, yea, though for a time they may be filled with grace. Likewise she teaches of the Sacraments, that they are empty signs, which signify something for those who think on them, but convey nothing beyond what is afforded by all Divine service. Can we believe that any real sympathy can be established between such a Church and ours?"

"R." proceeds to affirm that the Anglican Church has obtained the epithet "Episcopal" from her regarding the unbroken succession of the Episcopate as necessary to salvation. "Now, as our first Bishops were consecrated by a Superintendent, Bugenhagen, because all our Catholic Bishops were imprisoned, they [the English] do not recognise them. They honour us, therefore, with the deepest pity for this our fallen estate, which, however, we share with most of the Lutheran and Reformed Churches. For the Swedish Church they have some respect, as her first Lutheran Bishops were ordained by Catholic Bishops, though the Swedes themselves lay no weight on this accident. But the Episcopal theory of the English has no ground, and therefore we will give them no encouragement."

It is contended by "R." that "the Bible knows only one kind of ordination," that Timothy and even Paul and Barnabas were ordained by "priests." "Our Lord instituted but *one* Ministry of the means of grace," and "the division of that Ministry into several offices after His Ascension was merely a division of labour, corresponding to the variety of men's gifts, for edifying the Church." In the New Testament, the words *Bishop* and *Priest* "are synonymous, and do not mean distinct office-bearers, as in modern English."

"R." after speaking of the debate in the Roeskild Conference, expresses surprise that the *Almindelig Kirketidende* should advocate our views. "This must be owing to a great want of clearness, which makes that periodical ill-fitted for its aim, so that it must be read with a certain caution." In opposition to the lament in the *Dagblad*, "that the Danish Church is far too dependent on Germany," he denies that any such dependence has ever found place. "But the Danish Lutheran Church is not alone; she is only a province of the great Lutheran Church-land, which, besides Scandinavia, includes Northern Germany. She regards the Churches there as sister Churches." Finally, he contends against adopting the Episcopal proposals: "We should thereby exclude ourselves from the rapid development of theological science, to which Scandinavia contributes little, while Germany is its chief centre. We should thus condemn ourselves to stand still."

A letter, signed "A Dane who is a member of the Church of England," appeared subsequently in the same journal in answer to "R."; but this

we have unfortunately not yet seen. We hasten to the communication from the Rev. J. Vahl, which that Journal printed on July 24.

Mr. Vahl very naturally begins with declaring his astonishment at the manner in which "R." has treated the question. By simply reciting the words in which the proposal for getting rid of the Bugenbagian difficulty had been stated in the *Almindelig Kirketidende* two years ago, he shows how unfortunately "R.", like many speakers at the Roeskild Conference, had been mistaken. He invites the perusal of the ten articles in that periodical on Intercommunion, which will show "that the Anglican friends of this movement are prompted not by an offensive 'pity' for us, but by a hearty evangelic love." He then meets "R."s curious account of the origin of the Church of England. He denies that our Church has ever owned Henry or Cranmer for founders. "She claims the same Founder as the Danish Church—our Lord Christ. As the Danish Church, I say; for at least I am not aware that we acknowledge Christian II., Frederic I., Christian III., Luther, or any other man, as a founder of our Church; if we did, our Church would not be a true Church." But if "R." means "reformed" by "founded," Mr. Vahl denies that Henry's character has anything to do with the morality or doctrine of our Church. Neither was Cranmer a Rationalist: "a little respect is due to the memory of one who died at the stake for the Gospel." The amusing blunder by which "R." assigns to Henry *eight* wives is pointed out. No doubt Henry was a bad man, but not simply because he married six times. "Divines whose orthodoxy 'R.' will not question, have been married six times; e.g. Abraham Calovius, the champion of Lutheran scholasticism. The character of Henry no more affects the English Church than that of Christian III. the Danish Church, or Frederic IV.'s bigamy the excellence of the Indian Mission."

On the name given by "R."—Engelske-Episkopal-Reformeerte-Kirke—Mr. Vahl remarks, that it is not the official title, and that a fallacy lurks in "R."s use of the word *reformert*. That word is not the true translation of "reformed," but *reformeret*, a word equally applicable to the Danish Church. *Reformeert* means in English, Helvetian or Calvinistic, epithets which are not and cannot be applied to our Church. Hence, as a matter of course, our Church does *not* hold the leading doctrines of the *Reformeert*, or Ultra-protestant bodies of the Continent. "R." had only looked at our Articles, and forced into them his own preconceived ideas. As to Predestination, "while the Danish Church, unlike the *Reformeerte* and the German Lutherans, refrains in her standards from any closer definitions on this obscure and fathomless topic, the English Church, in the Seventeenth Article, has expressed herself on it, but by no means in the way represented by 'R.'—as any one will see who reads the Article from end to end. If more is needed to convince 'R.', let him turn to the Third and Eighth of the First Book of Homilies, and to the Nineteenth of the Second Book; and he will then, I hope, allow that the English Church, like the Danish, teaches that 'God will have all men to be saved.'"

The calumny of "R." against us as to the Sacraments is met by Mr. Vahl with quotations from Article XXV. and the Catechism; and the

assertion that our Church makes Episcopacy necessary to salvation is tried by the authoritative utterances of the Preface to our Ordinal, "for this or that individual divine's opinion is no more a part of the Church's teaching with Anglicans than with Scandinavians." Our ordinal, he says, lays down two things: "first, that from the earliest times there have been three orders in the Church; and, secondly, that only those who are ordained by Bishops, after the English ritual or otherwise, can officiate in the English Church. These statements are, surely, far from the assertion of 'R.' that the English Church has declared Episcopacy necessary to salvation." Mr. Vahl, after blaming "R." for the use of the word "Catholic" instead of Roman Catholic, adds:—

"Every one knows, who is at all acquainted with Church history, that, in the very first age of the Church—as early, at least, as the year 70—there were found three Orders; and that Ignatius, the disciple of St. John, insists on the necessity of the Episcopate. In the New Testament, also, three orders appear, Apostles, Deacons, and a third, of which the holders are called sometimes Presbyters, sometimes Bishops, sometimes other names. Of these our Lord, before His Ascension, only founded the first. Whether now it is right to say that we ought to retain the three orders which are found in the earliest Christian Church (in the opinion that the successors of the Apostles in presidency were called Bishops, the title Apostles being abandoned, as worthy only to be borne by the Twelve and St. Paul), or that, the Apostolic office having ceased with the men called by our Lord, the Diaconate also should be dropped, and only one ministry retained—on this alternative, different opinions may exist; but, whatever opinion we adopt, it is certain that the Danish Church has not committed herself to the views of German theorists, seeing we have to this day two orders, Priests and Bishops, each made by a distinct consecration or ordination [even if the claim of the un-ordained *Degne* to make a third as Deacon be disallowed]."

Mr. Vahl, after criticizing "R." 's argument from Scripture, remarks:—
"Thus much is incontestible, that the Apostolic Canons, based themselves on still earlier rules, direct Deacons, Priests, and Bishops also, to be ordained by Bishops; and in Cyprian's Epistles there are many proofs that the rite of ordination was reserved to Bishops alone."

"But it is one thing," he adds, "to say that it is regular for Priests to be ordained by Bishops, and that ordination otherwise is an un-Catholic irregularity: it is another thing to say that a Church which has not Priests ordained by regular Bishops has no benefit from Redemption. The last is said neither by the English Church nor yet by the English theologians of the school which holds most rigidly to the ancient Catholic usage, and insists on its necessity. All they say is, that when a Church has let go this usage of all antiquity, the anomaly ought to be repaired and the right usage restored; and then first will they recognise such a body as the Church of Christ. How far such a view is correct, is, of course, another matter. There would be a parallel to it, if the school in our Church which regards the questions in the Office of Baptism as almost essential to that Sacrament, said to the Swedish Church, which has arbitrarily laid aside the *Abrenunciatio*, 'Before we can recognise your Church to be one

with ours, you must revoke your arbitrary abandonment, and return to the Catholic usage of eighteen Christian centuries.' Such a request would arise not from an offensive 'pity,' but from a sound reverence for the prescription of history, and from a wise hostility to all theorizing and arbitrary handling of Church questions, of which in Germany, and in the Reformed bodies everywhere, we see so many lamentable instances."

Of the Roeskild Conference, Mr. Vahl says, exactly as ourselves, that "the results would probably have been quite the reverse, had not several of the leading speakers misunderstood the question. That 'R.' regards the German 'Lutheran Churches' as sisters of the Danish Church may be very agreeable; but, for our part, we claim a right to think otherwise, and think that we share this view with many of our Church's best sons. Nor need Danes fear that much harm would ensue, if our clergy lost a little of their fondness for German learning, which, in spite of its boasted accuracy, is as little accurate in theology as it is in history and in much besides."

The excellence of both the contents and the tone of this reply of Mr. Vahl needs not to be pointed out. Our friend may be sure that he has earned the warmest thanks of every orthodox Christian among us who knows of this discussion. "R." however has since put forth a brief rejoinder, saying, that he is still of the same opinion, and that Mr. Vahl's quotation from the Catechism is itself a proof that the English Church teaches that grace does not accompany the signs of the Sacraments, but is given independently to the faith of their recipients. He thus adheres to his prejudices, notwithstanding the greatest of Danish divines of the past (*e.g.* Lintrupius and Masius) vindicated the English Church from all such charges, and notwithstanding a Commission of the University of Copenhagen appointed by the Crown in 1784 decided "that the Anglican Church only differs from the Danish as to the 'communion of the unworthy,' which is no such difference as to justify a division of the two Churches, or to forbid a union of their ministries."

THE FIRST ANGLICAN CHURCH IN MADAGASCAR.

SIR,—The prominence given in your monthly paper, on former occasions, to missionary news from Madagascar encourages me to send you an appeal for the first Anglican Church in that island. Few missions excite more interest as regards their past history or future prospects, than the one in Madagascar. Besides the two missionaries sent out by the *Church Missionary Society*, who are labouring further north at Vohemar, there are two—Mr. Hey, from St. Augustine's, and Mr. Holding, who were sent thither in September of last year by the *Society for the Propagation of the Gospel*, after they had previously spent some time in the Mauritius, studying the Malagash language. They landed at Tamatave, the port belonging to the capital, and began their work by opening a school on a small scale. Mr. Hey writes to me in February:—"I feel that when we have fairly mastered the language and can speak fluently to the natives, we shall have great success. We have the Bible (trans-

lated by the London Society), and the Prayer-book (subsequently issued by the *Society for Promoting Christian Knowledge*), and the people really 'search the Scriptures,' and seem to have a peculiar aptitude for receiving religious truth. There are many signs which show that, during the persecutions which have distinguished the annals of Christianity in Madagascar, the Holy Spirit wrought greatly on the minds of the Malagash, softening the ground and preparing it for the good seed.

"The natives have very high and sacred views of monarchy; and, as might be expected, they have a preference for the Episcopal form of Church government.

"Up to the beginning of last December, our congregation averaged forty-five; now it has increased to seventy-one:—thirty-nine baptisms, a school of thirty-five pupils, a daily increasing interest in the subject of our teaching, all testify to the reality of the work we are doing in Tamatave. In one way or another we have exercised influence upon a long extent of coast. If this has been effected in a few months, what will not the patient labour of years do? I have strong hope for the future of Madagascar. Alas that our English residents should prove stumbling blocks in our way! They do far more to hinder, than to help on the Gospel. We have also met with great opposition from the Roman Catholic priests of Tamatave, who have spread scandalous reports of us."

"June 15th. We are just going to put an iron roof to our Church, which is being finished; this will increase the expense, and prove a heavy tax on the funds of our Bishop (of Mauritius), which have already helped much. But of course we are most anxious, if it be in any way possible, to have our Church of a suitable character, and furnished with what is needful for our Services."

The Church at Tamatave, here mentioned, is greatly in want of Communion plate, one or two bells, and a harmonium: this last would be much appreciated by the people, for they are very musical, and some of the native airs are said to be very beautiful. Surely with the view of rendering the Services of this Mission Church at Tamatave, the *first* daughter of our church in Madagascar, more fitted for God's praise, and more attractive to the people, I may confidently ask help from those who are able to give.

It will be understood how thankful I should be to help the missionaries, when I mention that some months ere this I had hoped to have been a fellow-labourer with them; but God has seen fit that ill health should keep me for the present in England. I have by me a small sum, which would serve as a nucleus. Any addition to it, "for the Church of Tamatave," however small (say in stamps), will be kindly received by the Rev. Warden of St. Augustine's, Canterbury; Rev. C. D. Goldie, 79, Pall Mall, S.W., and by

Yours truly,

ALFRED AUG. ROFFE.

Waterloo Terrace, Newbury.

RELIGIOUS DEPUTATIONS.

(Communicated.)

WE are not of those who think that because Convocation is happily revived, and about to be reformed, or because a Provincial Synod, *par et simple*, may ere long be assembled, therefore Church Societies may be dispensed with, and "Deputations" done away. We are familiar with the human imperfection which pertains of necessity to the former, as to all sublunary organizations; and we are painfully intimate with the far more than necessary infirmities which commonly characterize the latter. But knowing that Church Societies are indispensable, and that Deputations are capable of doing them much good service, we are anxious to do our part towards correcting certain tendencies in the auxiliary, which invariably damage the principal, institution. Nothing is more common on the part of earnest laymen, as well as of parish priests, than a complaint of the disappointment felt after a meeting in aid of some Church Society, by reason of the inefficiency or want of tone, tact, and common sense, manifested by the deputed advocate; more especially so, if he happen to be a returned missionary. The cause is not difficult of discovery; and lies not so much nor so often in the want of power, as in the lack of *instinct* in the "Deputation." He neither proposes to himself a true idea of the object to be attained by him, nor of the means of attaining it; nor does he labour to adapt his matter to the assembly, be it educated or uneducated, rural or urban, which he is about to address. Hence it is that minds which are capable of digesting illustrations of the effect of working out great principles, of applying the highest truths in new and interesting scenes of missionary enterprise, are jaded with puerilities and wearied with platitudes; whilst rustics and artizans, who meet at their pastor's invitation to be encouraged in faith and love by fresh tidings of the Gospel's triumphs, are fatigued with descriptions of scenery or natural phenomena, as much beyond their comprehension as they are beside the question.

Let us recall examples for the better enforcement of our meaning. The schoolroom or the Rector's barn is crammed with an expectant audience, summoned at no little pains by the clergyman to receive the statement of an accredited eye-witness and labourer in the work, touching the results, the difficulties, and the promise of a mission, towards which a portion of their monthly or yearly offerings have been assigned, on the Western Coast of Africa. The introductory remarks of the chairman have followed the solemn prayers of the parish priest for the guidance and blessing of Almighty God, and the Deputation rises. An hour is occupied by his address, and yet no man's spirit has been stirred within him, and no soul has been gladdened or moved to greater zeal; no false impression has been corrected, no soul impelled to lay by more regularly as the Lord may prosper him to promote the work, or to offer himself or a son to take part in it—for the very simple reason that the time which should have been given to spiritual things has been wasted on crocodiles, hippopotami, or vegetation, and a horrifying account of the slave trade. In another case, the scene to which all eyes and hearts are directed

should present the Cross-bearer in his apostolic toils amidst the very differently circumstanced and constituted population of Eastern India. But so perverse is the judgment of the Deputation, that, instead of enlarging his hearers' minds and hearts by a simple statement of the character of the heathenism which he was called on to evangelize, and the power of the Gospel kingdom to subdue it in all its varieties, and to *save some* in every clime through sanctification of the Spirit and belief of the Truth, he positively offends them by contrasting the spiritual and temporal privileges of his own flock in Tinnevely, with the Poor-law pittance and the cold and formal worship of the English Christians whom he sees before him. He dwells with gusto on the crowing of sundry cocks brought, as he tells them, to the House of God, as offerings for his maintenance; aims rather at keeping the school children awake by a dash of buffoonery, than at edifying the Church of God; and palpably magnifies himself in place of his Divine Master.

Yet a third instance of this miserable failure to realize the proper *ἔργον* of a Deputation occurs to us from the recollection of a really superior man who, with vast experience of Mahomedanism and an extensive knowledge of the Eastern Christian communions, wasted a golden opportunity to enlist the sympathy of a thoughtful audience for the work and wants of the English Church in Turkey, by dwelling on topics of no higher interest than bazaars, polygamy, and mosques, and the manifold evidence afforded by Eastern cities of the absence of a Sanitary Commission. What is all this but to give a stone when the children ask for bread? And what wonder if the poor, when thus put off with the shell for the kernel, come to the conclusion that the Deputation is an impostor, and has never been a missionary at all; or if the rich go a step further, and resolve that Societies thus represented at home, and employing such agents abroad, are no longer worthy of support?

If Deputations, like painters, would first of all realize their principal subject, and then give to its accessories only their subordinate position, there would be little danger of the ever-varying yet constant struggle between God and Satan, between light and darkness, between the world and the Church, being kept out of the spectators' sight, whilst the mere scenery of the battle-field and the domestic habits of the foe are thrust into exclusive prominence.

What our people want to know is that the Gospel is still the power of God unto salvation, whether amidst Greeks or Jews, Barbarian or Scythian, bond or free; that where time, labour, outlay, and prayer are duly bestowed, God still gives the increase; and that though many gainsay abroad, as well as at home, and many fall away, the mustard-tree is growing still, and more and more of the redeemed are finding shelter in its branches. They require in no captious spirit to be assured that God's glorious Gospel sheds the light of life upon the most ancient civilization of China, not less needfully than upon the savage islander of the Pacific; that the Koran, unlike the Bible, fails to make meet for Heaven; and that whilst England's Church and nation are pre-eminently put in trust with the only power to elevate, to unite, to sanctify, and to save the pagan and the Mahomedan alike, there are vast tracts of densely peopled terri-

tories, where no knee is ever bent at the name of Jesus, no fear of hell restrains man's lust or vengeance, no love of God wins him to virtue, no power of the Holy Ghost rescues him, and no hope of Heaven soothes him in suffering and death.

Of topics such as these, treated with the care, humility, and reverence which are their due, our people never tire ; but when childish anecdote is substituted for solid information, when our Lord ceases to be the central figure before the eye both of the speaker and of the audience, when the "Society" takes the place of the Church in the mind and utterance of the Deputation, and the picturesque and amusing monopolize the time which should be given to the spiritual and instructive,—it would be a marvel indeed if the parochial clergy were not sickened of Deputations, the incomes of Societies straitened, and the Church's work for souls terribly retarded.

PENSIONS FOR MISSIONARIES.

SIR,—Allow me to congratulate you on the result of our joint efforts to vindicate the claim of our missionary brethren to a retiring pension. We have not obtained all that we desire ; but the gain is substantial nevertheless, and may be the basis of further benefit hereafter.

In consequence of the correspondence printed by you in your number for April last, a sub-committee was appointed to consider the subject of pensions therein submitted to the *Society for the Propagation of the Gospel*, and to report their conclusions to the Standing Committee. I am favoured with a copy of their report, but not for public use. Suffice it to say that it indicates a careful regard to both sides of the question, the possible abuses as well as the uses of the pension system ; and that its chief conclusion, as recommended by the Standing Committee, and adopted by the monthly meeting of the Society on the 21st July is as follows :—

“That the following resolution be adopted and printed in the Society's Annual Report, after the bye-laws :

‘The Society recognises the duty of affording assistance to those of its European missionaries employed in tropical or unhealthy climates, who, after long and faithful service in the Society's missions, shall have become incapacitated from age or infirmity for a continuance of their labours, and who shall be destitute of other support. The Society will consider and decide upon each case that arises according to its own merits.’”¹

It may be concluded from the limitation to European missionaries, that native missionaries (whom God multiply,) would retain their official stipend, like an English incumbent, to the last, employing perhaps a substitute when disabled, and supporting themselves on the balance of stipend after payment of such substitute. Otherwise the Society would scarcely exclude them from the benefit of this resolution.

¹ See the *Mission Field* for August 1865, p. 160.

The insertion of the word "sufficient" before "support," would certainly give to the resolution a more courteous and welcome character by making it savour less of the "master and servant" tone so common and so offensive in the language of committees towards those whom they *instrumentally* support. But it is satisfactory to know that a "Disabled Missionaries' Fund" has been opened, to which remittance may be made, and made in such sort as to remove the dread of a "dead weight" upon the Society's resources if a system of fixed pensions were really undertaken. Let the said fund be yearly augmented by a grant from the general income of the Society, and be pressed upon the Church's attention, and then, sir, we may yet see our own aspirations realized in full. Meanwhile the Society's secretaries and committees deserve our grateful acknowledgments for the attention given to our representations.—Yours sincerely,

Colkirk Rectory, August 10, 1865.

J. B. SWEET.

Reviews and Notices.

Tracts and Sermons on Subjects of the Day, with an Appendix, containing Selections from Correspondence on the Roman Catholic Controversy. By the Rev. F. B. WOODWARD, English Chaplain at Rome. Rivingtons (pp. 336).

THIS valuable volume contains, in addition to tracts reprinted from the *Irish Ecclesiastical Journal*, a new tract "On the Judgment in the Gorham Case." The able sermons have among their subjects, "The Immaculate Conception," "Infallible Guidance," and "Inspiration of Scripture." At the end is a correspondence on secession to Rome. We must make one extract from this book, on account of its important and, to us at least, novel statement concerning the omission of the *Filioque* clause by the Greek Uniates. Making "an appeal from the Roman Preacher (Dr. Manning) to the Roman Church," Mr. Woodward says:—

"That Church herself does not consider the clause an essential part of the Creed. I am sure that this assertion will startle some of you: but it is the fact. For that section of the Greek Church which is in communion with Rome, following the general rule of the Oriental Communion, does not receive the clause, and will not receive it. This body, being in full communion with the Roman Church, is of course considered by the Roman Church as orthodox and Catholic; and, therefore, one or other of these consequences results: either the Roman Church considers the doctrine of the clause to be contained in the Creed without the clause itself, or she considers that the doctrine is a non-essential article of belief.

From this dilemma there is no escape: and whichever alternative is preferred, the Roman advocate cannot with any consistency or fairness adduce that clause as a substantive addition to the Church's ancient Faith."

He adds in a note :

“ I may as well mention here that my authority for this statement are the Greek (united) Priests at Palermo, who informed me that the omission of the clause is a privilege guaranteed to them at the Council of Florence, when the so-called union between the two Churches took place, and since confirmed by Papal Bulls. And when I expressed my astonishment, they showed me the Missal used in their Church, in which the clause was omitted. I believe few Roman Catholics, even Ecclesiastics, are aware of the fact I have stated. Two priests, one a Monsignore, the other a Professor at the Propaganda, in conversation with me flatly denied it. They said, that to reject the doctrine of the *Filioque* was heresy, and that it was quite impossible that any branch of the Catholic Church could have the privilege of omitting the clause. For satisfaction on the point, I referred them to the Greek Bishop resident in Rome; and they each told me afterwards that the Bishop said I was perfectly correct; but one added, that the Bishop said that *at Rome*, to avoid scandal, they were obliged to use the clause. By the way, this branch of the Greek Church, in communion with Rome, deserves more attention from us than it has yet received. It is established in what are called *Colonies* in various parts of Sicily (where I think there are three Colonies) and the Neapolitan Provinces. These colonies were originally, as I was informed, refugees from that small section of the Greek Church that adhered to the Union of the Council of Florence, who, on the fall of Constantinople, fled to Italy for shelter. The Pope established them in these settlements, guaranteeing to them their separate ecclesiastical existence; and there, with subsequent foreign accessions, they have remained ever since. Their position is exceedingly curious. They form completely a Church within a Church. Recognised by Rome as a branch of the Catholic Church, and acknowledging the Papal Supremacy, in all other particulars they retain the distinctive features of the so-called Schismatical Church of the East—their own Bishops, Greek Liturgy, married Clergy, Communion in both kinds, Confirmation administered by Priests, &c. It is not to be wondered at that they are the object of jealousy to the local diocesan authorities, and, in some places at least, are exposed to vexatious interferences on their part. Those among their Priests that I have conversed with, seemed to entertain a very bitter feeling against the Court of Rome, on which they cast the *whole blame* of the Schism; and, except on the one point of the Papal Supremacy, to be far more in sympathy with their ‘Schismatical’ than with their Latin brethren.”

A Tenth Occasional Paper (1s. Bell and Daldy) narrates the progress of the Pongas Mission from 1855 to the end of 1864. It appears that the two churches at Fallangia and Domingia are now in good repair, and also the old and new mission-houses at the former place; but the want of means has prevented the erection of a new house at Domingia.

The American war has been the cause of great distress in the Pongas country, which was no longer visited by strangers from the western world. Mr. Duport writing home says, that there would be no naked children there if there could be established some legitimate commerce. The total

number of persons baptized in the nine years of this mission is 420. The candidates for confirmation are 96, "but the people in the confirmation class are tired of coming." Many, says Mr. Duport, "have attended more than six years, yet the prospect of being confirmed is as distant as ever. I hope some day there will be a Bishop of the Pongas." Parcels of clothes for the mission will be thankfully received by the Rev. Dr. Caswall, Figheldan, Amesbury, Wilts. The British Government has granted a site on the Isles de Los for a new station, a healthy spot, two miles from the shore, midway between Fallangia and Sierra Leone, where it is proposed to build a training Mission-school. Four students of Codrington College are preparing for the work.

WE have received the second monthly number of *News from the Missions*, printed and published at St. Matthew's Mission, in Caffraria, Diocese of Grahamstown. It gives a translation specimen of the reports rendered by the five unpaid native agents at that Mission, who now assist in preaching the Gospel to their countrymen:—"I preached at the Cata. I rose early at the rising of the sun. O, indeed, friend, I went over there, and arrived at T.'s kraal. They were near the cattlefold, and I greeted, and they greeted. I said, 'I am come to hold service,' and the owner of the kraal said, 'Yes, it is well my child. O it is pleasant when you come to hold service at home here, and my body is comfortable when now I find a meeting for worship.' I said to him, 'It is not a thing for pleasing the body, please the heart and be converted; that is the right thing, friend, don't vainly please the body without believing.' 'O,' he said, 'my child, if God would look upon me, I should rejoice, surely He will yet behold me as He has you.' And I said, 'I will show you a place in the book when we have service.' And he said 'yes.' I said, 'Let us go into the house and have service.' O the people collected together, and the house was filled. I went through the ten commandments, and I sang the 81st hymn, and we prayed. I gave out Luke xiii. 24 (*Strive to enter in, &c.*). I wished that this man with whom we had been speaking might understand. O, friend, so we finished. When we came out he no longer enquired. And I said, 'Why friend do we not converse again?' O he said, 'Alas I have heard that a man indeed when he does not strive cannot enter into Heaven. And we too, if we do not work and perspire, cannot have food, we shall hunger.' He said, 'You see the sun is burning, yet we do not leave off cultivating, we strive nevertheless.' I said, 'You do well to say so; do now understand this thing—that life too is to be worked for, a man may not live carelessly like an ox; it is wise for its stomach only, do you man be wise.' I end there; he said, morrow, sir, and I said, morrow, sir. Thus, my brethren, was the preaching of the word of our Lord; but I have not yet finished all my journeying, for I do not know how to write, also my occupations were many; I forgot, I was unable. Now I have finished some of the news. It is sad, my brethren, that I do not know how to write, I

never went to school like other people, and my doing what I have is by asking continually how to write, and at this present time I am sorrowful."

THE Bishop of CALIFORNIA has honoured us with his *Address* at Homburg, Germany, on the American Special Day of Humiliation, June 1st. It is printed at request. The service in which it was delivered was held, by permission, in the Palace Chapel of the Landgrave, and Dr. Butler, the British Chaplain, assisted. Bishop Kip thus reflects on the results of the late war in the States:—"There are tangible and evident benefits resulting from this fearful strife. It swept away for ever that curse of slavery which had been eating like a canker into the heart of the land, and had become an evil, so vast in its proportions, that the wisest saw not how to grapple with it. It settled questions of great political moment, which for eighty years had distracted the councils of our nation, blotting out in blood views and theories which militated against the very framework of our Constitution. Yet though the price paid was great, it purchased an abiding peace for the future. It created a feeling of nationality such as never before existed, and our country commences a new career, sanctified by its baptism of blood. Has not this conflict then been better, aye, will not even they say so who, in their own sufferings, have paid part of the price—has it not been better than the prosperous and unbroken peace in which national character and national principles sunk surely down in degeneracy?"

A HANDBOOK of the Colonial Church, giving an account of its past progress and present state, with reliable statistics in a readable style, is no longer a desideratum, since the appearance of *Work in the Colonies* (Griffith & Farran). This pleasant and useful little book (which we see does not conceal its obligation to our own pages) will henceforth be an indispensable "*vade mecum*" to many. It is provided with a map and some fair illustrations, and is calculated to be, in every way, very useful to the cause of the Colonial and Missionary Church.

A Letter on Lay Agency, by Mr. J. B. SWEET, Rector of Colkirk, forms No. cxxxvi. of *Churchwardens' Correspondence* (Rivingtons, 3d.) The writer describes the Parochial Associations of Yarmouth and his own parish, which seem very good. There is besides in the pamphlet much sound and sensible remark on the need of stirring up the laity, not merely to undertake lay agency of extraordinary and quasi-ministerial kind, but also to resume their *ordinary* duties as members of the Church. The topic of this letter is seldom to be found handled in a way so evangelical and churchly withal, as it is here by Mr. Sweet.

THE younger Churches in our colonies may well be led by their very love for their mother Church at home, to speak plainly to her and of her, when she seems to be coming short of her duty, and setting too low a value on her privileges. What searchings of heart, what thoughts of self-reproach must rise within the minds of many at home, as they peruse a twelve-page tract (Rivingtons), entitled *The Daily Service, from a Missionary's point of view*?

SEVEN Sermons by the Rev. J. E. PHILLIPS, of Warminster, on *Seven Common Faults* (Rivingtons, 1s.), is an excellent little book of lessons of homely, searching, practical parish teaching.

In the *Sacrifice of Praise* (Mozleys, 6d.) the author of "Thoughts on the Church Catechism" handles in an earnest and interesting manner the much-neglected duty of almsgiving.

Colonial, Foreign, and Home News.

SUMMARY.

THE chief topic in Missionary matters at present is of course the visit of QUEEN EMMA of HAWAII to England; but want of space prevents us from saying more of the meetings, &c. which this has occasioned, than that the fullest account of them will be found in the *John Bull*.

BISHOP SMITH has written to the *Times* contradicting its announcement of the suppression of his late see of VICTORIA, Hong-Kong, and correcting—we venture to add—his own letter to Bishop Stevens of Pennsylvania, printed in our August number. In that, he said, "The Secretary of State for the Colonies states that it is unlikely that any new appointment to my late see will be made." He now writes: "Although I am aware of such an impression having been conveyed by remarks made some time ago in conversation by a member of the Government to more than one person with whom I am acquainted, more recent personal inquiries of my own at the Colonial Office have convinced me that no intention of suppressing the bishopric is entertained by the Government."

A CORRESPONDENT desires us to point out that the *Pastoral* of BISHOP POTTER of NEW YORK, mentioned in our July number, was directed against the so-called *Christian Union Society*, or rather against the irregularities of the clergy who had joined that heterogeneous body, but not against the *Christian Unity Society*, which, with BISHOP COXE at its head, strictly observes and advocates Nicene—and therefore Episcopal—principles, as the only real basis for the blessed meeting of Truth and Peace throughout the Christian world.

NOVA SCOTIA.—We have received the first monthly number of the *Nova Scotia Church Chronicle*, edited by Revs. Professor Hensley and G. W. Hodgson of King's College, Windsor—an institution where 55 of the clergy of the diocese have been educated. We learn from it that, exclusive of Prince Edward's Island, the number of members of our Church here exceeds 51,000. Clergy in active service, 67; parishes and districts, 56; churches, over 140; other places of service, over 120. The *Chronicle* observes that 51,000 persons "possessing the advantages which we believe that we do possess, ought to exercise a vast influence over the remaining 300,000 among whom they are scattered." Not quite 15,000*l.* of the Diocesan Endowment Fund has as yet been raised, and no part of it can be touched till 20,000*l.* have been paid in: the war in the adjacent States has delayed its collection.

A correspondent writes to the *New York Church Journal*:—"The Free Church movement, which commenced at Halifax in 1855, by the opening of a hired meeting-house on that principle, is now likely to be perpetuated. A church to hold 1,000 persons is being erected here by voluntary contribution. The Hon. E. Collins, our richest man, and

well known in the city, gave \$4000; Edward Binney, Esq., the uncle, and Miss Binney, the sister, of the Bishop \$2000 each. The cost will probably be \$28,000. The Bishop has converted the parish church of St. Luke into a cathedral. A quantity of land was granted by the Government, years ago, to 'the Dean and Chapter' which had no existence until of late, and we were thus in danger of spoliation; but now the land is safe, and though yielding little at present, it will every year increase in value.

"King's College, Windsor, and its adjunct, the Collegiate School, are going on favourably: and now your war is over, we hope to touch dividends on various investments in your country, which have been locked up from us during the last four years, thus greatly crippling our means of support. There are no less than four colleges in this colony of 350,000 inhabitants, a circumstance which tends to keep each of them smaller than is desirable. Ours is open to all denominations, but under the government of Churchmen."

UNITED STATES.—The American papers announce the munificent gift of half a million of dollars by the Hon. Asa Packer of Mauch Chunk, Pennsylvania, for the founding of an educational institution. "The donor has made his great wealth in the Lehigh Valley, and the college is to be a sort of polytechnic institute, to fit its pupils for every branch of business that can be carried on in the valley. Though mathematics and the natural and applied sciences will be the chief subjects of attention, yet the pupils will pay so much of regard to the classics as may enable them to take hold of almost any profession which they may prefer. The college is not exclusively for the Church; its privileges of education are to be open to all. But the Churchly character is indelibly stamped on it by the condition that the acting Bishop of Pennsylvania is always to be the president of the board of trustees, and the rector of the Church of the Nativity, South Bethlehem (where the college is to be built), is always to be the chaplain of the college. The name of the institution is to be "Packer College"—much against the donor's desire. It was pressed so urgently by the Bishop and other friends, however, that at length he yielded. Judge Packer is a rare instance of a man of great wealth, who has made it all by his own exertions in one and the same town, and who yet has no enemies. Nor is this by any means the first example of his liberality. Not long ago Bishop Stevens applied to him to do something for the new Philadelphia Divinity School. Judge Packer asked only one question: 'Is it to be a party institution?' On being assured by Bishop Stevens that it was *not* to be a party seminary, the Judge at once pledged himself to endow a professorship with \$34,000. But this was a mere drop in comparison with the great work which he has now set on foot."

DR. ALONZO POTTER, Bishop of Pennsylvania, died, at San Francisco, on the 4th of June. The *Church Journal* speaks of him as though rather indefinite in Church principles yet an eminently practical man, possessing the confidence of his laity in an unusual degree, so much so that even during the civil war they raised over half a million of dollars for a Church hospital and a divinity school. There were two subjects in which he took the lead far beyond his wont—the organization of the services of women in the

Church, and the subdivision of the larger dioceses. Dr. STEVENS, the Assistant-Bishop, succeeds to the diocese.

THE General Convention is announced to meet at Philadelphia on October 11. The Bishop of MONTREAL is to preach the sermon at the meeting. The Presiding Bishop has written to each of the Southern Bishops in a strain of Christian love, inviting them to attend the Convention, and assuring them that nothing will be said about the past troubles at which they might take umbrage. The Diocese of Texas has already voted itself back into the old connexion with the North; but though reunion is beyond a doubt, it is a question whether all the Southern Dioceses will send delegates to Philadelphia. The "General Council" of the South is to meet, in November, at Mobile.

THERE are not clergymen enough to supply the organized parishes in the Church. There is not a diocese in the land which has a minister to spare. Even those regions which are best supplied, need many more to watch over their growing flocks. The work of missions suffers greatly for want of missionaries. The clergy do not keep pace with the population. The people have increased fifty per cent. faster than the ministry. Ninety years ago we had one clergyman for every 10,000 of the people. Now we have one to only 15,000. And this discrepancy is increasing. In the past two years, the additions have scarcely filled the places made vacant by death or disability. The candidates for orders have decreased greatly, and almost all who offer themselves need much pecuniary aid in their preparation.—*Lenten Appeal of the Society for the Increase of the Ministry*, 1865.

PRESBYTERIANS IN AMERICA.—At the last General Assembly of the Old School Presbyterians in the United States, a motion was made that the Committee appointed to prepare a Hymn-book be instructed to insert in the volume the Apostles' Creed, the Ten Commandments, and the Lord's Prayer, *to be used as part of worship according to the particular choice and arrangement of each congregation*: also, that they insert the Assembly's Shorter Catechism. Opposition was made, on the ground that "step by step" they "seemed to be verging from the freedom of Christ's Church, and what, as Presbyterians, they had long been accustomed to";—"introducing forms of worship out of harmony with the freedom and simplicity of the Gospel." But it was contended, on the other hand, that it was to set before Presbyterian youth "the pearls and jewels of worship," so that they might "take part with the lips in a liturgical service," if Presbyterians were to "retain them in their own fold." A compromise was made, by striking out the words italicized above. The formularies are to be printed in the Hymn-book, therefore; but without enjoining their use in public worship. The root of a practical liturgical system is thus planted.

BISHOP IVES.—The *Universe* (Romish) informs us of the whereabouts of an unhappy gentleman, who has dropped almost totally out of the notice of Churchmen. It says—"The *Tablet* is now edited by ex-Bishop Ives; but the paper is dull, weighty, and insipid, under this new management." We take it for granted that it is so. It seems that some mental paralysis seizes on all these perverted gentlemen. No matter how right, clear, or strong the mind may have worked before, as Romanists

they become "dull, weighty, and insipid." Poor Ives would not be likely to be an exception to the rule. And we can easily understand that the *Tablet* may be a very wonder for dulness and insipidity. When a man coolly chokes his intellect by trying to swallow Popery, it is very unreasonable to expect the said intellect to be very lively or brilliant, while the huge dose remains sticking in its throat. The *Universe* should think of this, and make allowance for "ex-Bishop Ives."—*North-West Church*.

MEXICO.—The *Spirit of Missions* describes the progress of the reform movement in Mexico. "The 'Sociedad Catolica Apostolica Mexicana' was instituted in New Mexico and Chihuahua in 1813, by the Rev. Dr. Nicholson, a priest of the Anglo-American Church. The preamble to the constitution, together with the constitution and bye-laws, stamps the Society as truly 'Episcopal' in its ideas, usages, and aims:—'Believing that the primitive faith and worship as taught and exhibited by Christ and His Apostles, are truly embodied in the Book of Common Prayer, and find their best expression in the preaching and practice of the religion of England and the United States of North America, and that the progress, prosperity, and joy of those States are chiefly traceable and attributable to this cause; and being persuaded that a Mexican Church, fashioned after the Protestant Episcopal Church of the United States—being alike Catholic and apostolic...will be fraught with distinguished blessings to ourselves: We, the undersigned. . . accepting the Word of God and the Episcopal Book of Common Prayer as our basis of union and guide in worship, have joined ourselves together as an Association," &c. Three of the "reformed priests" are now staying at New York, "two of whom have made a public renunciation of Romanism. They are in a course of training, being instructed in the services of the Church by Dr. N.," who purposes returning to Mexico to carry on the work he has begun.

DIVISIONS AMONG FRENCH "REFORMED."—An article in the *Revue Chrétienne* for May furnishes a melancholy illustration of the low condition of French Protestantism. We do not allude at present to the open infidelity avowed by such pastors as MM. Reville, Colani, and other admirers of Professor Renan. The liberal school is rushing at a rapid pace into the abyss of Pantheism; and at a conference held at Paris on the 29th of April, Dr. Grandpierre tells us in *L'Espérance* that forty-four pastors or ministers, with eight elders, or members of the Liberal Union, actually voted that *some* of them doubted the fact of our Lord's resurrection, whilst *all* of them held that, true or false, it was not of essential importance, or a necessary article to the Christian faith. But when we look beyond what is termed this *partie gauche* to the party which assumes a middle or central position, although generally associated with the orthodox or *partie droite*, we have too much reason to feel deeply pained at their latitudinarian views. Of this centre party M. Ed. de Pressensé is one of the most active members, and he has lately distinguished himself by some able lectures in reply to the blasphemous attack of Renan upon the history and the character of our adorable Lord and Saviour Jesus Christ. But we grieve to find that this middle party with whom he is allied still halts between two opinions, and pursues a doubtful course, encumbering the *partie droite*, or truly orthodox, with rather doubtful aid.—*Record*.

THE
COLONIAL CHURCH CHRONICLE,
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AND
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NOVEMBER, 1865.

THE OBLIGATION OF EPISCOPACY ILLUSTRATED BY
THE ACTS OF THE APOSTLES.

THE distance of our own times, in thought and associations, in customs and habits, from the age of the Apostles only makes it more imperative upon us to revert, again and again, to the "pattern once for all shown in the Mount" of the Ascension. While it is most true that the gifts of the Holy Spirit are manifold and diverse, and continually dispensed in proportion to the earnestness of the supplications and according to the varying needs of the Body of Christ, it is equally true that the great Law of the Church is laid down unalterably in the eternal Word of God. In few, but clear, defined lines the majestic form of the Heavenly Building is traced out by the very Spirit of Life and Truth. In its details it may vary ; variety under unity is, we may venture to say, one great characteristic of the Divine working, both in nature and in grace ; in its proper place, this variety is ever to be asserted as the birthright of Christendom ; but not the less, rather all the more earnestly, as the ages roll along, as the stream descends further and further from the fountain, as it spreads into new channels, and contracts ever-multiplied elements of corruption, Christians need to revisit, as it were, and to gaze afresh, for the quickening and restoring of their life, upon "the waters of Shiloah ;" they need to lift themselves up in heart to the thought of that river of Eden, not yet "parted into its four heads," "which watered the garden" of God amply, abun-

dantly, in the beginning ; of which, perhaps, the holy Psalmist was taught to think, when he uttered that most sublime contrast :

“ They roar, they foam, its waters ;
Mountains shake at its swelling ; Selah !
Lo ¹ a river—its streams make glad the city of God,
Holy place of the Tabernacles of the Most High.”

Our readers, we hope, will not think it out of season to recur briefly to the study of the Book of the Acts of the Apostles, and to consider, in particular reference to that intercommunion of Christendom upon which so many hearts are now set, those lessons of inspiration which are, of course, most familiar in terms to us all, but which ought to be, as we have said, continually applied afresh as the standard of truth and practice to test the existing condition of each Christian community. No Christian Church can possibly be quite true to the Divine model, from the unavoidable infirmities of our fallen humanity ; and yet assuredly, after patient, faithful, earnest prayers and intercessions one for another, and, above all, for fresh manifestations of that good Spirit “ Who maketh men to be of one mind in a house,” there is no higher duty than that we should all, in real honesty of purpose, and with a sincere confession of our special sins, in the days of our separation, seek, as erring children, our merciful Father, and inquire of Him what was His will for us at first, and how we may even now hope for His favour, His gift of peace, and reconciliation.

Apostolic Episcopacy is surely the basis of the unity of the Church, just as the Apostolic Creed is the Divine expression of that unity : or, more closely and more fitly, under the one life-giving Spirit, the one Catholic Creed is the soul of the Church ; Apostolic Episcopacy is the sacred, ordained instrument and organ of that soul’s healthy, fruitful life. The two, we believe, have been historically in the development of Christendom, just as they are in Divine Law, one and inseparable. The loss of one has been very soon, if not at once, the loss of the other ; the pure action of the one has been the sustenance of the other. “ Thou art the Christ, the Son of the living God : ” here is the eternal Creed. “ Thou art Peter ; and upon this rock I will build my Church : ” here is the appointed witness and keeper of that Creed, to the end of the world. The blessing of our Lord and King is pledged not to the Word alone, not to the Church alone ; not to that most true and unalterable Creed apart from its witness, any more, of course, than to the appointed witness apart from the one pure, undefiled, unaltered, unalterable Creed ; but it is pledged to both together, to the one, in and with the other. That is, briefly in other words, the

¹ The position of the word in the original shows that it is meant to be emphatic.

witness, and the Truth witnessed to, are both of God ; they are both Divine, both are of the essence of the Church. God has joined them, man may not divide them ; as to each, the rule is plain and clear. “ What hast thou, that thou didst not *receive* ? ” “ It is required in stewards that a man be found *faithful*.” Our glory and our strength is that our Creed is the Creed of ages : there it stands, in its great Articles, as it stood in the first century ; the breath of heresy has passed upon it in vain ; the taint of earthly thought has sought to mix itself with the Heavenly Word ; it has repelled the contact by the power of God that is in it. Our Creed, that great “ Deposit,” is simply echoed on from age to age, from race to race ; it moulds, fresh creates, transfigures men, itself unaltered. Multitudes of Christian people everywhere believe this, and rejoice in the belief. Do they hold as tenaciously, do they even believe really, the co-ordinate truth of the Apostolic witness, of its perpetuity, of its necessity ? In face of Holy Scriptures, so clear, so very emphatic, we will hope that fewer and fewer honest, thoughtful, humble Christians discredit this most precious doctrine, never lost, though often and often most grievously obscured, in the Church, and not least by those who ought to have made it shine forth in living light ; yet amongst ourselves, and upon the Continent, amongst whole communities, call this truth the Apostolic Succession of the Ministry, and, alas ! what antagonism have you called up, what strife, nay, what contempt and unbelief.

Yet there is no hope but in the honest, open, earnest avowal of the truth. We do not plead, be it remembered, for our English Episcopacy, or for Scotch Episcopacy, or for that of our Colonial Churches. We do not presume to sit in harsh judgment, as if we were pure and unblemished ourselves, upon the Churches of other lands, Sweden or Denmark, for instance, of those to which we are much drawn in heart ; or Italy or Greece, of those which at present might still repel us. Would to God only that all true hearts everywhere, in this day of struggle and unrest, may turn away from their national pride and national exclusiveness, and, without forgetting the blessings which their one Father has dealt to them largely in their own homes, remember, most of all, that they have all one charter and rule of life, and one only, God’s Holy Word, and one Mother of all, Jerusalem, which is from above.

What is Apostolic Episcopacy, and what further proof besides that first great and all-sufficient one already quoted, does the Book of the Acts of the Apostles give of its perpetual obligation ?

Note, first, that this Divine Book, with the perfect harmony of all Scripture, fits in exactly, as to the other Gospels, so to that particular

one out of which our quotation just now was made, and which is characteristically the Gospel "of the kingdom of heaven." First and last, "the kingdom of God" is its one theme. "To speak of the things pertaining to the kingdom of God" was, we find, the one work of the Divine Lord with the Eleven, in the beginning, at Jerusalem. "To proclaim the kingdom of God, and to teach the things which concern the Lord Jesus Christ," was the last work of the great Apostle at Rome, the servant carrying on the work of His Master.¹ That central, that eternal truth of Christian Faith is bound up with the last earthly vision of the Prince of Peace, in the City of Peace; and it seems to rise again before us out of the ruins of the last world-empire, "without hands," to break in pieces and consume all these kingdoms, itself to stand for ever, the last of the Apostles its chiefest master-builder, the hired house its pilgrim home.

Do we wonder then that the one act of the Eleven in those lonely ten days of patient waiting, of otherwise apparently deep stillness of retirement and prayer before the descent of the Holy Spirit, was to complete the sacred Order? It was beyond all question a momentous act; it involved a most direct claim of power and authority; but it was the one duty, the one necessity. "Have I not chosen you Twelve?" "I appoint unto you, as My Father hath appointed unto Me, a kingdom, that ye may eat and drink at My Table in My kingdom, and sit on thrones judging the Twelve Tribes of Israel." "One *must* be ordained to be witness with us of His Resurrection." "Thou, Lord, show whether of these two Thou hast chosen, to receive the lot of this Ministry and Apostleship."

And so the New Israel entered the Land of Promise, entered and took possession at once; all the conquests of the coming years, nay, of ages to come, assured in that one act of faithful obedience, attested to them by their coronation and triumphant investiture on the Day of Pentecost.

It is not necessary here to pursue further the history of the Church of Jerusalem, or of the original Apostolate of the Twelve. Jerusalem, we all know, is the Mother-Church of Christendom; from her proceeded forth the Churches of Samaria, and of Galilee and these, we may suppose, were at first retained under the especial government of the august College, or of its Presiding Ruler, St. James. A new era begins with the Church of Antioch; very briefly as its origin, and early annals are traced, yet of no other after the first, have we so full an outline. Antioch was to be the Mother-Church of Gentile Christendom; still more than the Elder Church, it was to be the great

¹ As he had constantly preached before, ch. xiv. 22; xix. 8; xx. 25; xxviii. 23.

centre of Missions. Unlike Samaria, Antioch owed its conversion under God, not to one teacher,¹ but to many, and these too of different lands, as Cyprus and Cyrene ; unlike Samaria, it grew up, strong in numbers, strong in faith, apparently without help of visible signs and wonders. This new energy of the Spirit burst forth with the parting breath of St. Stephen ; “the hand of the Lord was with them ;” a second great harvest of souls was gathered in on the arrival of St. Barnabas, who is described at once like St. Stephen before him, and yet with a significant variation ; a third stage is marked by the arrival and joint teaching of Saul ; a fourth by the coming of Agabus, and other prophets from Jerusalem. Surely it is not without a meaning that all these facts are recorded ; surely to pass all the illustrations which profane history supplies of the great importance of the capital of Syria, it is self-evident that we have another beginning here. Africa, as well as Asia, contributes to this new foundation ; new offices, new duties, are here brought into notice ; here the new name is given to the new family ; here the ministry of the Word is made the chief instrument of the Spirit of God ; here, in a moment, the first and the most critical of the many controversies of the Church will arise ; here, in a great theatre, amidst most various and conflicting elements, in a wonderful ferment of life and thought, “the door of faith” will be thrown wide open to the whole heathen world ; here, above all, the question will be settled for all time, how the Churches of the nations may develop freely in all the rich varieties of the manifold grace of God, and yet be strictly, closely, united in one ; independent, yet knit together ; vigorous each with its own proper gift, and yet yearning, for their One Lord’s sake, to win and share the gifts of others ; growing up in all things unto Him, who is the Head, looking only to Him, and owning only His Lordship, yet needing, and seeking, and rejoicing in the sympathy and the intercessions, in the mutual charities and the gathered wisdom, of every brotherhood of the Redeemed ; one in faith, and hope, and love ; one, if possible, still more by communion of sufferings, by ever-increasing nearness to the mystery of that suffering Lord and King.

Now what is the law and rule of this larger, this more mixed and many-sided Church of Antioch ? It marks, we have said, a new beginning ; but is its idea, its principle, different from that older Mother-Church ? Is its central authority, its motive-spring of action different ? In a word, what is its government, now that it is neither planted by any one of the Twelve, nor confirmed in its faith by a St. Peter or a St. John ? Is it not a very striking fact, that in this Gentile Church,

¹ Acts xi. 20—30 ; xv. 85.

this Mission Church of Antioch, we have a *new Apostolate*, one distinct from that of the Twelve, but yet one with it? More than this, that we have the Third Holy Person of the ever blessed Trinity directly, audibly appointing it? The extreme simplicity of Holy Scripture; the absence from it, so to say, of all display, often leads less thoughtful readers to undervalue, or even not to note, some of the greatest of its truths. Seen in its proper light, that is really, seen precisely as it is to be seen, the next event in the Church of Antioch, after those which have been recited, is second to none in the Acts of the Apostles, for its immense, for its enduring significance. Up to this time, we may say, the Holy Spirit of God had not poured out His best, His highest gift on the new community. "Prophets" ¹ there were at Antioch, and "Teachers," the second and third orders of the earliest age of Christianity; not yet were their "Apostles." The Divine Ruler of this infant Church, kept it, if we may write the word reverently, in His own hand. The "grace of God" could be "seen" in the whole community; the great and "good" fellow-helper of their joy, who had come from Jerusalem, "was full of the Holy Ghost and of faith." Saul St. Barnabas had united with himself, as one, who he knew "had seen the Lord;" the large-hearted man who had, in the beginning, sold his own land, and laid the price at the Apostles' feet, saw (perhaps had prompted) the same spirit of love among these first "Christians," for the relief of the brethren in Judæa; with Saul he had gone on a ministry of mercy to that dear home of the faith; with Saul he had returned, their ministry fulfilled, with another beloved relation and friend, as if to be prepared for new issues, new outgoings, of the wonderful power of God. There was a pause. It was a time of waiting, and expectation. The Prophets and Teachers were "ministering to the Lord, and fasting," we are not told with what particular purpose. With the immediate sequence of facts before us, our thoughts go back instinctively to that night of continued prayer to God, before the Lord chose His first Apostles. We are reminded of those three days of watching of those same Apostles, between the Crucifixion and the Resurrection, before their Master said to them, "Peace be unto you, as My Father hath sent Me, even so send I you." We think of the first Act of the Apostles, and the appeal before the election of Matthias to the Lord, "who knowest the hearts of all." This momentous event may well be placed on the same level with each and all of these: "The Holy Spirit said, Separate unto Me both Barnabas and Saul for the work whereunto I have called them." "So they being sent forth by the Holy Ghost, departed." The Call of God, the Separation to

¹ Compare Acts xiii. 1 with 1 Cor. xii. 28; Eph. ii. 20; iii. 5; iv. 11.

God, the Mission from God ; what weighty, what sacred words ! How charged with august memories of the past, how rich in noble promise for the future ! How full of holy doctrine for all time ! How they point back to Abraham, to Levite, and to Nazarite ; to Moses and Isaiah, and the rest of the Prophets ! How they speak forth clearly, though in a figure, the glory and the grace of the Catholic Church, and of the Apostolic Ministry. "Forget thine own people, and thy father's house ;" "the consecration of his God is upon his head." "Whom shall I send, and who will go for Us ? Then said I, Behold me, send me."

Never, as we know, till this solemn act of God the Spirit, are St. Paul and St. Barnabas called Apostles ; very emphatically after this they are so called ; but besides them, *in the Book of the Acts*, none bear the name, save the Twelve.

Are we surprised with this great fact before us that the larger half of this Divine History of the Church almost entirely centres in the person and the work of St. Paul ? Does it not seem entirely accordant with the analogy of Holy Scripture, that his life and his sufferings should be brought out before us more vividly, more fully, than is the case with any other saint of the New Testament, and without a parallel even in the Old, save in those two great types of our Lord, David and Jeremiah ? Does not this book most clearly demonstrate how St. Paul was, as the Twelve, but in a more eminent degree, a witness of the Resurrection of Christ ? Yea, how he knew "the power" of that "Resurrection," and had "fellowship with" those "sufferings," and was "made conformable to" that "death ?" Further, does not his pastoral work here detailed, as distinguished for the moment from his personal example, prove to us that we have in him the real "Master-Builder" of the Church, a great title, which, however facts suggested it, only the authority of inspiration would have warranted us in assigning to him ? Is it not most instructive and significant, that as the order of Deacons was authorized by the Twelve, "the Elders in every Church," the second order in the Christian Ministry, emanated from St. Barnabas and St. Paul ? Lastly, can we ever read that, if we may so say, most inspired, most inspiring speech at Miletus, "Take heed therefore to yourselves, and to all the flock I have showed¹ you all things ;" can we see him in the tempest-tossed ship, the preserver of all his brethren ; or a prisoner at Rome, the Word all the time not bound, but having free course ; without the conviction, sure, and not to be shaken, that we have in St. Paul the pattern of Christian life, and of Christian ministry ; after, and next to our Lord,

¹ As in a pattern. See the original word, and cf. St. John xiii. 15.

the rule of living, the rule of teaching, the rule of governing; that he is, in a word (is it said in the New Testament, after the Advent of our Lord, of any, as of him?) not only the type of the regenerated, sanctified man of God, but the type of the wise and loving and faithful Pastorship, which is God's Will for His Church for all ages and countries, the type of a rule, which is single as the rule of Christ, personal, individual, and yet by holy sympathy, and by the humility and meekness, as of Christ, shared, wherever it can be shared, with fellow-workers, in the same Ministry of Peace, and Truth, and Mercy?

We here confine, let us repeat, the argument for the necessity of Episcopacy to the evidence of the Book of the Acts of the Apostles; a small portion only, be it remembered, of the Scriptural proof, and of course not to be separated from that of the Pastoral Epistles and the witness of ecclesiastical history; but, bearing in mind the character, and may we not add humbly, at least one purpose of the Book of the Acts, recollecting the nature of our Lord's guidance of us in other respects, how He gives us examples, not formal rules, principles, not a code of laws, can we, out of the model of His own Ministry, and that of the Twelve, and that of St. Paul, legitimately deduce any other government for the Christian Church, than that which for sixteen centuries that Church has observed, we may say, throughout its wide extent? For instance, is Presbyterianism, we do not ask historically justified; but is it logically consistent with this beginning of the Church of the Apostles?

Before we leave the point, a word may seem necessary as to the case of St. Barnabas. There is something very striking in the utter silence about the second Apostle, after the Council of Jerusalem, and the disagreement between him and St. Paul; after that noble beginning of self-devotion at Jerusalem, that ministry of consolation at Antioch, that great mission of the Holy Spirit, there is a deep sadness in that separation from his friend; there is a strangeness, there is almost an awfulness about the close of his history, all his labours lost out of the Word of God; his name mentioned but once again, and then to be sorely blamed.

It behoves us to note the silence and the reserve of Holy Scripture; it behoves us ever to separate our human conjectures from the certain verities of the written Word, and, above all, not to judge where the judgment is God's alone. Perhaps it has occurred to many minds, as it has struck the writer, that in that "sharp contention," and the occasion of it, there is a solemn warning sent to all; sent especially to the rulers and pastors of the Church; and, if so, the point belongs very closely to our subject. We have seen the glories of the ministry

of Christ, here we see its weakness. St. Paul's course is that of a light burning brighter and brighter to the perfect day ; St. Barnabas passes away, out of sight, and a dark shadow rests upon his name. Side by side we have at once the greatness of an Apostle, and, if we may say it humbly, we have also the littleness. For his sister's son, St. Barnabas parts from St. Paul ; from family feeling, from, it may appear, a weak indulgence to a relation, he sacrifices that noble companionship, that blessed brother Apostolate, in which surely the strength of St. Paul was more necessary far to him, than his tenderness was to a heart which so marvellously united firmness and love. Is this too a typical case ? In the new Apostolate, as in the old, must there be a terrible fall, that all may fear ? What horrible scandals have been inflicted upon the Church, again and again, by its chief rulers, by bishops, by other clergy ! Almost to ecclesiastics it is due that one of the meanest of faults, and in them a grievous sin, has found a name of standing reproach ; and yet the germ of *nepotism* may be traced perhaps in the history of a blessed Apostle.

And now, mark more briefly, what is the Apostolic Bishop in the light of the Twelve, and the Two who first and in the most eminent sense bore the holy name ? First and last, and above all, he was, not in word only, but in life, to be a witness of his Lord's resurrection ; next, he was to "continue steadfast in prayer and in the ministry of the Word." All his personal, all his pastoral duties seem to be summed up in this twofold charge and office.

The statement admits of illustration and development even from the first brief Apostolic records. Unquestionably supreme as the office was above all others, and there were, we know, many others even in the first days of the Church, it was as certainly no autocracy. This is certain as to the Twelve, it is hardly less demonstrable even as to St. Paul. We know in his case that he had sometimes, and for special reasons, to assert his authority, and his independence ; but this was the exception and not the rule. Rather he who was an "Apostle not of man, neither by man," is anxious, it would seem, to show to all men that Christian pastorship is an office of example, not of lordship. He who "laboured more abundantly than all," ever associates with himself fellow labourers ; when St. Barnabas leaves him he chooses Silas, not a mere "minister," ὑπηρέτης, but "a chief man among the brethren ;" after Silas has shared his work, he adds again and again, as he has opportunity, other true yokefellows, Timothy, St. Luke, Aquila, in his second journey ; some of these, and many others with them, in his third. Great as the Apostle knows his office to be, he knows the office of the Church to be greater ; and if his own office

images in its degree the office of Christ, he knows well that, unless he exhibits palpably, visibly,¹ the work of the body of Christ¹ (in energetic life and action), around him, and with him, Christ will not be magnified indeed, and the truth of God will not be set forth.

Further, and we add this especially in reference to English associations, and to help to destroy, so far as we may, a miserable fallacy, though St. Paul was, if ever man was, active, and diligent, and prompt, and prudent, though he had eminently those virtues which the Gospel does not so much preach, as pre-suppose, as essentially requisite in a Christian; he would surely have heard with painful astonishment our modern theory that the great gift of a Father in God was to be a "good man of business;" that our later wisdom, in fact, had discovered that the chief pastor of the Church was *not* to continue stedfast in prayer and in the ministry of the Word, but in the ministry of Tables! God be praised, the degradation and the misbelief of that theory is shaken amongst us, but it is not yet cast out utterly. It is almost the heresy of our English race, not that it honours, what men rightly demand, habits of business; but that it disparages and undervalues the spiritual mind, the unworldly life, the meditation of the closet, and the student's labour of thought and patience. Something has been done, all honour to those who have done it, to relieve English Episcopacy from this reproach; much more remains to be done, before the true standard is fully accepted, realized we may not dare to expect that it shall be.²

And there is another fallacy, rife in England, the pet argument of some statesmen, and largely accepted by clerks as well as laymen, which is really shattered to pieces by a fair study of the life and work of St. Paul. Bishops, we are told, may have dioceses containing over a million souls, as several amongst ourselves, nay of some three millions nearly, as in the case of the see of London, and they may be pastors of the flock, they may do their work with our modern appliances and

¹ Cf. 1 Cor. v. 4.

² We are glad to see according to a passage in the sermon at our last Consecration (of the Bishop of Chester), the excellent preacher well rebuked this miserable error. "The perfecting of the saints is, in fact, the end of all ministries in the Church; and woe be to us in this branch of the Church, or to men in any branch of the Church, when their Bishops shall conceive that they have only to rule, and order, and arrange, and direct, as concerns the preaching of the Word, omitting the godly meditation therein, and prayer for the Spirit of wisdom and revelation in the knowledge of Christ, and diligence in making it known and applying it—in doing the work of a pastor and teacher likewise. Surely, brethren, not one of us but hath been offended to hear careless and worldly men continually speaking of one commissioned to execute the office of a Bishop as what is called 'a good man of business,' and laying great stress on such important, it may be, but wholly secondary considerations."—*The Gifts of Christ*: Sermon by T. L. Cloughton, preached in York Minster. Pp. 5, 6.

improved methods, and short and easy ways to truth and righteousness; for what have they to do but to consecrate churches, to confirm the young, and to ordain?

Put, side by side with this, the Apostolic rule of labour, so very emphatically insisted on in the Book of the Acts. "And they continuing daily with one accord in the Temple, and breaking bread *from house to house*;" "ye know how I kept back nothing that was profitable unto you, but have shewed you and have taught you publicly, and *from house to house*;" "therefore watch, and remember that by the space of three years I ceased not to warn *every one night and day* with tears;" "I continue unto this day witnessing both *to small and great*." Do not the Epistles of the great Pastor of his people one and all prove the same point? Witness as two instances out of a multitude that striking reiteration in a single verse of the Epistle to the Colossians, "Whom we preach, warning *every man*, and teaching *every man* in all wisdom, that we may present *every man* perfect in Christ Jesus;" and that most remarkable chapter, still more noteworthy in such a place, which closes the Epistle to the Romans. Count up the salutations, and the special messages to different individuals, and then conceive St. Paul resting satisfied to labour for a single day amid a wilderness of souls, whom it would be utterly impossible for him to know *man by man*, to whom he could "impart no spiritual gift,"¹ nor receive from them in return the consolation which his own heart needed. In a word, think of fashionable crowds in one part of our metropolis hurrying day after day upon their round of frivolity; think of those poor, swarming, miserable masses in another part, all but heathen, in the midst of a nominal Christian city, and then ask yourself how St. Paul would have been stirred at the sight, and what would have been his instantaneous resolve of wisdom and love!²

But the Apostolic idea, the Apostolic reality is exhibited, as we said at first, in the special office of continual prayer and of the ministry of the Word. No amount of zeal, no amount of authority, can possibly compensate for the loss of these services, or properly can to any real purpose be applied for the good of the Church, except there is,

¹ Note in connexion with this that "confirming," *ἐπιστηρίζειν* of the Churches, which is mentioned so often, and seems to have been peculiarly an Apostle's work, Acts xiv. 22; xv. 41; xviii. 23; shared by the prophets, xv. 32. Cf. Acts xvi. 5, and 1 Pet. v. 10.

² We observe "the Division of Sees in England and Wales" has again been a subject of discussion at the "Church Congress." We earnestly hope that the Clergy and Laity who assembled at Norwich will not rest satisfied with talking and discussing our need in England, and that they will remember the great and continued scandal of the state of our Episcopate in India. [Something, we understand, of a practical beginning of real work in this direction has been made. October 23, 1865.]

over and above, the perpetual quickening restoring virtue, which is dispensed, of God's grace, through such acts of faith.

Who needs to be reminded of the prayers and intercessions of St. Paul, from the "Behold he prayeth," that first proof of his conversion, to the last echoes of his life-long supplication, which we have in the second Epistle to Timothy, "I thank God, that without ceasing I have remembrance of thee in my prayers night and day?" Who can doubt that these unceasing prayers fertilized, sanctified, crowned with blessings those unwearying labours? that they kept ever fresh, and pure, and fervent, and true, that loving heart, and maintained that gifted intellect strong and clear, unclouded and serene, amidst the mists of error by which others were darkened? Have we not many of us sadly felt our great shortcomings here? Have we not felt, as members of a Church of Christ, that the spirit and the power of prayer is not in deed, no, nor where there is need to exhibit it in fresh compositions, in mere expression, what it was, we say not in primitive times, but even in simpler days, amongst ourselves? What made our Andrewes and Wilson such masters of prayer but their apostolic lives and labours? What made them two of our greatest bishops, but their prayers and their tears for the City of their God?

And how inseparable from this office of prayer is the ministry of the Word! a ministry surely not satisfied by the most eloquent sermon, or by a readiness of application of Holy Scripture; but involving, in the meaning of the word, and in the use of the terms from the very first, a deep insight into the whole revealed counsel of God, and a right dividing of the truth according to the proportion of the faith and the manifold needs of God's people. But how is this possible without study? the study, not merely of early manhood, but of our whole life? Is it credible that St. Augustine and St. Athanasius gained their keen instinct, so to speak, of faith, by such brief, such perfunctory, haphazard labours, as are now-a-days dignified with the name of theological learning? Humanly speaking, would the flood of heresy ever have been stayed, much less beaten back, by such pigmy efforts as we think sufficient? Would the end of a controversy have issued in the more confirmation of the truth? or the treasures of Law, and Psalms, and Prophets, and Gospels, have been brought out for the service of millions of souls, and the glory of God in the Homily over which multitudes wept, in the Apology, which converted the deadly purpose of the enemy into a means of furtherance of the Gospel, in the noble Liturgies, that blessed incense of Christian intercession, in the Hymns which knit together so wondrously "young men and maidens, old men and children," bringing joy and gladness

down to our poor earth from the courts of Heaven, that it might ascend again in praise and thanksgiving and adoration ?

But, lastly, what gather we from our great standard as to the apostolic life for a perpetual rule for those that are called to be examples of the flock ? There seems to us to be one gift of power which expresses and comprehends more than any other the pastoral office, as it is outlined in the Book of the Acts. Freedom, simplicity, boldness, plainness of speech, all these are the necessary English representatives of one vivid Greek word,¹ in which an Apostle's work and likeness is truly portrayed. Oh ! what discipline of self, what abandonment of the world, what devotion to God, what willing, happy sacrifice of all earthly interests for the love of the brethren is condensed into that single word, which shows how the Lord of His vineyard rewards even here true and noble and generous hearts ! Think of courts and their blandishments and their favours ; think of parties and their policies and their intrigues ; think of civilization, as men speak, with its wealth, and its power, and its ease ; think of fashion and its fetters ; think of intellect and its pride ; think of the complications of our modern life, the lawlessness of the last days, the madness of the people, the unrest of all ; who is sufficient against all these things ? who can disentangle himself from these bonds ? who can rise up even to the desire of the Apostolic likeness ? who at all shadow it out to us ? Who but he who has learnt that to be poor himself, and "to remember the poor," was the rule ; and the charge of the Apostles of Christ, that "simplicity and godly sincerity" was their mightiest miracle to win souls ; and that the "boldness of Peter and John," and the large-hearted freedom, and power, and all-constraining love of St. Paul was the blessed recompense of the single eye and the pure heart, the outward witness of those "marks of the Lord Jesus," bearing which they felt not the troubles of this life, nor the reproach of men. W.

Ember Week, September, 1865.

Correspondence, Documents, &c.

THE ROYAL SUPREMACY, THE JUDICIAL COMMITTEE, AND THE SOUTH AFRICAN CHURCH.

[BY "CATHOLICUS."]

THE POPULAR SUPREMACY.

WHEN the unholy fabric reared by Papal ambition was borne down by the weight of its own falsehood and corruption, the pretended unity of Christendom, of which the Papacy had held itself out to the

¹ Παρρησία. It is unnecessary to call attention to the very emphatic and frequent use of this word, and the cognate verb in the "Acts of the Apostles." Cf. 2 Cor. iii. 12, vii. 4, and elsewhere.

world as the divinely-appointed centre, was broken up even within the limits of the Roman Patriarchate, where a semblance of it had been kept up, while the reality had been rendered impossible by schismatical separation from the Eastern Churches. The overthrow of the Papal authority in a large portion of Western Christendom, where alone it had succeeded in establishing itself, consigned that part of Christ's flock to a state of anarchy. The Episcopate, having been stripped of its legitimate authority, and reduced to a state of vassalage under the Papacy, had in a great measure lost the sense of its own dignity, as well as the consciousness of its inherent spiritual power, so long overlaid by a fraudulent usurpation. In the enfeebled and degraded condition to which it had sunk down, it was not prepared effectually to assert its claim to the government of the Church in the name and by the authority of Christ, amidst the confusion and turbulence incident to a general insurrection of the religious mind. Its Apostolic origin and character having been obscured, and all but effaced, in the eyes of men, who had been taught to regard it in the light of a deputy-popedom, it came in for a large share of the public execration aroused against the blasphemous pretensions of the self-styled Vicar of Christ.

The legitimate authority to which the government of the Church had been committed, being thus held in abeyance by its own weakness, no less than by the violent prejudice with which it was regarded, the task of reconstructing her internal organization, and setting in order the things that were wanting, devolved most naturally upon the civil power, as the only other authority to which men were accustomed to look up. But the civil power itself was greatly changed from what it had been when it was concentrated in the hands of the Emperor Constantine. It was now infinitesimally subdivided. Not only had great monarchs come to share the sovereign authority with a number of petty princes, but by the side of both a new form of civil power had grown up through the development of municipal institutions. Western Christendom, formerly held together by a uniform religious system, with the Pope at its head, found itself, on the destruction of that system, split up into a large number of independent communities, each of which had, under the guidance of its civil rulers, to form for itself a religious organization, in the place of that which by common consent had been discarded. Accordingly the course which this "Reformation," aptly so called, took, varied in the different political communities according to the personal bias of kings, princes, and chief magistrates. The tempting spoil of the property which the Church had amassed gave an additional stimulus to the assertion of their supreme authority in matters of religion. In the place of what had once been the Church, a religious establishment was substituted, dependent altogether on secular legislation, and so fused with the other civil institutions, whether monarchical or republican, as to partake to a great extent of their character. In this process the divinely-appointed instrument for the exercise of Christ's supremacy over His Church was, in many instances, altogether set aside; and the founda-

tions of what, by a misnomer, was still termed "the Church," were laid in human authority. The extent to which this principle, utterly subversive of the very idea of Christ's Holy Catholic and Apostolic Church, has been carried, is curiously illustrated by the fact that, at the very rise of the "Reformation," the Kingdom of Christ was turned from a monarchy into a democracy, in a small Swiss republic; while, within the memory of the present generation, an Episcopate, so-called, has been created *de novo*, by Royal rescript, in the most absolutist kingdom of Germany.

The anarchical tendencies evoked by the Papal imposture did not, however, stop there. The right of the civil power to manufacture religious establishments, termed Churches, came very naturally to be questioned. It was soon discovered that Christianity, being in its nature spiritual, lay beyond the sphere of temporal government; and this discovery, laid hold of by the innate propensity of the human mind to resist the ordinance of God, and to do "every man as is right in his own eyes," gave birth to that marvellous perversion of religion, the "right of private judgment," asserted under the specious name of "liberty of conscience." The fact that true religion consists in believing the truth revealed by God, and submitting to the ordinances appointed by Him, was altogether lost sight of. Instead of being recognised as a heaven-devised system of faith and practice, sustained by the living presence of the Holy Ghost, Christianity came to be regarded as a mere matter of human opinion, leaving each man to believe what he considers to be true, and to practise what he conceives to be conducive to his edification. The result has been the rise of a countless multitude of sects, amenable neither to the Episcopate, as the representation of Christ's supremacy, nor to the factitious supremacy of the civil power. While, according to this principle, each man is supreme in matters of faith, and free to enter with others, equally supreme, into such arrangements as may be agreed upon between them for carrying on any given system to which they see fit to give the name of Christianity, all the systems so propounded and propagated have this one characteristic in common, that from them those two fundamental principles of the religion taught and established by Christ, faith and obedience, are eliminated.

The growth of this religious individualism, and of the sectarianism to which in its gregarious aspect it gives rise, was greatly fostered, at the same time that its essentially irreligious character was disguised, by the wide dissemination of the Holy Scriptures, translated into the vernacular languages, and multiplied by the art of printing. To take the Word of God for the rule of faith and practice, was a principle unimpeachable in itself; but in applying that principle, men overlooked the very important distinction between the teaching of the Bible, and the often erroneous conclusions drawn from its contents by ignorant or half-informed readers, destitute of the Spirit of Christ. The Bible being put forth by the Church herself, and universally recognised, as the infallible source and standard of Divine Truth, it was too hastily assumed that every system of doctrine must be true, every

system of Church government legitimate, in support of which its promoters and adherents were enabled to advance arguments from the Bible, satisfactory to their own minds. The idea of Catholic truth, based upon the authoritative interpretation of the Bible by the Church, as transmitted from the beginning through successive ages, was thrown into the background by new and often plausible interpretations to which their very novelty imparted an additional charm. That the leading minds who, in the chaotic state to which Western Christendom had been reduced, struck out new confessions of faith and new theories of the Church, did so with the best intentions and in all sincerity, may be readily admitted; nor can the Papacy ever stand absolved from its share of responsibility for the errors and mistakes into which many of the Reformers fell,—into which they may be said to have been almost driven by their well-founded and justifiable antagonism to Papal corruptions of the religion of Christ. At the same time no apologetic pleas for individuals can make that true which is intrinsically erroneous, or that right which is essentially wrong. The broad fact, after all, remains, that public opinion, following the lead of individual minds, superseded the divinely-constituted authority of the Episcopate, and set up a novel kind of supremacy over the Church, which may most appropriately be designated as the “Popular Supremacy.”

This extraordinary change was not, however, effected at once. It came in by degrees, almost imperceptibly; and its course varied considerably in different Churches. In some of them the maintenance of the Episcopal Order and form of ecclesiastical government greatly retarded its progress, by imposing a salutary check alike upon the arbitrary proceedings of the civil power and the ever-shifting tendencies of private judgment. Among the Churches in which the work of the “Reformation” was thus wisely tempered by the retention of the Episcopal element, the transmission of Apostolic power perpetuated, and the representation of Christ’s supremacy maintained,—albeit subject to encroachments from the civil power as well as from the popular mind,—the Church of England has all along held a foremost rank; and as it is in her that the question of the supremacy has been raised afresh, the circumstances by which the peculiar course of her Reformation was determined, claim special attention.

In no other Church of Western Christendom had the Royal supremacy a stronger hold upon the Church, even in times when the Papal supremacy had reduced the civil power elsewhere to a state of absolute subjection. With one solitary exception,—which through the upheaving of national resistance was made to prove the rule,—the kings of England had been tenacious of the Royal Prerogative, and jealous of Papal interference. It was only by constituting the Archbishop of Canterbury his perpetual Legate that the Pope could manage to retain at least the semblance of his usurped spiritual authority in England, while his pretension to supremacy over the temporal power was, with the one exception before alluded to, uniformly resisted. The English Episcopate, likewise, in turns kept in check and supported by the

Royal power, had maintained a position of greater independence towards the Papacy. As a natural consequence, the Episcopate had in England become a power in the State, and any change either in the doctrine or in the discipline of the Church was, without its concurrence, impossible. With her Episcopate placed on this political vantage ground, the English Church was, moreover, distinguished by the theological learning of not a few among her clergy, who were competent, not only to deal with questions turning on the interpretation of the Holy Scriptures, but to trace out, historically, the character of primitive Christianity, and to mould her Reformation upon the pattern of the Apostolic and post-Apostolic Churches.

So strong was the Church's position, that when the Royal power and the Papacy came to an open rupture, the most absolute and arbitrary of monarchs was content to assert his Royal supremacy over the Church with this important limitation, that while he ruled the temporality by the temporality, the spirituality should be ruled, though in the name of the king, yet in effect by the spirituality; thus restoring in England, at the period of the Reformation, the same kind of relation in which the Episcopate and the civil power stood to each other at the rise of the Imperial supremacy in the Roman Empire, and which in England was coeval with the very existence of the Church.

But the Royal power itself was destined to undergo important modifications. A democratic element, developing itself in the nation, rose up against the monarchy and the Church together, and for a time swept them both off the face of the land. The reaction which ensued, while it reinstated the Church in her former position, failed to restore the relation in which she had stood to the Royal power; so much so that the faithfulness of the Episcopate in defending the Church against the insidious machinations of the Papacy gave the first impulse to that course of events which ended in a forcible dynastic change. That change proved in more than one way injurious to the Church. Pledged by their coronation oath to her maintenance, those to whose hands the Royal power was transferred were, in heart, strangers to the Church, which received at their hands neither sympathy nor active support. Nevertheless the theory of the Royal supremacy was maintained; and in course of time the relations between the monarchy and the Church might have assumed a character more favourable to the latter, but for the constitutional changes which placed the exercise of the Royal supremacy virtually in the hands of the nominees of the popular will, who, whether from personal conviction or by the necessity of their official position, may be, and sometimes are, avowedly hostile to the Church, or, at best, prove themselves her lukewarm friends, so far,—but no farther,—as they conceive that the friendship of the Church will strengthen their hands.

The complaint made, not without abundant cause, of oppression by the Royal supremacy is thus evidently founded on a complete misapprehension. It is the Popular supremacy that, under the name and semblance of the Royal supremacy, is withholding from the Church

her just rights, and subjecting her to the indignity of secular interference with her spiritual government. It is the Popular supremacy that in the colonies of England has constituted a form of government from which the Church, as a national institution, is excluded ; and by doing so has furnished conclusive, as well as highly instructive, evidence of the fact that the Royal supremacy has been removed into the category of legal fictions. It is the Popular supremacy that has, at home, created an anomalous tribunal, ostensibly for the protection of the Church, but virtually, and in its practical operation, for the protection of those who labour to undermine the Church's faith, and to subvert her spiritual discipline. It is the Popular supremacy that denies to the Church her liberty and lawful right to increase her Episcopate, by the free-will offerings of her members, so as to render its numbers commensurate with her spiritual needs. It is the Popular supremacy that persists in imposing upon the Church Bishops of its own selection, and turning the free election of her chief pastors, guaranteed to her by the Great Charter of our liberties, into a profane mockery. It is the Popular supremacy that impedes and obstructs the free action of the Church in her synodal assemblies, prevents her from adapting her internal organization to the exigencies of the times, and compels her—to the utmost extent of its power—to remain stationary and stagnant in the midst of a stirring and ever-advancing world. Of all this crying injustice towards the Church the Royal supremacy, in whose name it is perpetrated, is made to bear the blame, while in reality the responsibility of it rests with the Popular supremacy, the most powerful, as well as the most violent and intolerant, of all the rivals and usurpers that have, one after another, risen up against the Supremacy of Christ.

CONCLUSION.

UPON a survey of the facts brought into view in the course of the preceding inquiry it is not difficult to answer the question so anxiously asked by many, What is to be done to extricate the Church from the trammels of secular tyranny over her ? It is not, assuredly, by falling away and taking refuge under the wings of the Papal supremacy that we shall amend our position. That were, indeed, going down to Egypt for help. Neither is it to be effected by clamour and agitation, by spasmodic endeavours to gain the favour and support of the multitude by means of flattering speeches, of attractive novelties and sensational displays ; which is but another way of doing homage to the Popular supremacy, and setting up within the Church herself the vicious principle of "private judgment," from which that supremacy has sprung. Dispensing with the use of such carnal weapons, the Church must fall back—in a spirit of prayer and supplication—upon the Supremacy of Christ which no power of this world ever can abrogate, and upon the spiritual power inherent in the Episcopate as the representation of that supremacy. Whatever influence her members can, by legal and constitutional means, bring to bear upon the Popular supremacy, should be directed towards the emancipation of the Episcopate, the restoration of its free election, its unimpeded self-propaga-

tion and self-multiplication, its unfettered action within the limits of its own spiritual sphere. That such a restoration is possible—nay, that it may be brought about through a combination of the most untoward occurrences and the most adverse circumstances—is the great, the invaluable lesson which the Church of the present day has been taught by the events that have recently transpired, and are still in progress, in the Church of South Africa. These events evidently constitute the commencement of a far-reaching conflict between the Popular supremacy, putting forth its feeble arm of human strength in support of the unbelief that seeks to sap the very foundations of revealed religion, and the divine power of the Supremacy of Christ, rising up for the defence of the faith once delivered to the saints. How in its further stages that conflict may shape itself, how it may affect the mother Church of England in her ancient home, no human sagacity can forecast. Still less can human wisdom devise before hand any definite course of action, or calculate its results. The Lord of hosts will set the battle in array; for it is His battle. To the Church it belongs to lift up her voice boldly in faithful testimony to the truth committed to her keeping, and in the midst of oppression and wrong to proclaim aloud her unswerving allegiance to the paramount Supremacy of her Divine Head.

It seems far from improbable that we are on the eve of the final conflict between the Church of Christ and the powers of darkness—of that conflict which Christ Himself will terminate by His glorious appearing to take unto Him His great power, to vindicate His supremacy in the flaming fire of eternal vengeance upon the unbelieving and disobedient, and to present His Church purified and sanctified, in faultless perfection and holy beauty, before the presence of His glory with exceeding joy.¹ There are in the signs of the times many indications of the near approach of that day, warning the Churches to hold themselves in readiness for the coming of the Bridegroom. May our own branch of His Holy Catholic and Apostolic Church then be found among the wise Virgins, with an abundant supply of the oil of grace in her lamp, ready to respond to the Bridegroom's voice, "Behold, I come quickly," by joining in the cry of the Spirit and the Bride, "Even so, come, Lord Jesus." Amen.

HAWAII AND CAPTAIN COOK.

HAVING received from a valued correspondent a strong remonstrance against the view recently taken in our pages of Captain Cook's conduct at Hawaii, we have thought it right to refer his letter to the writer of the article containing the statements in question, who has furnished us with a reply, in justification; and we now place both the documents before our readers, who will thus be enabled to form their own judgment of the matter.

¹ Rev. xi. 11—18; 2 Thess. i. 7—10; Rom. ii. 5—9; Eph. v. 25—27; Jude 24; Rev. xxi., xxii.

The letter of remonstrance is as follows :—

“SIR,—As a constant reader of the *Colonial Church Chronicle*, and interested, as we must all be in the biography of all distinguished men whose names have been honourably handed down in the annals of the country, I have felt surprised and somewhat disturbed when, on reading the article in your September number on “Hawaii and its Church,” I observe the statements there made relative to the character and conduct of our great navigator Cook. Those statements I am by no means prepared to disprove or deny ; but it would be interesting, however melancholy, if your readers might be informed *on what authorities* depend such charges, as in this paper are made against the character and memory of a man whom most men have been used to regard, not only as a great navigator, but as an honourable man. Our respect, however, for his services must be greatly lowered, if we must look upon him as having been capable of “accepting divine homage at the hands of the poor savages of the Sandwich Islands,” of “profiting by their infatuation, and obtaining from them supplies of every kind without thinking it necessary to make any adequate return!” and further, of “permitting his crews to indulge in the most unrestrained licentiousness,” and in other ways “taking mean and fraudulent advantage of their ignorance.” It seems strange that in the biographical notice of Captain Cook by the late H. J. Rose, no hint of this kind is given ; but, on the contrary, Captain Cook is spoken of as having been “entitled to universal respect.” Bishop Douglas (of Sarum) I believe, wrote a narrative of Cook’s last voyage, but I am unable to refer to it. It does not, however, seem probable that the Bishop would have done so, had he been aware how little the navigator was worthy of such notice. I remain, sir, yours faithfully,

R. J. G.

“P. S. On referring to the biographical notice of Cook in the *Penny Cyclopædia*, I find no confirmation of the disparaging statements before alluded to. On the contrary, it is there stated that—

he was a strict disciplinarian, but watchful and solicitous in an uncommon degree for the health and comfort of his crews ; and to this constant care, and to *his moral influence*, as much as to his judgment, we must attribute that remarkable exemption from disease which his men enjoyed on his two last voyages.

‘But that which we wish to point out in his character as most rare and truly estimable, was his scrupulous justice and humanity towards the rude tribes whom he visited. . . . Once only he was betrayed into an unjust aggression which ended in bloodshed, an act which he remembered with pain, and in his journal acknowledged to be an error while explaining the motives which led to the commission of it.’

Either this account must surely be wholly untrue, or the writer of the article on Hawaii and its Church must have been misinformed.”

The following is the reply made by the writer of the article :—

SIR,—I have to thank you for affording me the opportunity of complying with the very reasonable requirement of your correspondent, to be informed *on what authorities* depend the statements made in my account of Hawaii touching the conduct of Captain Cook.

There are two kinds of “authorities,” by reference to which the truth of this matter may easily be ascertained,—on the one hand, the authority of Captain Cook himself, of his second in command and continuator of his narrative, Captain King, and of John Ledyard, who served in the expedition in a subordinate rank,—on the other hand the native traditions, carefully collected and sifted, as materials for a history of Hawaii, published at Lahainaluna, in 1843, by the Rev. S. Dibble, and an earlier account, published at Boston in 1825, by a “Deputation of the Mission” to the islands, in which native traditions are embodied. If on any point these two authorities agree together, or supplement each other, we may safely rely on their representations; and against their united testimony it is clear that no weight whatever can be attached to the authority of biographers, who have not felt called upon to exhibit the “night side” of their hero’s portraiture, or to eulogistic observations in the summary notice of an encyclopædia.

The gravest of the “charges” made against Captain Cook, and that which most materially affects the practical view to be taken by us at this day of the duty of English Churchmen towards the Hawaiians, is no doubt that of having “accepted divine homage” at the hands of the natives of the Sandwich Islands. On this charge, then, let us hear the evidence of the original “authorities” before referred to.

The first scene in which Captain Cook received “divine homage” took place on board the *Resolution*, during the stay of the expedition in Karakoa bay, and is thus described by Captain King :

“Soon after the *Resolution* had got into her station, our two friends, Pareca and Kareena, brought on board a third chief named *Koah*, who, we were told, was a priest. . . . Being led into the cabin, he approached Captain Cook *with great veneration*, and threw over his shoulders a piece of red cloth which he had brought along with him. Then, stepping a few paces back, he made an offering of a small pig, which he held in his hand while he pronounced a discourse that lasted a considerable time.”

On this description of what took place, it might be pleaded that, whatever might be the meaning and intention of the ceremony on the part of the natives, Captain Cook might have considered it as a simple demonstration of respect, and that he is entitled to the benefit of the doubt. But this suggestion is completely disposed of by Captain King himself, who goes on to say—

“This ceremony was *frequently repeated* during our stay at Owhyhee (Hawaii), and *appeared to us*, from many circumstances, to be a sort of *religious adoration*. The *idols* we found always *arrayed with red cloth*, in the same manner as was done to Captain Cook, and a small pig was *their usual offering to the Eatooas*. Their speeches, or *prayers*, were uttered, too, with a readiness and volubility, that indicated them to be *according to some formulary*.”—*Cook’s Voyages*, vol. iii. pp. 4, 5.

And further on Captain King observes :—

“ The meaning of the various ceremonies with which we had been received, can only be the subject of conjecture, and thus uncertain and partial ; they were, however, *without doubt*, expressive of high respect on the part of the natives, and, as far as related to *the person of Captain Cook*, they seemed *approaching to adoration*.”—*Cook's Voyages*, vol. iii. p. 9.

That this conjecture was perfectly correct, we learn from the native traditions. “ The Journal of the Missionary Deputation,” in an account highly favourable and respectful to Captain Cook, makes in the words of the natives themselves the following statement :—

“ We thought that he was *our god Rono*” (or *Lono*, the letters *r* and *l* being convertible in Hawaiian), *worshipped him as such*, and revered his bones.”—*Journal of Deputation*, p. 75.

The concluding remark as to the reverence paid to his bones alludes to the fact that after Cook had fallen in the fatal encounter with the natives, they scraped the flesh off his bones. This proceeding, on which a charge of cannibalism, in aggravation of that of murder, has been founded, was in reality a tribute of respect, being in accordance with the practice of the natives in regard to their own chiefs when they died.

To the same effect is the statement of Dibble, likewise founded on native tradition :—

“ A discharge of cannon and display of fireworks led the people to conclude that the foreigners were superior beings, they *called the Captain a god*, and gave him *the name of Lono*. . . . They gave him the appellation of Lono, because that was the name of *one of their principal and most venerated deities*. It was said that the deity was gone to a foreign land ; therefore, on the arrival of Captain Cook, they imagined at once it was *the return of their god Lono*.”—*Dibble's History*, p. 32.

It is a curious fact that, according to Dibble, “ even to the present day,” (1843,) “ Lono is the common appellation of Captain Cook throughout the islands ;” whence it appears that the identification of Cook with the chief idol has survived the very destruction of the latter. In confirmation of the above, we have again the testimony of Captain King, in a footnote explanatory of the word “ Orono,” which was remarked as being of frequent occurrence in the chants addressed to Cook during the ceremonials in question :—

“ Captain Cook generally went by this name amongst the natives of Owhyhee, but we could never learn its precise meaning. Sometimes they applied it to *an invisible being who, they said, lived in the heavens*. We also found that it was a title belonging to a personage of great rank and power in the island, who resembles pretty much *the Delai Lama of the Tartars*, and the ecclesiastical Emperor of Japan.”—*Cook's Voyages*, vol. iii. p. 5, note.

Among the ceremonies related by Captain King, there is one in particular which describes what may be termed the process of instal-

lation of Captain Cook among the gods of Hawaii. Having been conducted to the Morai—the place dedicated to idol-worship—Cook suffered himself to be “*placed aloft amidst the idols,*” when “*Koah wrapped a large piece of red cloth round the Captain, and offered him a hog,*” after which, the account proceeds,—

“Kaireekkea and Koah began their office, *chanting sometimes in concert and sometimes alternately.* This lasted a considerable time, at length Koah *let the hog drop,* when he and the Captain descended together.”

Koah then led the Captain round the idols, some of which he treated with small respect, and at last, we read :—

“He brought him to that in the centre, which, from its being *covered with red cloth,* appeared to be in greater estimation than the rest. Before this figure *he prostrated himself and kissed it,* desiring Captain Cook to do the same, who suffered himself to be directed by Koah throughout the whole of the ceremony.”

From this it appears that Cook was guilty on this occasion of worshipping idols, as well as of receiving divine worship himself. He was next led into another division of the Morai, where he was—

“*Seated between two wooden idols,* Koah supporting one of his arms, whilst I [Captain King] was desired to support the other. At this time arrived a second procession of natives, carrying a baked hog and a pudding, some bread-fruit, cocoa-nuts, and other vegetables. When they approached us, Kaireekkea put himself at their head, and *presenting the pig to Captain Cook in the usual manner,* began the same kind of chant as before, his companions making regular responses. We observed that after every response their parts became gradually shorter, till, toward the close, Kaireekkea’s consisted only of two or three words, which the rest answered by the word ‘Orono.’ This offering lasted for a quarter of an hour.”—*Cook’s Voyages*, vol. iii. pp. 7, 8.

So far from being disagreeable, this deification appears to have been gratifying to Captain Cook. He not only constantly consented to receive, he courted, on one occasion at least, the opportunity of receiving, divine honours. Near the place set apart by the natives for an observatory, and protected by their *taboo*, was the habitation of a “society of priests;” and no sooner was Captain Cook made aware of the fact than he proceeded to claim their homage :—

“Captain Cook resolved to pay them a visit, and as *he expected to be received in the same manner as before,* he brought Mr. Webber with him to make a drawing of the ceremony. On his arrival at the beach he was conducted to a sacred building called ‘*Harre-no-Orono,*’ or the house of Orono, and seated before the entrance, *at the foot of a wooden idol* of the same kind with those in the Morai. I was here again made to support one of his arms, and after *wrapping him in red cloth,* Kaireekkea, accompanied by twelve priests, *made an offering of a pig with the usual solemnities.* The pig was then strangled, and a fire being kindled it was thrown into the embers, and after the hair was singed off, it was *again presented with a repetition of the chanting in the manner before de-*

scribed. The second pig was then held for a short time under the captain's nose, after which it was laid, with a cocoa-nut, at his feet, and the performers sat down."—*Cook's Voyages*, vol. iii. pp. 13, 14.

The graphic representation of this scene, from the pencil of Captain Cook's draughtsman, and executed by his orders, has been immortalised among the plates published with the three volumes of voyages, being the journals of Captains Cook and King (London, 1784). On turning over the volume of plates, your correspondent will, at Plate No. 60, have the opportunity of beholding, scarcely without a painful blush, the not very edifying spectacle of the great navigator, who was a professed Christian, seated among wooden idols, and sharing the worship paid to them.

Nor were these divine honours confined to special visits to places of idolatrous worship. They were paid to Captain Cook, and received by him as his due, whithersoever he went.

"During the rest of the time we remained in the bay, whenever Captain Cook came on shore, he was attended by one of these priests, who went before him, giving notice that *the Orono had landed*, and ordering the people to *prostrate themselves*. The same person also constantly accompanied him in the water, standing in the bow of the boat, with a wand in his hand, and giving notice of his approach to the natives who were in canoes, on which they immediately *left off paddling, and lay down on their faces till he had passed*. Whenever he stopped at the Observatory Kaireekēea and his brethren immediately made their appearance with hogs, cocoa-nuts, bread-fruit, &c. and *presented them with the usual solemnities*. It was on these occasions that some of the inferior chiefs frequently requested to be permitted to make an offering to Orono. When this was granted, they presented the hog themselves, generally with evident marks of fear in their countenances, whilst Kaireekēea and the priests chanted their accustomed hymns."—*Cook's Voyages*, vol. iii. pp. 13, 14.

I should only weaken the force of these extracts were I to comment upon them. They will, I presume, convince your correspondent that the writer of the article on Hawaii and its Church was not, as he supposes, "misinformed," but that his statements are founded on the most authentic information.

I cannot ask you to encumber your columns with further extracts in support of the other "charges," to which "R. J. G." takes exception. They are one and all borne out by evidence equally authentic and conclusive, which I must content myself with merely indicating; leaving your correspondent, and others who may share his views, to have recourse to the original sources from which my information is derived.

That Captain Cook is not free from responsibility as regard the immoral intercourse with native women, the consequence of which made such frightful havock among the natives,¹ is undeniable. It is true

¹ *Cook's Voyages*, vol. ii. pp. 530, 531.

that attempts to restrict and regulate it were made—it is to be feared on sanitary, rather than on moral or religious grounds—by Cook and the officers of the expedition, as likewise by the native chiefs. But example prevailed over precept. Ledyard's account of this matter is painful in the extreme, as regards the conduct of the officers.¹ The natives were well aware of the light in which it was regarded by their visitors ; so much so that on one occasion, when, in consequence of a misunderstanding, the question was discussed among them whether they should "fight the god," an aged female chief advised that they should rather propitiate him, and for this purpose sent her own daughter with a number of women on board. It is to this occurrence, probably, that Dibble² refers, who hesitates not to state that "faithful history cannot exempt even the fair name of Captain Cook himself, since it is evident that he gave countenance to the evil," and goes so far as to mention the name of a female of rank who was "presented" to Cook himself.

That ample supplies, were furnished by the natives day by day, "with a regularity more like the discharge of a religious duty," and received without any return being expected or made for them, at the expense of Kaoo, the chief of the priests in the island, is stated in so many words by Captain King.³

That in "trading" with the natives their ignorance was taken advantage of, appears throughout the various narratives. The supplies drawn from the island by way of barter were so considerable, as at last to create apprehensions of scarcity in the minds of the islanders ; and all they got in exchange was some nails and iron tools, as is stated by Captain Cook himself, who evidently felt the meanness of the proceedings, and excuses it by adding, "we had nothing else to give them."⁴

That the forcible carrying off of the fence of one of their sacred places for firewood was felt by the natives as an act of sacrilege, is clearly apparent from Ledyard's narrative. Captain King, who passes lightly over this transaction, admits that he felt considerable apprehensions as to the probable effect of the bare proposal, but adds that in this he found himself mistaken. Ledyard's account, which is much more circumstantial, shows that the natives contemplated the measure with horror, and "tremblingly refused" their consent. Their subsequent conduct, after the removal of the fence by main force, in throwing their idols after it, was the natural result of excitement coupled with superstition. It was the surrender of their idols before the irresistible power of a mightier god.⁵

As regards the state of hostility on the part of the natives, which arose after a time, and of which in the end Captain Cook himself became the victim, it is impossible, after a careful perusal of the whole of the transactions, to resist the conviction that the causes of complaint given to the natives, far more grievous than occasional thefts committed by some among them, became at last intolerable, and that their conduct

¹ Ledyard's Narrative, pp. 107—109.

² Dibble's History, p. 23.

³ Cook's Voyages, vol. iii. pp. 14, 15.

⁴ Cook's Voyages, vol. ii. p. 531, and *passim*.

⁵ Ledyard's Narrative, pp. 136, 137.

was throughout marked by extreme forbearance. To their peaceable disposition at the outset, to their friendliness, their liberality, their honourable dealing, both Captain Cook and Captain King bear repeated witness; the former instancing particularly the fact that while upon one occasion more than a thousand canoes were about the two ships, not a single person had with him a weapon of any sort.¹ With the white men, the civilized men, the professing Christians, and not with the natives, the savages, the idolators, undoubtedly rests the responsibility of the bloodshed that inaugurated our relations, since then happily improved, with that interesting race.

One word more, as to the propriety of giving so rude a shock to our hero-worship, as appears to have been given by the exposure of the true character of Captain Cook's proceedings. The simple question is, whether history is to be written colourably or *truthfully*. That it was possible for Captain Cook to act as he did, and for his contemporaries, aye, and his biographers, to see no harm in his so acting, is a humiliating fact, reflecting deep disgrace on that age and on the Church of that age, rather than on Captain Cook personally. On this point I have spoken out so plainly that even "R. J. G." will not, on reflection, accuse me of wantonly or cynically detracting from the memory of a great man. And if the facts are, as by every one who investigates the subject they must be, admitted, an unvarnished statement of them was assuredly not out of place in a plea for tardy "justice to Hawaii."

Yours faithfully,

THE WRITER OF THE ARTICLE ON HAWAII.

PROVINCIAL SYNOD OF CANADA.

THE triennial meeting of the Provincial Synod sat at Montreal, September 13—20. The sermon at its opening was preached by Dr. Beaven. All the bishops of the province appeared, except the aged Bishop of Toronto. The new Bishop of Rupertland, Dr. Machray, was also present, being on the way to his diocese. Dr. Beaven was re-elected Prolocutor of the Lower House. As soon as the Synod was constituted, the rules of order were suspended to admit the passing of a resolution "with regard to certain doubts entertained by some as to the legality of former proceedings of Provincial Synod." This resolution, which was also agreed to by the Upper House, was to meet the scruples of the Bishop of Huron, who, previously to the opening of the Synod, had proposed one substantially the same, but which the Metropolitan felt unable then to put. Thus the anticipated difficulty with the Huron diocese was happily avoided. The Synod, after much discussion, enacted a canon on the election of Metropolitan. According to this, when the See of Montreal becomes vacant, the senior bishop of the province is, within two months, to summon the bishops to Montreal to nominate two persons, from

¹ Cook's Voyages, vol. ii. pp. 540, 548; vol. iii. pp. 20, 21.

whom the Provincial Synod shall choose one. Those two persons are to be previously proposed by the bishops to the Diocesan Synod of Montreal, and by that accepted. But if that Diocesan Synod should ever repeal its canon giving the power of nominating its bishop to the House of Bishops, the Bishop of Montreal shall not be *ex officio* Metropolitan, and the power to elect to that dignity shall be invested in the House of Bishops. A canon was also made for the trial of a bishop. The Synod assented to the alterations made in the 29th Canon of England by the Convocations of Canterbury and York. But as to those in the 36th, the House of Bishops declared that "they looked on the alteration in the form of subscription hitherto in use with great regret: they could not adopt such alterations, nor agree to their carrying them out. There was nothing in the present circumstances of the Church to justify such a departure from established usage: the maintenance of the truth demanded that the strictness of the present canon be carried out." A declaration to be taken by all clergymen before obtaining a licence was agreed on; the object of it being to prevent appeals to the English Courts, which might subject the Church in Canada to the influence of decisions by the Privy Council. The Committee on the Diaconate appointed in 1862 presented its report. This recommended that no deacon be admitted to the priesthood till he has served as a deacon for three years; and that no deacon have an independent spiritual charge, but act under an incumbent priest. The committee declined to recommend as deacons persons engaged in secular occupations; but that lay readers be employed, under the direction of an incumbent. In the Lower House much time was occupied in debate "on the relations subsisting between the Church of England and Ireland in this province and the Church in the mother-country;" it was finally agreed to refer this question to a committee to report at next meeting of Synod. An address was voted to the Archbishop of Canterbury, to the following effect:—"That in view of the recent decisions of the Judicial Committee of the Privy Council, in the cases of *Essays and Reviews*, and of the Bishops of Capetown and Natal—decisions calculated to call in doubt the authenticity of the historical books of the Bible and the doctrine of Future Punishment—his Grace, in order to comfort the souls of the faithful, would be pleased to call a General Synod of the Bishops of the Anglican Church, to be attended by presbyters and laymen learned in ecclesiastical lore, to take such measures as might best provide for the present distress; and that the Synod be presided over by his Grace." Also, after the example of the Convocation of Canterbury, an address is to be presented by this Synod through the Metropolitan of Canada to the Metropolitan of South Africa, expressive of "admiration at the courage, firmness, and devoted love for the whole Church with which his Lordship and the bishops associated with him have vindicated the entire truthfulness of the Word of God." An address was also agreed on to the General Convention of the United States, uttering regret that one section of the sister-Church had been divided from the rest through the civil war now brought to a termination, but trusting that, as the original cause of that separation has ceased, feelings of brotherly love will re-assert their claim, and triumph, and "that we shall,

ere long, be able to witness with all our old admiration, the onward and united progress of your Apostolic Church in every good word and work." Besides the Metropolitan, the Rev. Dr. Beaven, Prolocutor, of the Lower House, was deputed to the General Convocation at Philadelphia, as representative of the Canadian Synod."¹ The *Canadian Churchman* observes: "The session of Synod just closed was one of no ordinary importance, principally owing to the changed position in which the Church here finds herself in consequence of recent events in the mother-country. The discussions that so frequently arose on the relation in which we stand to the United Church of England and Ireland may have appeared waste of time; but we view the matter otherwise. They were in many instances a safety-valve; nay, more, they were the fearless expression of the sentiments of the Canadian branch on subjects of the last importance. Nor could those discussions be listened to without leaving the impression that although the Church has suffered in other parts of the world from false teachers who have crept in unawares, still she has nothing to fear from her Canadian daughter. We are not likely to become tainted with the false principles of a Colenso or a Judicial Committee." The *Churchman* also enlarges on "the unanimity which prevailed in the Synod, and the perfect good feeling manifested by all."

The Huron correspondent of the *New York Church Journal* narrates a noble act of munificence performed by Archdeacon Helmuth:—"I allude to the 'Collegiate Institute' which was opened in London in this diocese, on the 1st of September. It must not be confounded with 'Huron College,' with which it has no connexion, though the bishop is its visitor, and Dr. Helmuth, who is the Principal of Huron College, is its founder and proprietor. I have been told that it is the consequence of a vow to dedicate certain property, the prospect of which he lost on becoming a Christian, to God, should it ever unexpectedly come into his hands; and that having done so, he has devoted it to the cause of Christian education, especially for the boys of our more influential classes: than which nothing is more urgently needed, considering the non-religious character of our public educational institutions. The 'Institute' is a building with accommodation for 150 boys. A *sanatorium*, on an ample scale, is isolated from the rest of the building. The head master, a clergyman and a *senior optime* of Cambridge, resides in a wing of the Institute, and three or four of the other masters also reside. The ten acres in which it stands are provided with cricket ground, &c. The whole, I have heard, has cost 40,000 dols. So far as I know, it is unequalled for its purposes in America. I must not forget a most important item, a chapel-room for the daily worship and for full Sunday services; pupils *may* go to dissenting places of worship, but if they do so it is on the parents' responsibility, as no teacher goes with them; and no one, I heard the other day, had as yet claimed the liberty. The whole thing is an honour to the diocese. I cannot but wish it 'God speed.'"

News has since reached England of the warm reception of Bishop Fulford and Dr. Beaven by the Convention of the United States; an account of this we must reserve till our next issue.

PROPOSED ADDRESS TO THE BISHOP OF CAPE TOWN.

WE most earnestly invite, at the instance of the Rev. H. Douglas, attention to the following appeal and proposed address, now in circulation:—

“ It has been felt by many Churchmen that the present is an occasion on which the Bishop of Capetown should be supported and encouraged by the declared sympathy of the Church at home. An address expressive of admiration of the Bishop’s efforts in defence of the truth of God’s Holy Word, under the very difficult and trying circumstances in which he was placed, has been voted by both Houses of Convocation of the Province of Canterbury; but this declaration, however valuable in itself, cannot be regarded as any manifestation of the feeling entertained towards the Bishop by Churchmen in general. The accompanying address has therefore been drawn up, and, after receiving the sanction of his Grace the Archbishop of Canterbury and of several of the most eminent members of the Church, is now put forth for the signatures of those of the clergy and laity who may agree with it.

“ And in addition to the Address, it has been deemed highly desirable, that the present opportunity should be taken for manifesting the deep interest felt at home in the welfare and extension of the Church in South Africa, by raising a considerable fund, to be called ‘ The Bishop of Capetown’s Testimonial Fund,’ and to be applied at his Lordship’s discretion, for the benefit of the Church in South Africa.

“ Those who receive copies of the Address, and are willing to sign it, are requested to give their names and address in full; and after obtaining the signatures of such others of the clergy and laity as they can conveniently refer to, to return the paper to one of the general secretaries named below:—

“ *Secretaries.*—Rev. the Hon. Henry Douglas, Hanbury, Bromsgrove; Rev. Walter Hook, Chichester; Rev. James Palmes, Weeton, Leeds.

“ *Treasurers.*—Earl Nelson, Lord Lyttelton, C. H. Mills, Esq. M.P.

“ Donations towards the fund may be paid to the credit of the treasurers, at the banks of Messrs. Glyn, Mills, Currie and Co., 67, Lombard Street; Messrs. Goslings and Sharp, 19, Fleet Street; and at the western branch of the Bank of England, Burlington Gardens, London.

“ PROPOSED ADDRESS.

“ ‘ We, the undersigned, approach your Lordship under a deep sense of the courage and fidelity to the truth of the Gospel which your Lordship has manifested in an exigence of the most painful and unprecedented character, by your resolution to maintain the Church in South Africa unswerving in her belief in the authenticity and inspiration of Holy Scripture.

“ ‘ We desire to assure your Lordship of our respect for yourself, and of our firm and entire adherence to those fundamental truths for which your Lordship has contended; and we earnestly pray that our Lord Jesus Christ, the Great Head of the Body, may grant you “the Spirit of

power, and of love, and of a sound mind ;” abundantly bless your labours ; and give you the reward of witnessing their results in the extension of the Church, in the purity of her doctrine, and the maintenance of her Apostolical order.’ ”

The following extracts from a private letter of the Bishop of Capetown will serve to throw light on the importance of the above address :—

“ Bishop’s Court, August 16, 1865.

“ I see by your letters, and by some articles in the Church papers, that there is a disposition on the part of Churchmen to render pecuniary assistance to the Church in South Africa amidst its present difficulties. I write therefore a hurried line to you to say what I think would be the most effectual way of doing so, should the desire exist. The fact that in a few hours I shall have started on a three months’ journey compels me to be brief. I do not think that anything should be done for me personally. Thank God, by the kindness of friends in England I am out of debt. Others who have borne expenses in this case have, I believe, received nothing. I suppose they have paid from 150*l.* to 200*l.*¹

“ The desire, I suppose, would be to enable a Church which is very feeble to maintain its ground against a legalised opposition to the truth in a land impoverished beyond all that I could have conceived possible five or six years ago. The clergy, of course, must suffer ; it is right they should amidst the general distress—but the difficulty of holding on till better times is a very real one, and a body of men, who have shown themselves during these trying times faithful to their Lord and His revealed Truth, are in danger of being starved out.

“ I should be inclined myself to put this forward as our greatest present need. I have great difficulty not merely in meeting the demands on all sides for new missions to our still heathen population, but in maintaining posts which have been long established, but are greatly weakened in consequence of the diminution of the English population through the hard times.

“ But we must bear in mind the sad possibility that the endowment of the see of Natal, which I induced the Church and Societies to give ten years ago, will be taken from us during the remainder of Dr. Colenso’s lifetime. If this be so, something must be done to maintain a Bishop for the Church there. . . . Nothing can be done in the Colony to support a Bishop of the true Church there ; for first the members of the Church are not sufficiently strong to maintain unaided their own clergy ; and next, the Colony, like ours, is in the midst of a financial crisis and great embarrassment. . . . That afflicted Diocese must, if it loses its endowment, look to the mother Church to help it again and provide episcopal superintendence for it.

Were I in a position to do so, I would ask Churchmen to help me to found a cathedral. I have, however, felt that my office has been to do

¹ The Treasurer of the Capetown Legal Expense Fund desires to state, that, after the payment of all expenses in England, there is just sufficient remaining to meet those referred to by the Bishop at the Cape, and that it will be immediately transmitted to him for that purpose.

the rough work of all sorts in this land, and that the erection of a cathedral must be for another Bishop and another generation. . . . While churches, mission chapels, schools, parsonage houses, are still so largely needed, it would be wrong to throw one's efforts into this costly work, however important. The Dean, however, is just now making an effort, under Mr. Butterfield's directions, to do something for the existing building. . . . If the tastes of any led them to help forward such a work, I need scarce say we should be thankful. To the Dean himself I need not say how much the Church is indebted for his most able vindication of the faith, and exposure of the heretical teaching of Dr. Colenso. . . . During the whole of these painful proceedings, we have felt the great value of books, and the need of a good library. Mr. Keble's library has been of essential service to us, but in few ways could more useful help be given than by adding to it. Believe me,

(Signed)

" R. CAPETOWN."

THE BISHOP OF CAPETOWN'S SPECIAL FUND.

[Bishop Gray has issued the following paper, dated Capetown, May, 1865.]

I HAVE too long delayed sending to those who kindly aid me in my work some account of the state of things in my Diocese during the past year. There has been, however, an unusual pressure upon me, arising partly out of the troubles of our South African Church, partly owing to the holding of my Synod, and repeated journeys. This time last year I went to the relief of the Church in Natal. On my return I went up the west coast; and lately I have been to a part of the diocese where I have never been before. These three journeys were all made on horseback, my wife accompanying me. Altogether we rode about 1,500 miles. Of the Natal visitation an account was given in my journal, which was published, and I need say nothing about that unhappy diocese here. The visitation of the western coast was chiefly interesting from the very remarkable development of the Mission work in the parish of Malmesbury, which is 300 miles in circumference, and in which there are seven stations, with a priest and a deacon, four catechists who keep school, and two other teachers.

In the village of Malmesbury, and St. Helena Bay, the progress made, and the religious interest awakened, was very striking. At the Bay an exceedingly neat chapel was more than crowded, and many obliged to go away. Opposition on the part of the Boers has almost ceased, and some ask to have sittings assigned them. Not a few of the coloured people, especially Basutos, walk in from a considerable distance every Sunday for the services. On this occasion a considerable number were confirmed, and others baptized. At Hoekjes Bay the old coloured man Cleophas, who had built a school entirely by himself, had got into difficulties through the misconduct of his sons, and was obliged to sell the premises. He might have obtained 100*l.* for them; Mr. Belson and myself provided between us 75*l.* for which he was anxious to sell them to the Church, and

bought it. There is a house for the catechist, and the school with a small addition will make a respectable school chapel. At Malmesbury itself the interest shown amounted almost to excitement, chiefly owing to attacks made upon our mission by a Romish priest who has been lately stationed there, and a Missionary of the Dutch Reformed Church, who had gone so far as to re-baptize one of our communicants. The numbers for baptism and confirmation were considerable, and several after the services applied to be received as catechumens. Altogether, during the past year, 221 have been baptized, and 116 confirmed, in that parish alone. I do not enter into details about other posts and parishes. In spite of the times, I found progress almost everywhere.

The chief features of interest in my visitation, just finished, were the efforts made in two places by coloured congregations to erect school chapels for themselves. In each case I promised doors and windows and flooring, the making of the bricks and the labour of erection to be done by themselves.

The part of the country which I have never visited before was the Cold Bokheveld. Here I found 800 coloured people, 500 of whom were squatters on Government ground, and several were living in dens and caves, for whom nothing had been done, until a German, who was tutor in a Dutch farmer's family, out of pity to them, threw himself into the work of instructing them, depending upon them for his support, having only 15*l.* of his own. Hitherto he has had no home of any kind, sleeping in their huts. They have, however, just built him a single stone room, in which he has neither chair, table, or bed. About twenty of these poor people, hearing of my visit, came to entreat me to buy a piece of land, and settle them as a community in a village. Feeling very much for them (they have been just ordered to remove from Government land, and have no place to go to), I resolved to make an effort; and by the advice of several farmers, Dutch and English, have purchased a farm of 140 acres, every part of which can be laid under water. I am to give 400*l.* for it. Happily for me there is a mortgage of 325*l.* upon it, so that I shall have time to consider how it is to be paid for. At present I have not the whole sum available. Being pleased with the German, with whom I rode for a day, and hearing from several a good account of him, I have promised to pay him 60*l.* for the next year. He has begun school, and has, he tells me, large congregations on the Sunday.

It is almost impossible to avoid increasing my expenditure by taking up posts of this kind. I believe, if I should ever be able to travel over the northern part of the diocese, along the banks of the Orange River, which is a very difficult country to traverse from want of water, proper food for cattle, and any kind of accommodation, I should feel constrained to multiply teachers to look after the thousands who are, notwithstanding the labours of the Rhenish Society and the Wesleyans, wholly uncared for.

During the past year, four new Mission Stations for the coloured people have been founded, and I am endeavouring to arrange for one or two more. The churches of Caledon, Claremont, and Mowbray have been enlarged. An exceedingly neat mission chapel has been erected at Ron-

debosch, and the churches in Namaqualand and Clanwilliam have been completed. We are now endeavouring to erect a school chapel at Kanelasdorf, but are still quite unable to provide buildings for Mr. Lightfoot's large mission congregation, which stands greatly in need of them. The cost of these will be considerable.

Altogether we have 34 mission stations or outposts with schools; 53 schools, chiefly mission, in which upwards of 6,000 children are being instructed. We have 42 clergy or catechists, or schoolmasters engaged in pure mission work, and nearly all our other clergy and catechists are more or less employed in instructing the heathen. The whole of this work is supported by a grant of 2,645*l.* from the *Society for the Propagation of the Gospel* (independent of a grant to the Kafir College) which is wholly inadequate to its maintenance. In addition to an expenditure for buildings, passages, &c. &c., I am personally responsible for an income of 550*l.* a year to maintain clergy and catechists. I need not say, therefore, that I stand in as great need as ever of that kind support which so many have rendered to me in past years.

My Native College, though it has been without a master for some time, and the work of teaching has consequently fallen very heavily upon Mr. Glover, has been going on very well. During the past year we received into it for some time children of a Zulu Chief in Natal, who was in that country before we occupied it, and in whom I have always felt an interest. There are now altogether thirty-nine in it under instruction; seven trained within its walls are now acting as teachers in British Kaffraria and the Free State. One of these, who was of the four sent to St. Augustine's, Mr. Key hopes, in writing to the Bishop of Grahamstown, will be fit for ordination on his return from England. One of our greatest anxieties with regard to these fine lads is connected with their health. From whatever cause, probably from alteration in food and dress consequent upon living in a civilized country, they are liable to much sickness, chiefly chest complaints. One educated at St. Augustine's, a grandson of Maconess, is, I hear, dying of consumption at Grahamstown. Another very promising young man, educated by the Bishop of Grahamstown in England, is in a very delicate state. A third exceedingly good a boy, Basuto, died at Port Elizabeth on his way back to his country. I used to see him during the last few months that he was at College sitting on Mr. Glover's stoep, painting, and reading devotional books; my gift to him on parting was a Thomas à Kempis.

I have every reason to think that the College has already proved a blessing to many; and I think that it gives promise of more extensive usefulness. We have two or three very good boys nearly old enough to be sent to St. Augustine's. I fear that my subscriptions in England, upon which I chiefly depended for the maintenance of this important Institution, will all be paid up at the close of next year. I shall, however, go on without over-anxiety, believing that the Christian people of England will not suffer it to drop or be weakened for want of the funds without which it cannot be maintained.

The year past has been, like the three preceding ones, a time of much distress. A considerable number of our English emigrants have gone to

New Zealand, and our congregations in the country district have thereby been weakened, and less able to maintain their ministers. For many that remain there is very little employment, and failures and bankruptcies are still frequent. This land it seems is never free from some great scourge. For the last two years we have had severe droughts; now the horses and sheep are dying in vast numbers.

UNPAID FEMALE AGENCY IN INDIA.

(BY THE REV. J. LONG, OF CALCUTTA.¹)

MUCH connected with the future prospects of Christianity in India is in the hands of woman. After nearly twenty-five years' work in that country, I find that little permanent impression can be made on the masses of India unless woman's influence is brought to bear. The cause of vernacular literature and education rests mainly with woman. I have seen the power of native mothers on the boy of five and on the man of fifty, and am reminded of a remark a Jesuit made to me in Paris, when I stated that I saw but few men in the churches:—"Oh, we do not care; we have the women, and through them we work both on the men and the children." A Russian officer made a similar observation to me at St. Petersburg: "the Polish insurrection," said he, "would have been soon subdued had it not been for the women."

A circular was issued last year by the *Society for Promoting Female Education in the East*, inviting ladies of independent means to offer themselves as volunteers for the education of native ladies of the upper classes in India, for instruction in zenanas, and to serve as the missing link between native and English philanthropists in India. A few of this class have already gone out to the East. The educational labours of Miss Aldersey and Miss H. Baxter² in China, Mrs. Watson in Syria, and Miss M. Whateley in Egypt, are well known to the readers of the *Female Missionary Intelligencer*; nor has India been left without such excellent honorary workers, as Miss Bird, the Miss Gabbetts, &c.

Native prejudices are being rapidly broken down in India, and wide educational openings are presented; but the labourers are few and funds are scanty. Much is doing in India, both by missionaries' wives and ladies sent out by female education societies; but there is a special sphere opening out in large cities like Calcutta, Bombay, &c. for ladies with an independent income to go out as "living epistles" before the natives of India, specimens of that great unpaid female agency of England which is now working with such mighty effect in the back slums of cities and in the rural hamlets. The natives of India know of this movement only by dim report; they have seldom seen the living reality. Often have they put the question to me, "How is it that so few English ladies in India take an active interest in us, except those who are paid for so doing?"

The influence and example of ladies going out to India at their own expense may help to remove this stigma, and English ladies in India may

¹ From the *Female Missionary Intelligencer*, a penny monthly at Suters', Cheapside.

² This devoted lady is now deceased.

be led to reflect, "How is it we are doing little for female education, though we live in the country, and have both time, means, and money, while here are ladies who come out at their own expense for work we should be engaged in?"

India needs ladies who will continue exclusively devoted to this work, and thus give the native and local committees the benefit of ripened experience. The first few years of every missionary agent in India are but an apprenticeship; the people, their language, religion, &c. have to be studied. No army could act with raw recruits.

I have been struck very much with what I have witnessed of the beneficial effects of unpaid missionary lady agency in Russia, where ladies of the highest rank and deep piety labour with Christian heroism on the lowest strata of society. I have observed similar self-devotion in France where Rome wields such a powerful influence by means of females, having nearly 100,000 in religious orders. Surely India will not appeal to Protestants in vain!

India is only a month distant by the agreeable overland route, teeming with historical associations; we have now daily telegraphic communication between Calcutta and London; ere long, India will form part of *le grand tour*, as Italy hitherto has. Ladies of the highest class, old and young, go there now without difficulty.

The Roman Church enlists ladies of rank, talent, and wealth to labour in the mission cause; remote Pekin and the wilds of Cochin China bear witness to their labours. There are about 1,000 "sœurs de charité" labouring in the East, chiefly in the department of female education. Will not the love of Christ constrain many in the Protestant Church to out-pray and out-work them?

While there is scope for the highest sanctified talents in the work of Indian female education, yet the difficulties have been in some cases unduly magnified. Ladies of rank go out to India without hesitation for worldly objects, and enjoy themselves in the country. In England there are thousand of ladies who lead, in the cause of religion, a life of deadness to the world as great, and, in various cases, greater, than those who are called on to go to India for the promotion of female education. Those not good linguists should bear in mind that native interpreters can now be had easily; branches such as music and needlework can be taught without a knowledge of the vernacular; while many native gentlemen speak English. In Calcutta alone more than 30,000 natives can read and speak English.

The ordinary work in a place like Calcutta comprises female day schools, boarding schools, and visiting zenanas. I know a lady of independent means in Calcutta, labouring in connexion with the *Society for Promoting Female Education in the East*, who has fifty-four zenanas opened to her; but the following are branches of work that volunteer ladies might with great advantage take up:—

1. *Zenana work among the upper classes.*—The circumstances under which they came out from England would make them specially acceptable, and a valuable accession to the labourers in the field, who are working with great zeal.

2. *The influence of example and conversation on the husbands and male relatives of the inmates of zenanas.*—Race antagonism is on the increase in India, and deprives native gentlemen of that social intercourse which would enable them to realize what is meant by a Christian lady, and above all, the highest type of it—the English lady. Example here is better than precept, and the husband would see in the English lady a living model for his wife. The fountains of native liberality are being opened up, and an English lady might prompt and guide native gentlemen in educational and philanthropic schemes, as through their influence female schools are rapidly springing up in the villages of Bengal, in Agra, among the pundits, and the Punjaub, under the patronage of native gentry. The educated native, versed in theological subtleties, primed with arguments furnished by Renan, Hume, and Colenso, presents a bold front to the missionary, and is not easily confuted; but he may be won to Christianity by Christian life and conversation,—deeds, not words. In the Primitive Church female influence worked in this way. I have lately seen in Florence the pious labours of Miss Burton among Italian soldiers and officers, operating by books, conversation, and Christian influence. A Miss Bonneycastle is engaged in a similar way among French soldiers and officers; while all are familiar with the good produced by Miss Marsh on the working classes. Miss Nightingale's name is a household word.

3. With the increase of female education there is arising a demand for *domestic vernacular literature*, written in a Christian spirit. Education is creating an appetite; suitable books must be supplied. Good native translations can be obtained, as well as native gentlemen to contribute funds; but the directing mind of an English lady is required to weld European and native agency together in this great object. Ladies' pens are most valuable in England; they would be fully appreciated in India, where the vernacular press, which is now awaking with a giant's strength, is pouring forth so many publications of all kinds—some most deleterious to the female mind. This is an important branch of woman's work in India.

4. Last, but not least, is the calling out the *co-operation of English ladies in India*, many of whom have, from their social position and that of their husbands, the opportunity of doing much for Indian females. Some of them may be roused by the following consideration:—"Why stand we all the day idle, when the work is so interesting as to have brought out ladies from England to devote time, social position, and money to open the zenanas to the rays of heavenly light?"

THE MOSLEM MISSION SOCIETY AND THE ORTHODOX EASTERN CHURCH.

SIR,—I have learned, with much regret, that many devout and zealous members of our Church stand aloof from the *Moslem Mission Society*, because the Reports, in alluding to its Missions in the East, give no distinct intimation that due regard is paid to the ecclesiastical authorities of the Orthodox Greek Church.

Will you permit me to explain to your numerous readers that in the first great anxiety to arouse an interest at home for the Moslem world, and

to answer direct calls from Mohammedans for Christian instruction, this question was in a measure overlooked.

It is, however, due to the *Moslem Mission Society* to state that up to the present time no opportunity has presented itself in which the Society could exercise that Catholic courtesy which the Church of England would expect to receive, were the cases reversed.

The main force of the Society's operations has been directed to the newly settled Bedaween Arabs, located between the Orontes and the Euphrates, amongst whom neither the Orthodox Greek, nor any other Community have any hold or exercise any jurisdiction. Such being the case, both intercommunion and collision were equally impossible.

The last Report of the Society refers to a call from the Bedaween tribes in the vicinity of Mount Sinai for Christian teachers. Circumstances which may account for this remarkable request have lately come to my knowledge. Up to the beginning of the last century these same tribes had retained some sparks of Christianity: the last Christian mother among them having died at an advanced age, so late as the year 1750. It is to be deeply regretted that the Greek Fathers, inhabiting the Cloister of St. Katharine on Mount Sinai—which seems so eminently fitted to become once more a centre of missionary enterprise in Arabia—should have allowed these Christians to lapse into Islam, especially as they were partly the remnants of the Slavonian families, sent by the Emperor Justinian from the shores of the Black Sea for their service. Before attempting to comply with the request of these tribes for instruction, the *Moslem Mission Society* will endeavour to obtain the consent of the authorities of the Orthodox Greek Church. It is to be hoped that such courtesy will be reciprocated by the Eastern Churches. But if the conduct of a single Bishop were a safe index of the general feeling of his Church upon this subject, intercommunion would seem utterly hopeless. I have just heard of a case in which a Bishop of the Orthodox Greek Church refused to administer the Holy Communion to one of its members, simply because that person had married a member of the Church of England!

With regard to the action of the *Moslem Mission Society* in this and every other matter, I may add that no important step will be taken without the wise counsel and supreme sanction of the President, the Archbishop of Canterbury, and the Most Reverend and Right Reverend Vice-Presidents of the Society.

Trusting that this explanation will ensure a more cordial and undivided sympathy and co-operation in the work of replacing the candlestick in those hands whence it has been so long removed. I am, sir, your most obedient servant,

J. M. ARNOLD, B.D. *Hon. Sec.*

EAST HAM, E.

[As a set-off to the unkind act of a Greek Bishop reported above, we gladly record the admission of the Rev. W. Denton, this summer, to Eucharistic Communion in Servia. No doctrinal conditions were previously exacted from him; and the statement of the *Levant Herald* (a Popish journal) that his admission has since been disallowed by the Servian Church authorities is utterly groundless.—Ed. *Colonial Church Chronicle*.]

Colonial, Foreign, and Home News.

SUMMARY.

THE royal assent has been given to the erection of two new Sees—DUNEDIN in New Zealand, and NEW WESTMINSTER in British Columbia. Dr. Jenner, vicar of Preston, near Sandwich, is nominated to the former; Mr. Postlethwaite, perpetual curate of Coatham, Redcar, to the latter.

BISHOP GOBAT and the Rev. J. ZELLER, Missionary C.M.S. at Nazareth, have written home complaining of the violent attempts of the Turkish authorities to deprive the "Protestants" of the advantages obtained for them under Lord Stratford de Redcliffe. The *Church Missionary Society* is preparing a statement of the grievances under which the native Protestants are now suffering, with a view to taking further steps to meet the requirements of the case.

UNITED STATES.—The American Church papers give painful details of the sufferings of the clergy at the South from poverty, and in some instances also from political oppression. Several priests and more than one Bishop have been causelessly arrested and dragged away for hundreds of miles to some tribunal, to be reluctantly released, after needless delays, as guiltless. As for poverty, the utter helplessness of things may be imagined when we state that laymen at the South of the highest standing are so reduced, that if postage were not prepaid they would be unable to get their letters out of the Post-office. "Church laymen there are anxious to contribute to the support of the Church, but at present are utterly powerless." We are glad to add that at meetings held in Baltimore and elsewhere in the Northern States, a worthy commencement has been made in giving the help the distressed South now so much needs. The tide in favour of smaller dioceses, with sees, continues to set in more strongly. The Convention of Tennessee, which unanimously elected Dr. Quintard as successor to the late Bishop Otey, passed resolutions to the effect that the State of Tennessee should be subdivided into three dioceses, having for sees Knoxville, Nashville, and Memphis. The project is to come before the General Convention.

The Presbyterianizing party in the diocese of New York, who have not ceased to controvert the positions concerning Church order laid down so temperately and truly by Bishop Potter in his recent Pastoral, have now proceeded to the length of openly defying the Canons. On Sunday evening, Sept. 17th, after due advertisement, "Dr. Storr, of the Brooklyn Pilgrim Church"—so says the *New York Times*—"occupied and preached from the pulpit of the Rev. S. H. Tyng, while Henry Ward Beecher sat in the clergyman's pew, evidently enjoying as an humble disciple the irrepressible conflict." This is an open declaration of war by the "omnibus" faction. This faction has pretended to claim in favour of its misinterpretation of the American Canons the authority of one of the founders of American Episcopacy, Bishop White. Their chief evidence "is their own uncorroborated remembrance of what was said in private conversation some thirty or forty years ago," replies the *Church Journal*, and "it does not take a very learned judge to say what is its worthlessness as weighed against Bishop White's published opinions on the very points now

in dispute." The *Journal* then cites White's Address to his Convention in the year 1822. "He was not then in his youth and inexperience, not labouring to ascertain what could conscientiously be done in case it should prove impossible to obtain the Apostolic Succession from England or elsewhere. But within a few years of his death he was deliberately setting down, for the information of posterity, the matured convictions of his ripe old age." In the extract appended, White says that Churchmen ought, with regard to the Denominations, "to avoid all intermixture of administrations in what concerns the faith, or the worship, or the discipline of the Church." He proceeds: "Our Church calls herself Episcopal. She affirms Episcopacy to rest on Scriptural institution, and to have subsisted from the beginning. On the varying governments of other societies she pronounces no judgment. The question is not whether we think correctly, but whether we are to be tolerated in what we think. If this be determined in the affirmative, we must, to be consistent, interdict all other than an Episcopalian ministry within our bounds."

INTERCOMMUNION WITH THE SCANDINAVIAN CHURCH.—We learn from the first report of the Norway "Seamen's Gospel Society," that Bishop Eden of Moray and Ross, Primus of Scotland, has written to the committee stating that he has provided not a few Norse seamen who visit Wick with Danish translations of the English Prayer-book, and offering the use of Scotch churches for the missionary clergy about to be sent out by this Society. The Swedish Evangelic *Fosterlandstiftelse* has continued correspondence, after the death of Captain Speke, with the Rev. Dr. Krapf (the well-known discoverer of Mount Kilimanjoro), respecting a mission to the Gallas in the region west and south of Abyssinia. The Bishop of Mauritius has also proposed to this Society to send missionaries to Madagascar, such missionaries to maintain the Scandinavian ritual and confession, but to be under his episcopal care. This proposal has been thankfully received by the Society, but Mr. Rudin, the principal of its seminary at Stockholm, urges the prior claims of the Gallas, who have asked for the Gospel as yet in vain. Mr. Rudin recently visited England with those of his countrymen who have now sailed for Africa, and who are to return for ordination by the Archbishop of Upsala in a year or two if by that time the prospects of the projected Galla Mission prove sufficiently hopeful. The *Church Missionary Society* has presented for the use of the Mission copies of the Amharic books it has printed. Professor Clausen, Dr. Grundtvig's antagonist, has appeared in opposition to the proposed rectification of Danish episcopacy. On the other hand, an able letter from Copenhagen appears in the *Brussels Nord*, stating that the Bishop and clergy of Iceland are declaring in its favour. At the Norwich Congress a paper on Scandinavian Intercommunion was read by the Rev. F. S. May. The Bishop of St. Andrews, and others who took part in the sectional meeting "On our Duty to Foreign Christians," supported the movement, with the exception of the Rev. F. G. Lee, who (our readers may remember) was the solitary opponent of the resolution in its favour passed by the Diocesan Synod of Aberdeen in 1863.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Oct. 3.*
Archdeacon Sinclair in the chair.

£10 worth of books were granted in aid of a Depository about to be established at Tanjore. A system of book-hawking is to be set on foot in the towns and villages of the circle of Tanjore Missions, which now contains twelve Missionary Stations, with several superior schools.

A letter of thanks for books and application for more was received from Bishop Tozer, dated Zanzibar, July 24. "There is a great desire for Arabic books, among the inhabitants of Zanzibar, and copies of our Prayer-book are eagerly accepted. Smaller works in Arabic would be extensively useful." No small part of the Bishop's work was with sailors frequenting this harbour, and on this account he was especially pleased with the French and Portuguese Prayer-books.

The Bishop of Labuan and Sarawak had written (Sarawak, August 2), recommending the application of the Rev. J. Richardson, S.P.G. Missionary at Sedamak, for aid towards building a church there. Materials had been provided by Europeans and the Dyaks, but the building was stopped for want of funds. The Bishop hoped that the Society's grant, with what he might be able to give himself, would ensure its completion by next year. The Board consented to grant 20*l*. Very recently the Bishop baptized in Christ Church, Lundu, 19 Lebuyon Dyaks, and confirmed 31 of Mr. Richardson's Salakow and Lundu Dyaks.

A grant of 10*l*. was also made towards a church, besides 10*l*. worth of church-books, for a settlement of German Lutherans in a remote part of Ontario diocese (Opeongo Road). The Bishop had lately ordained the Lutheran minister, Dr. A. Shaffranck: and the whole settlement had conformed to the Anglican Church. They are poor, yet were endeavouring to build a church, and had already provided a parsonage and glebe.

The Bishop of Rupertsland has put out a circular, after consultation with Bishop Anderson and others, in which his future plans are given. Churches are needed at St. Paul's, Red River, and at Hardingley on the Assiniboine. A church at Fairford was in progress, but not completed. School-chapels were required at Fort Alexander, near Lake Winnipeg, where a Missionary is stationed; and at Fort Pelly, Claremont, and Fort Ellice, where there are Catechists. The people in the settlement at Red River are very poor, and must remain so till their position of isolation is changed. The Indians possess absolutely nothing; the blanket they wear, and the ammunition they live by, being commonly received in advance, for future payment in the furs of the animals they kill. The new Bishop obtained a vote of 100*l*. towards the erection of churches and school-chapels in his diocese.

A letter from the Bishop of Gibraltar was read, stating that, after considering the present circumstances of the English in Italy, and the object of diffusing there information as to our Church, he was of opinion that aid cannot better be given than in establishing depôts of this Society at Genoa, Florence, and Naples. The Bishop had already assisted the Chaplain in establishing one at Florence. At his request, a grant was made of books to the amount of 25*l*. towards the like object at Naples.

Other grants of money, books, &c. were made by the Board.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

DECEMBER, 1865.

MONTREAL—THE PROVINCE AND THE DIOCESE.

WHAT may be the direct advantages of colonies to the country which has founded or acquired them, may be still, as it long since was, a disputed point. No doubt the influences of such an extension of an empire are of a subtle character, not to be appreciated by every one who witnesses their operation, nor always acknowledged even by those who share in the advantages which this extension may confer. But of one thing there can be no doubt. To the thoughtful Christian and the patriot, the progress of Britain's colonies—the course of the development of their political, intellectual, and above all their religious life—can never be divested of interest, and become matter of indifference.

Both secular and religious writers have given indications of late of a certain weariness in listening to, and even of a disinclination to admit, the claims of a colony to much help or sympathy, if such admission involved outlay or effort on the part of the statesman or the churchman in assisting the colony's struggles towards a more perfect constitutional or ecclesiastical life. We know how to account for this in some measure. There has been unquestionably much self-assertion on the part of the colonies. There has been unbounded liberty of declamation allowed and taken as to the secular prosperity, promise, and glory of that huge colonial empire on which the sun never sets; and so too there has been, we say it with reluctance, too exultant a tone on the part of the friends of the Colonial Church. Too much has sometimes been believed: too great things have been predicted; some have invested the Colonial Church, her labours, her successes, her higher clergy,

her future, with a halo, a nimbus of glory, as imaginary sometimes as the aureole with which an enthusiastic artist has decorated the head of a mediæval saint, whose existence even has been doubted, or whose life and work, if he ever lived, were not above the level of his more obscure and uncanonized brethren.

We are now fallen on a time of reaction. We may lament it, but we own—and it is our wisdom to do so—the inevitable revulsion of feeling on these matters. Some statesmen—or rather certain *doctrinaires*—stand prepared to answer all applications or complaints from a colony with the recommendation of independence. They believe in the operation of the knife; a colonial grievance is a *τομῶσα πημονή*—cut the troublesome appendage adrift, and the grievance will be cured at once. This, much as it is to be regretted, comes naturally of self-assertion, when men of the world and a feeble struggling claimant are brought to the discussion of matters as between themselves. And something of the same kind, though greatly subdued, and sometimes scarcely even confessed, is the tone of thought on the part of some quondam friends of Colonial Church Missions. There was once a great interest felt in all that was done within the limits of a Colonial See; nay, we admit it, there was an exaggeration of feeling and expression touching the progress of the Church; our tone was too jubilant, our expectations too unchastened. What was nearer to us was the frequent subject of disparaging comparison; and the heart of the English Churchman, from amidst much that was oppressive or uninteresting at home, thought that it saw fairest promise, nay, the fulfilment of its dearest and most lawful yearnings, in the rapidly developing system of the Colonial Church. Evangelical truth and Apostolical order—should these ever disappear or become dimmed among us at home—we saw them rising with a growth and a splendour which bade fair to make the glories of the mother Church pale before her Colonial daughter.

The inevitable law, we repeat, has all the time been over us. The exaggeration has been avenged, and something more. The sensational frame of mind has passed away; is it too much to say that the listless temper has supervened, and that the Colonial Church obtains but an impatient hearing, in place of the ready attention and loving regard which once were rendered her so ungrudgingly?

Now this apathy, wherever it exists, is most censurable. Any impatience of the claims of the Colonial Church is in reality far more unwarrantable than that extreme of enthusiasm which has been justly criticised. English churchmen are still “debtors” to the colonist and the emigrant. It is a very short-sighted policy which would make the friend of Missions acquiesce in the feeling, sometimes expressed, more

frequently admitted in silence, that the Colonial Church has within herself now all the elements of self-support and extension, and that she must no longer allow herself to step in and divert to her own use the funds with so much difficulty accumulated for more directly missionary work among the heathen. Comparisons between these two branches of the Church's duty are no less odious than other comparisons, and can never be very wisely discussed. But the positive duty of assisting the Colonial Church rests on distinct and unquestionable grounds, as we hope presently to show. Meantime, we have before us, in the little volume of "*Addresses*,"¹ &c. recently put forth by the Metropolitan of Canada, statements and suggestions so pregnant and so significant, that we feel that we are only doing our duty in drawing the attention of Churchmen at home to its contents.

This work is no record of personal labours, privations, or perils ; whatever of that kind the Bishop of Montreal has it in his power to relate, he here seeks only to lay before us certain results of what we may justly characterize his judicious and faithful supervision of his important diocese. The matter of the book is so arranged that we are able to see in a glance what has been accomplished in the fifteen years which have elapsed since Bishop Fulford was appointed to that see.

In 1850 the Anglican Church numbered about 4,000 members in the city of Montreal ; they are now reckoned at upwards of 10,000. There are eight churches (Anglican) in that city ; every one of these has been built, rebuilt, or enlarged during the same period. In the year 1856 the Anglican Cathedral was utterly destroyed by fire ; by 1859 (*i.e.* in less than three years), a new Cathedral, at a cost of about 40,000*l.* of great size and beauty had been built, worthy of the Metropolitan diocese, and unequalled as an ecclesiastical edifice, perhaps, by any other building of like character on the North American Continent. In 1850 the clergy and catechists were fifty in number ; there are now seventy-three clergy and five catechists ministering to 41,000 churchmen in the diocese. There are (we further find) 109 consecrated churches and graveyards, of which forty-five have been added since 1850. In the same time twenty-nine parsonages have been built, making the whole number forty-two. And (full of promise for the independence of the Church there) we are told that there are as many as thirty-five glebes or Endowment Funds. And, lastly, our attention is drawn to the fact that three additional churches are in course of erection.

¹ *Sermons, Addresses, and Statistics of the Diocese of Montreal.* By Francis Fulford, D.D. Lord Bishop of Montreal, and Metropolitan of Canada. Montreal : Dawson Brothers. London and Cambridge : Rivingtons.

As an assistance towards these various good works, the *Society for the Propagation of the Gospel* was contributing in the year 1850, as its annual grant, the sum of 3,660*l.* ; that grant is now reduced to 2,940*l.* to meet all demands, including pensions to certain aged missionaries, who entered the service of the Society with an understanding that such pensions awaited them when superannuated ; so that only 2,440*l.* are now in the Bishop's hands for maintaining or increasing the Church's operations there. This is no great sum, as it appears to us, when we call to mind the fact that not very long since the Church in Canada depended entirely on England for her maintenance, and when we also bear in mind that there are no less than seventy-eight clergy and catechists, and more than 100 churches in the diocese.

But what, it may be asked, is this diocese doing for itself? Let the Bishop's "Statistics" furnish the answer. During the last ten years, "moneys raised within the diocese for Church purposes" were as under :—

| | £ | | £ |
|---------------|--------|---------------------------|--------|
| In 1855 . . . | 5,899 | In 1861 . . . | 8,900 |
| „ 1856 . . . | 7,096 | „ 1862 . . . | 11,600 |
| „ 1857 . . . | 7,650 | „ 1863 . . . | 11,000 |
| „ 1858 . . . | 8,000 | „ 1864 . . . | 13,900 |
| „ 1859 . . . | 9,000 | „ 1865 ¹ . . . | 16,000 |
| „ 1860 . . . | 10,200 | | |

Thus each year the diocese has been making continuously greater efforts for itself, and the Society at home has been gradually withdrawing its assistance. The amount of labour and anxiety involved in these efforts on the part of the Bishop and clergy, and the self-denial on the part of the faithful laity, can only be estimated by those who have witnessed or taken part in them.

We pass on to another feature in this record—the establishment of two great engines of the Church in those parts, viz. firstly, the Synod of the Diocese of Montreal ; and secondly, the Provincial Synod, in which have been gathered for deliberation on the Church's affairs the Bishops, clergy, and laity, by representation, of the five dioceses which compose the Province of which the Bishop of Montreal is Metropolitan. The announcement of these two events is made in few words, and a few words suffice to tell their results, so far. But no eye can foresee the blessings to the Canadian Church, which, under God, seem likely to follow them hereafter. And few (on this side of the Atlantic, at least) can be aware of the prudence, forbearance, consider-

¹ In this year St. James's Church, in the city of Montreal, was completed at a cost of 6,000*l.*, raising the total amount to 22,000*l.*

ation for the views of those who at times felt bound to oppose ; of the steadiness and tenacity of his object ; of the straightforwardness and honesty in seeking the end now so happily attained,—which were evinced by the Bishop through the whole proceedings in connexion with the establishment of the Synods. And now we see these assemblies in active operation, doing, and doing carefully and skilfully, a great work. A pleasant sight it is,—clergy and laity giving time, attention, learning, and the results of their various experiences, in projecting, preparing, maturing schemes, whereby the Church shall strike her roots deeper beneath the soil of their common adopted country ; by each fresh effort committing themselves anew to the blessed cause and its continued maintenance ; while strife and partizanship (if able even to breathe in this atmosphere at all) are hiding their heads in presence of earnest effort and honest purpose.

It is difficult to the beholder to say to whose sanctified zeal chiefly, whether of Metropolitan, or Bishops, or Clergy, or Laity, are due the great results which these annals of the Canadian Church disclose. We think, and we prefer this solution to any other, that, as with some good piece of mechanism, no one of its many parts can claim the credit : all the success has sprung from the harmony of all parts as they wrought together. This happy result, indeed (as we well know), is due, in large measure, to the Prelate, whose single-minded character, free from all desire of self-exaltation, and a stranger to all underhand methods in arriving at his end, has influenced all for good, and has gained the affection and confidence of all. And so—as we can hardly wonder to find—it appears, with reference to several of those things which were nearest to the Bishop's heart—the Endowment Fund, the establishment of Rural Deaneries,¹ the retaining the veto in Synod in his own hands,² the assembling of the Provincial Synod, and other matters,—some of them have with entire unanimity been conceded, while others have, so to speak, been forced on the Bishop, nothing loth, by his zealous clergy and willing laity.

At one time, as our readers will recollect, there were legal difficulties raised by some with regard to the organization of the Canadian Church which seemed fraught with danger ; but all has been made completely secure by bringing the establishment of the Metropolitanate into

¹ “I have arranged, in compliance with the recommendation of one of the Committees, which was adopted by our Synod at its last meeting, immediately to divide the Diocese into four Rural Deaneries.”—Speech at the Meeting of the Diocesan Church Society, p. 234.

² Speaking of this at a meeting of the Synod the Bishop says that the retention of the veto is “a great principle connected with the position and character of the Bishop, and one which, if I were prepared to yield, many of the Clergy and Laity would at once leave the Synod.”—P. 247.

harmony with the Colonial Parliament's Synod Acts. It will suffice here to quote the following words of Dr. Fulford in the Preface to this volume :—

“ In my Lecture ‘ On the Events and Controversies of the Day ’ I have not alluded to the recent judgment of the Privy Council in the case of the Bishop of Natal and the Bishop of Capetown, because I am assured, on the best legal opinions in this Province, most entirely confirmed by the Queen’s Advocate (Sir Robert Phillimore) in England, that that judgment does not in the least interfere with the jurisdiction either of the Bishop or of the Metropolitan of the Church in Canada. Whatever might have been originally defective in the authority intended to be conveyed by the Royal Letters Patent has been repeatedly acknowledged, confirmed, and fully supplemented by Acts of the Provincial Legislature, and the Synods acting under the powers given by some of those Acts. The Queen’s Advocate, to whom I referred the whole question, writing to me some time after the judgment in the Capetown case had been delivered, says, after having noticed that judgment and its effects, ‘ But the case of the Canadian Church is happily very different from that of other Colonial Churches.’ ”— (Preface, p. x.)

A sketch of a colonial diocese such as this would not be complete without the insertion of some of the Bishop’s and the Church’s difficulties. Although so much seems to have been accomplished, and although the machinery for doing more seems to be in admirable working order, we know that trials and anxieties await any Bishop, whose lot it shall be to raise high the edifice of the Church whose foundations we see so carefully laid. Outside of the city of Montreal there is but little wealth in the Metropolitan diocese. The members of the Anglican Church are, in most cases, not gathered together in settlements consisting wholly, or largely, of their fellow churchmen. They are scattered as sheep through the vales, and on the hills, in the townships, and on the river-side, of a Province the overwhelming majority of whose population is Roman Catholic. Of the 41,000 Anglicans very many live, two or three here, four or five families there, in villages of entirely a Canadian (*i.e.* French) character. What organization on the part of a poor and struggling Communion can be devised, which shall reach these and keep them within the fold? How serious an obstacle is this circumstance to making the whole Church self-supporting, when the people feel that there is no place of divine worship of their own creed in the neighbourhood, no centre around which they can gather, no pastor whom they can call their own, no visible bond, in short, attaching them to the Church of their fathers, and preventing them falling away to other systems surrounding them, or to avowed infidelity! And further, there are not in Montreal, as in

Upper Canada, any endowed rectories. They have, in this diocese, but a very small portion of the commutation of the clergy reserves : for while Upper Canada received about 300,000*l.* from this source, the portion which fell to this diocese was the small sum of 13,000*l.* It is, then, still a poor diocese. The frightful civil war in the neighbouring republic was felt very injuriously by the commerce and the agriculture of Canada ; and it must be some years before the colony rises again to the level of its former prosperity. While we wish the Bishop God speed, and congratulate him on what has been accomplished, we cannot but give utterance to a deep sympathy with what we may fairly look on still as the struggling Church in his diocese. And many a colonial diocese presents as fair a prospect, perhaps, or even fairer, and can show equal claims, or even stronger.

But in concluding this paper we wish still to speak mainly of the North American colonies. We cannot admit the view which seems to rest upon the assumption with regard to each branch of the Colonial Church so fairly planted, that, because it is possible to speak so cheerfully of its work, therefore we at home may henceforth divest ourselves of all responsibility on its account. It is impossible to look forward with any thoughtfulness and intelligence, and then to acquiesce in this somewhat wide-spread sentiment. Unless we altogether misinterpret the indications of God's hand in the disposing of events, Canada must, in course of time, become both a powerful and a populous country. If it increase at the same rate at which it and other North American colonies have increased in past years, what will Canada be half a century hence? In 1780 the population of the United States of America was 3,000,000 : it is now 30,000,000 : *i.e.* they have multiplied themselves *ten* times. Eighty years ago Upper Canada had a population of 50,000 : its population now is upwards of 1,500,000 : *i.e.* they have multiplied themselves *thirty* times. One scarcely ventures to pursue the calculation (which any reader can make for himself), and say what the population of Canada will be when another like portion of time shall have gone by. But, humanly speaking, there can be no question that, within (say) half a century, Canada will be a country with an enormous English-speaking population. England has been, and, we conceive, ever must be, an emigrating and colonizing country. God hath willed it so. Her territory is small ; and each year her population is larger. The English race is energetic, given to exploration, and to trying its fortunes in new scenes and larger fields and novel circumstances. Homes, our people know, are, as it were, prepared and waiting for them, in Britain's Transatlantic possessions ; and each year they increasingly appreciate the fact. And of all nations

in the world we possess the means of leaving our native shores and of crossing the main in all directions. Emigration, therefore, will probably hugely increase : and its streams, both from England and the northernmost parts of Europe, will, (we have reason to think) more than in time past, be directed towards Canada. The United States will cease—they are ceasing—to be the most attractive field for the British emigrant. And, under these conditions, Canada must needs increase her population not in arithmetical, but more probably in geometrical proportion. The circumstances of our country, the features of the age we live in, and the appliances of a present and ever-improving civilization, will not allow us to shut our eyes to the fact. For whom, then, are the present generation of churchmen laying their Church's foundations? If it be true that we ought ever to work on this principle, that we labour, and other men are to enter into our labours, for whom is it that this—or any other like—wise master-builder is endeavouring to raise the spiritual edifice in which others, when he shall have been gathered to his rest, may find a place? It is not for those few sheep in what is now by comparison but a wilderness, but for those millions of souls which shall then fill the crowded cities and the fertile plains of this vast appanage of England; for those who from one ocean to the other, from the "lines" to the northernmost habitable spot on the North American continent, must call us their fathers after the flesh. When Canada has become a country of forty millions; when the United States shall have multiplied themselves ten-fold once more; when the other colonies of England shall have added *their* millions, also, of British population—all these millions having been duly taught (by the efforts of churchmen of this day) the Church's faith, and holding it, and desiring to extend it to others—how inconceivably grand is the prospect which then rises before us. We then behold not England's Church as it is even now at home; nor the Colonial Church in the present feebleness of its infancy; nor even the American Church with her comparative handful of zealous sons: but the whole vast Anglican Communion, as it will then have become, everywhere filling, and in many directions overflowing, the wide territories of "Anglo-Saxon" empire and republic alike, holding the faith which she now holds, ready to co-operate, and able to make efforts somewhat proportioned to the task, towards evangelizing the heathen in other portions of our empire, or of the world—the much land which still will "remain to be possessed."

England owes something to her colonies; God raised her to her present height by making her a colonizing country, and by prospering her efforts in all those works and all those struggles into which

colonies, and emigration, and commerce, as it were inadvertently, led her. It is but right that she should, remembering these things, resolve that, with God's help, she will not, for many a day yet, turn a deaf ear to the call of the Colonial Church. L.

Correspondence, Documents, &c.

THE GENERAL CONVENTION IN THE UNITED STATES.

THE twenty-eighth General Convention of the Church in the United States assembled at Philadelphia on October 4th. The opening sermon was preached by the Bishop of Montreal, Metropolitan of Canada, besides whom twenty-four Bishops were present at service; the Holy Communion was celebrated by the Presiding Bishop, the Bishop of Vermont. The two Houses afterwards were "organized," the House of Bishops appointing the Rev. Dr. Balch as their Secretary, and that of Deputies, the Rev. Drs. Craik and Randall, as respectively their President and Secretary.

I. A warm reception was accorded to Bishop Fulford and the Rev. Dr. Beaven, the joint bearers of the Address to this Convention, from the Provincial Synod of Canada, mentioned by us last month. Bishop Fulford visited the Lower House in addition to the Upper, a seat being placed for him at the right of the President, which he was invited to occupy at pleasure during the Session. To Dr. Beaven the President of the Lower House declared: "That when he was in Canada some time ago on a visit, he saw enough to convince him that God had placed their respective Churches side by side, that they might teach each other, and communicate of that which is good. I am satisfied," he added, "that in our organization we have omitted some of the ancient things of the Catholic Church, which it would be well for us to regain." Dr. Beaven, in responding, said:—

"We feel that you are, with us, the great witness in this country, of Catholic order and Scriptural truth: that you are the great element of all the permanence and stability that is to be looked for in the institutions of your great country; and we have observed with much interest how, from year to year, you continue to draw in from all the various denominations of Christians some of their best, most gifted, and most pious men, to become not only members of your Church, but members of your clergy. And we have noticed that the denominations around you are continually adopting some practice or principle characteristic of your Church, that there is a visible 'drift,' and that from all sides there seems to be a continual drawing to you; so that, in the providence of God, you seem to be destined to be the great depository of Scriptural Truth and Apostolical order throughout this vast nation.

"There is one other matter in regard to which you will allow me to say a word. You are aware that the Church of England and Ireland is supported by the State, and that large numbers of our children are attached

to it because it is so supported. But in the discussions which have necessarily taken place of late years with persons outside the Church—members of the denominations—we have found that we needed a basis deeper far than any secular establishment. We have been led to investigate the grounds of our Church authority, to go back to Apostolic times, and to consider the Church as a spiritual body, established by Christ and His Apostles. That being the case, we have greatly strengthened our hands by enabling ourselves to point to such a Church as yours is, deriving its authority, with our own, from Christ and His Apostles, and not supported by the State. Here, in the United States, was the instance that we could bring forward to show that the Church of England itself, from which this Church is derived, was not built upon the State only, or indeed at all; that the circumstance of its being supported by the State was undoubtedly a happy accident in our own country, but that it formed none of the basis of the Church. On that account we look upon your Church with the greatest interest, and we trust that the great Head of the Church may continue to uphold, strengthen, and extend it as we have already seen it so wonderfully extending.”

Bishop Fulford also was prevailed on to address the Lower House, all the members again rising and standing, as when Dr. Beaven spoke. He said, *inter alia* :—

“It is my firm belief that greatly as we value and respect that venerable body, our mother, the Church of England, she will yet be glad, in these days of rebellion against spiritual authority, blasphemy, heresy, and schism, to look to you, and to her children of the Colonial Churches scattered throughout the world, to maintain with her the great principles of the Catholic Faith, untrammelled by those fetters which must, to a certain degree, operate upon her detrimentally. . . . I trust, then, that in every manner we shall cling together more and more, and give united testimony, not merely to our separate Churches, but in something like General Councils. We have sent home an Address from our Synod to the Archbishop of Canterbury, asking him, on his own responsibility, to call a Council of all our own immediate communion. And I would wish to go farther than that. I would wish to see representatives of all the Reformed Churches throughout the world, to bear testimony in opposition to the false Catholicity of Rome, and that we are maintaining the true principles of the Catholic Church, which are the ‘truth as it is in Jesus.’”

On October 13th, another foreign prelate arrived in Philadelphia, and was introduced to the Convention—the Bishop of Honolulu. He came, he said, from the Islands which were a sort of pendant to California, and being thus intimately connected with the United States, he had resolved to lose no further time in bringing before them the wants of his Mission-field. The Convention admitted him as an honorary member of the Upper House during their deliberations, and passed a resolution, pledging themselves to support his Mission. A further response to Bishop Staley’s visit will be found in our Report of the proceedings of the United States Missions Board.

II. The reunion of the Southern dioceses having been one of the greatest objects of this Convention, it will be convenient to begin by sketching connectedly the chief things that passed with regard to it. On the first day, only one Southern Bishop, Bishop Atkinson, of North Carolina, was present, and only at the opening service ; but on the second day, Bishop Lay arrived, Missionary Bishop of the South-West before the outbreak of the Civil War, and afterwards elected Bishop of a new diocese of Arkansas, but now again collapsed ; and then they both formally took their seats in the Upper House. The latter was admitted in his old capacity of Bishop of the South-West, for, by a happy error, his resignation of that post had never been regularly sent in to the House of Bishops, but only to the Presiding Bishop, who had no canonical power to accept it, and refrained from laying it before that House, so that consequently he still stood thus described on the record of Convention.

The case of Bishop Lay having thus been arranged, that of Bishop Wilmer, of Alabama, was dealt with the day following, as the *Church Journal* thus describes :—

“ Some sharp things were said by the Bishop of Ohio, based upon the Pastoral of Bishop Wilmer and the late difficulty he has been in because of the delay to resume the use of the Prayer for the President of the United States. A letter had just been received, however, from Bishop Wilmer, addressed to the Bishops of Vermont, Rhode Island, and Western New York, and covering copies of the entire correspondence between him and the military authorities in the late affair which has made so much noise in the newspapers. The effect of this correspondence was so decided as to silence the opposition. The Bishop of Ohio himself spoke in a very different tone from at first ; and the next day entirely withdrew what he said. Indeed, the feeling was so strong in Bishop Wilmer’s favour, that—though none of the Bishops endorsed the reasoning of the Pastoral concerning the use of the Prayer for the President—there was for some time a strong disposition to appoint a committee, with the Bishop of Ohio at the head of it, to remonstrate with the President against the attempted enforcement of our rubrics by the military authorities. The resolution of the House of Bishops, recognising Bishop Wilmer as having been ‘ validly consecrated ’ to the office of a Bishop, to which he had been ‘ elected,’ and ‘ accepting ’ him as ‘ Bishop of Alabama,’ and ‘ consenting to his episcopate as such,’ upon the sole condition of repeating his episcopal promise of conformity as contained in the Ordinal, was *passed unanimously* ; accompanied only with the ‘ regrets ’ of the Bishops at the issue of the above Pastoral ; and even that was softened by the expression of ‘ assured confidence that no further occasion for such regrets would occur.’ Upon the conclusion of this most important business with entire unanimity, thus removing the last shadow of an excuse for continuing separation, Bishop Lay rose and in a brief, but beautiful and touching speech, expressed on behalf of himself and Bishop Atkinson their sense of the magnanimity, generosity, and brotherly love which had been shown both to themselves and their absent Southern brethren ; admitting that it was far beyond what they had ventured to

hope for ; but adding that, with this action, there could be no further doubt that the reunion was complete. The venerable and Right Reverend Fathers then all sang the *Gloria in Excelsis* together, as well they might ! ”

In the same happy manner, both Houses sanctioned the election to Tennessee of Dr. Quintard, lately a chaplain in the Confederate armies. He was consecrated at Philadelphia during the Convention (Oct. 11th), the Bishop of Montreal assisting in the rite. In the Lower House the following Southern dioceses sent delegates : Texas, Tennessee, North Carolina. The *Journal* remarks that there were “ a few unpleasant things said and done, it is true ; but they have done no injury. . . . Dr. Howe’s resolutions of thanks for the downfall of slavery, &c., on the first day of business, went immediately to the tomb of the Capulets, and are never likely to come out of it. . . . And so with a few other trifles. Mr. Welsh’s candid confession that they ‘ had all been crazy during the war, and that he had been as crazy as the rest, but had returned to his senses,’ was a noble utterance from a noble man, and touched the hearts of all hearers. Never was the power of the Holy Spirit of God more visibly present in any of our great Church councils. The fountain of love and joy is opened. The heart of the Church is full ; and the overflowings of happiness seem to be enough to spread mutual forgiveness, and rejoicing, and brotherly love, in heavenly streams, throughout all the land.”

The House of Bishops, in concert with the Lower House, appointed October 17th to be observed by the Convention as a Day of Thanksgiving for the Restoration of Peace to the country and Union to the Church. A motion in the Lower House, requesting that in the special service “ mention might be made of the restoration of the national authority, and the removal of the great cause of all the trouble ”—meaning the downfall of slavery—was defeated by more than three to one on the clerical vote, and more than two to one on the lay vote. The defeated minority, however, then took a separate step. On the evening of the Day of Thanksgiving, they procured the use of another of the Philadelphia churches for a meeting they termed a “ supplemental thanksgiving,” in continuation of the solemn service of the morning at St. Luke’s. The *Journal* thus describes this supreme effort :—

“ Bishop McIlvaine presided ; and he and Mr. Binney and Dr. Vinton, with some others, made speeches, in which everything that both Houses of General Convention had voted *out*, as unsuitable for a *Church* Convention, was indulged in to the full satisfaction of the speakers, and the delight of nearly all the Philadelphia newspapers. The crowd was great at the Epiphany [Church], though the proportion of members of Convention attending was very small. The attempt to instruct the House of Bishops in advance, had failed. The attempt to cast reproach upon their solemn thanksgiving by the “ supplemental ” proceedings in the evening, was as great a failure as the other. Radicalism in the Church is at length completely played out.”

We may add here the failure of an attempt to induce the Convention to enact a canon forbidding the clergy to bear arms. A nearly unanimous vote substituted a formal declaration of the "incompatibility" between the clerical office and the bearing of arms. This declaration is to be appended to the Digest, so as to have substantially the force of law.

III. We pass on to record the progress made at this Convention in another important internal matter—the introduction of the Provincial system. Synodic resolutions had been previously agreed to in favour of this system by the diocese of New York, and also by that of Pennsylvania, so far at least as the recommending of a connexion between all the dioceses into which Pennsylvania may be divided. In the General Convention there was much discussion, and several propositions were advocated, which were reducible to two general plans—"the first, federative union among the dioceses that may exist now or hereafter within the limits of any particular State or Territory; and the second, a larger union of the same kind, consisting of two or more contiguous States, as the New England, the Atlantic, the Gulf, the Lake, and the Pacific States." Such are the words of the report of the Committee appointed by the Lower House, which, though dissuading from change in the powers or times of meeting of the General Convention, and from adoption of new titles or introduction of imparity among the bishops, proposed the following canon:—

"It is hereby declared to be lawful for the dioceses now existing or hereafter to exist within the limits of any State or Commonwealth to establish for themselves a federate convention or council representing such dioceses, which may deliberate and decide upon the common interests of the Church within that State, and exercise any delegated powers not inconsistent with the Constitution and Canons of this Church."

This canon, which was adopted, will enable New York and Pennsylvania to set the example for further progress. One new diocese is to be at once established in Pennsylvania. The more extensive application of the Provincial system is left to a committee, to report at the next meeting of General Convention.

IV. With regard to Missions, also, and their organization, an advance was made. The three Home Missionary jurisdictions were rearranged into five. Bishop Talbot's translation to Indiana having left a vacancy in the existing number, there were three Missionary Bishops elected for the domestic field—viz., the Revs. Drs. R. H. Clarkson, G. M. Randall, M. A. De Wolfe Howe, to jurisdictions respectively named from Nebraska, Colorado, Nevada. The Convention also elected, to the Missionary Bishopric for China and Japan, in place of the late lamented Dr. Boone, the Rev. C. Moore Williams, now and for ten years past Missionary to those countries. Henceforth the House of Bishops is to meet to elect a Missionary Bishop in case of a vacancy during the recess of General Convention. Foreign Missionary Bishops are for the first time admitted to a seat in that House; and can, if elected, for the future become diocesan bishops, on condition of the

consent of three-fourths of the bishops, and standing committees. Canons, we are happy to add, were passed, by which the Liberian organization may attain its long-deferred recognition, and any other foreign missionary district may, under certain limitations, organize itself into one or more dioceses; but until there are three bishops and dioceses, they are to be subject to the General Convention.

We may also state under this head of Missions, that, notwithstanding the strong conservatism with which every other attempt to meddle with the Prayer-book was put down, the Convention agreed to insert in the Litany one new suffrage (after that for bishops, priests, and deacons), "That it may please Thee to send forth labourers into Thine harvest." The Rev. Mr. Buel, who first proposed this, took the ground that every express command of our Lord should be expressly and unmistakeably obeyed; and the seconder declared that the command of our Lord to use this prayer was the only one command which was not already obeyed in the Prayer-book.

V. A few more matters transacted by this Convention remain to be noticed. The six years' labour of a Hymn Committee—a collection of 142 hymns to be added to the collection at present sanctioned—was rejected, and a Standing Commission of five bishops was appointed, which will authorize and set forth hymns, from time to time. As to the subject of education, we need only state that the manner in which the Report of the Committee on it was received, showed that the Church in the republic is more sensible than ever of its vast importance. We have to mention, in conclusion, the doings in the Convention having reference to foreign Churches. The Report of the Russo-Greek Committee, says the *Church Journal*, "created such an extraordinary impression in the Lower House that the Committee was continued, with increased numbers and increased powers, without one word of opposition from any quarter whatever." A memorial also from the Rev. J. H. Anketell was read, setting forth the fact that the *Filioque* was never added to the Creed by any General Council, reciting the prohibition of the Council of Ephesus, and stating that the *Filioque* was introduced in the 9th century by Nicholas I. Bishop of Rome. To relieve himself from the deposition ordered by the Council of Ephesus, Mr. Anketell asked permission to omit the words "and the Son" when reciting the Creed; and that they be at least bracketed in the Prayer-book (like the Descent into Hell in the Apostles' Creed), if not erased altogether. But this memorial was rejected on its being referred to the Committee on the Prayer-book. The memorial of the Rev. Mr. Langdon, American chaplain at Rome, on the Italian movement, drew forth the following expression of sympathy:—

"This Convention learns with great satisfaction, by information from various sources, that there is much encouragement to hope for a return of the Italian Churches to the primitive purity of doctrine, discipline, and worship, together with their revival in Christian liberty and zeal, and that it heartily sympathizes with the earnest members of those Churches, both of the clergy and of the laity, who are labouring to that effect; and that

it humbly prays the great Head of the Church to crown the efforts now making in that direction with His blessing."

A committee will sit during the recess to collect Italian information for the next Convention.

The resolution in condemnation of Dr. Colenso, and in support of the Church and Faith in South Africa, we subjoin at length, it being—to use the words of the *New York Church Journal*, to whom we have been so much indebted for the materials of this condensed report—"the first sample of that Synodical community of action, which by-and-by, we trust, will lead to still grander and more wide-spreading results":—

"Whereas it has come to the knowledge of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States, in General Convention assembled, that the Bishops and Clergy of the Province of Canterbury, in the United Church of England and Ireland, have desired the Primates of England to express their hearty admiration of the courage, firmness, and devoted love of the truth of the Gospel as this Church has received the same, which have been manifested by the Most Rev. Horatio Gray, Bishop of Capetown and Metropolitan of South Africa, and the Bishops who assembled with him in dealing with the sad defection from Christian doctrine, by which one of the Bishops of that Province had become notorious, and have declared their thanks to these Right Rev. brethren for the noble stand made by them against heretical and false doctrine, and their trust that even out of the present difficulties and embarrassments surrounding the Church in South Africa, it may please God to provide some safeguard for the maintenance of the Faith once for all committed to the saints:

"Resolved, That the said Bishops, Clergy, and Laity deem it due to the holy cause in which the Most Rev. the Metropolitan and other Bishops of the Church in South Africa have borne such timely and efficient testimony, in face of so great difficulties, to declare their hearty concurrence in the expression of admiration, thanks, and trust made by the Convocation of Canterbury, and desire the secretaries of the House of Bishops and of Clerical and Lay Deputies to communicate to his Grace the Archbishop of Canterbury, and to the Most Rev. the Bishop of Capetown, duly attested copies of this resolution."

MARRIAGE WITH WIFE'S SISTER ILLEGAL IN CANADA.

THE Bishop of Ontario has replied in the negative to a letter asking him whether a priest is at liberty to receive at the Holy Communion a member of the Church who has married a deceased wife's sister. He says:

"It has been decided in the Vice-Chancellor's Court of Upper Canada that a marriage with a deceased wife's sister is 'unlawful and void at the time of its celebration, and can be annulled by the sentence of the Ecclesiastical Court at any time during the life-time of both parties,' but if such marriage be not annulled by the Ecclesiastical Court, then, after the death of either of the parties, the marriage shall be *de facto* valid, so that issue

from it shall be legitimate, though *de jure* the said marriage be illegal.— It is clear therefore that such a marriage is simply a state of concubinage or illicit connection, and the only reason, I apprehend, why such marriages are not formally declared void is the want of a Court of competent jurisdiction to take cognizance of such offences. The machinery to carry the law into effect is wanting, but the law itself is in force, because the Canon law of England was introduced into this country by Stat. 25th 32 Geo. III., and the present marriage act provides that ministers may not solemnize marriage between two persons ‘under a legal disqualification to contract such marriage.’ An attempt was made a few years ago to pass an Act in the Legislative Council to legalize such marriages; but it was rejected by a large majority.”

Bishop Lewis adds: “The Table of kindred and affinity applies to this country, because it is a compilation made by Archbishop Parker from Stat. Hen. VIII., c. 22, which Statute has been held by the Canadian Court of Chancery to have been introduced into this country by the 32 Geo. III. Moreover Lord Hardwicke decided that such Canons of 1603, as are declaratory of the Ancient Canon Law, or in other words are ‘received,’ being ‘used and accustomed,’ bind the Laity. Of this sort is the 99th Canon which ‘ratifies the Table of kindred and affinity,’ and the Canadian Court of Chancery has decided that the Canon Law received in England was introduced into this country.

“For these reasons I infer that clergymen solemnizing such marriages break the law both of the Church and of the State, and the marriages themselves are forbidden alike by the Statute and the received Canon Law.”

ANGLICAN NEGLECT IN HONDURAS AND WEST INDIES.

THE only clergyman of the English Church in Central America to whose support the *Society for the Propagation of the Gospel* contributes is a solitary missionary at Corosal.¹ This is not more than that Society did for this region of growing importance a century ago. The Mosquito Indians, whose kings are regularly crowned at Kingstown by the Bishop of Jamaica, have happily, at last, had pity shown them by the Moravians, whose missionaries have at present in their territory six flourishing stations, with large congregations of converts, the Indian King at their head. The following extract from a letter by Mr. R. Fletcher (dated Corosal, April 5), in the *Wesleyan Missionary Notices*, will show how other bodies of Christians are putting the English Church to shame, not only in Mosquito-land, but also in our colony of Honduras:—

“Last week I visited a place called ‘Indian Church,’ at the head of the New River, where the remains of an old church still stand, and the

¹ So we thought when we wrote, but we have since looked in vain for the mention of any missionary to Honduras in the *Society for the Propagation of the Gospel* current Report. “The Church Establishment of Jamaica is maintained by the Legislature.”

foundation of other buildings, and which must have been an important Indian town at one time. The land is high, and the climate most agreeable. In the course of a few years Corosal is likely to become a large settlement. About a month since 131 emigrants arrived there from Barbados; and more are to follow. The teacher who has come with them, and who conducts worship for them, is a Methodist, and a very promising young man. There are a few of our members living there from various parts; so he will form a class without delay and act as their leader. I preached twice to them, and administered the sacrament of the Lord's Supper to about forty, most of whom have been communicants in the Established Church at Barbados. Between the services I preached to the Indians, who formed an interesting congregation. J. Hodge, Esq., who is at the head of the British Honduras Company, paid our expenses. . . . On the banks of the New River there are many settlements, and one of them, called 'Orange Walk,' is nearly as large as Corosal; and San Estevan is also a large village. On our way up I had purposed to preach at Orange Walk, where we remained for the night; but being a stranger in the place, and arriving rather late in the afternoon, I failed to do so; but I prepared the way for the next visit. If I could have remained on our return, I could have got them together; but I had before promised to preach at San Estevan that evening, at which place I had the happiness to proclaim the way of salvation, in Indian, to a good number of people. On my next visit, a day more in returning will enable me to preach at more places. . . . A second Methodist missionary should be stationed in the northern district. It is impossible for one to meet the wants of this part; and now that we have a good teacher stationed at Stann Creek, I am sure that it would be better to send another missionary to Corosal, and for a time let Belize remain with one preacher. I have lately got a teacher for the school at Corosal, or I should not have been able to visit the Indian Church; and now I have also more time for the Maya language. For some time it will be necessary for the second missionary to remain with me, that I may help him with the Maya; but after a time one of us will have to take up our abode at Orange Walk, which is the most central place. I now urge upon you to appoint another missionary here, from the deep conviction that it would be wise of you to do so, if you possibly can. I am often much encouraged in my work. One respectable Spaniard has already renounced Romanism and given himself to God. Two or three years since, for a short time, he kept a school in Corosal."

The Mission also supported by the English Wesleyans in Hayti is bearing fruit. One proof, they tell us, is the fact, "that the Haytian Methodists are now ready to send two young men to pursue theological studies in one of our institutions to prepare for work on their return to Hayti. Their expenses are to be paid by our churches here." The number of black emigrants to Hayti is constantly being added to, but as yet only one clergyman of our communion labours among them, Mr. Holly, a coloured presbyter from the United States. Two native colporteurs there are now candidates for Deacons' orders, and four Haytian youths are desirous of proceeding to the United States, in order to be educated for the priesthood—so Mr. Holly writes. The two colporteurs have been

at work among the semi-pagans in the mountains for five years, and have gathered congregations at various points within a range of thirty miles from the capital.

SYNODAL ORGANIZATION IN NEW SOUTH WALES.

THE Bishop of NEWCASTLE has this year convened his "Conference" under the name of Diocesan Synod. We copy from the *Church Review* some passages of his opening address, which will show how his views on the subject of Synodal organization differ from those on which the Bishop of Sydney is disposed to act:—

"There seems to be no impropriety in using the term Synod, to designate our regular annual Church meetings; on the contrary, it appears to me desirable to use this term. By the use of it we should not claim for ourselves the position and powers of a Synod convened under the ecclesiastical laws of England, as we have been informed on the highest authority that the ecclesiastical laws of England do not apply to our Church in this colony. We should simply assume the position of a Diocesan Synod in the Primitive Church, before it had any connexion with the State. I shall, therefore, in this address apply the term Synod to the meetings which we have usually called Conferences. Also the assembly of the clerical and lay representatives from the three or more dioceses in New South Wales might correctly and conveniently be called the General Synod of our Church in New South Wales, leaving the term Provincial Synod to apply to the assembly of the bishops and representatives from all the different dioceses and colonies which in the Metropolitan's letters-patent are included in this Province. For I consider that the meetings of such Provincial Synods every five years would be a source of strength to our Church, even though we are now informed that our Metropolitan's letters-patent have no legal power to establish such a province of our Church. It is my own firm opinion that a Metropolitan visitation—conducted in the spirit in which our present Metropolitan visited the different dioceses of this province in 1861—must be an unmixed benefit and blessing to our Church.

"In December, 1858, our first special Synod met to consider a Church Bill, which had been carefully prepared, and which had received, previous to our meeting, the almost unanimous sanction of the special Synod of the Sydney diocese. Our special Synod passed this Church Bill unanimously, suggesting one slight alteration in it—which, however, the Committee in charge of the Bill were instructed not to insist on. There was a very strong feeling in both dioceses, that the Bill so unanimously sanctioned by the two Synods should not be materially altered by the Legislature, but either be passed without material alterations, or else be withdrawn. . . . The Church Bill was introduced into the Legislative Council, and referred to a Select Committee. By that Committee the Bill was most carefully considered, but altered so much in many of its principles that it was no longer the Bill of the Church, as approved in its Synods, but the Bill of the Select Committee of the Legislative Council.

I was strongly opposed to this altered Bill being proceeded with, without it being referred back to the two Synods for the renewed sanction of our Church. I therefore announced to the Sydney Select Committee, which had charge of the Bill, that I felt it to be my duty to withdraw my cordial support from the altered Bill if it were at once proceeded with; while, out of deference to the Metropolitan, I should not in any way, publicly or privately, oppose the passing it. It is now some satisfaction to me to know that the principle for which I then contended is now duly recognised by the members of our Church in the Sydney diocese. In a letter dated February 20, 1865, the Bishop of Sydney wrote to me—‘It is quite understood that the Parliament is not to meddle with the fundamental constitutions: the Church has agreed upon them, and only seeks that they may have the force of law given to them by the Legislature.’”

The Bishop then adverts with pain to the fact that the Sydney Church Conference adopted the principle of separate action, Canon Allwood going so far as to say, in his evidence before the Committee of the Legislative Assembly, “We have nothing to do with the other dioceses:”—

“It is thus that most excellent amiable men act and speak, when they overstep the prescribed bounds of action, and place themselves in a false position. These proceedings of the Sydney Conference greatly grieved me, both on account of the division and disunion which they were likely to introduce between the different dioceses, and also on account of their placing me, a second time, in a position of estrangement from the Metropolitan diocese, after I had given up my own opinions in deference to others, and done all I could to act in cordial union with them. After much anxious thought I decided it was my duty to oppose this Synod Bill of the Diocese of Sydney, and on March 29th I wrote thus to the Metropolitan:—‘It is encouraging to me to find that there is now impressed on your mind and the mind of your Conference the principle for which I had to contend in 1860 and 1861, for you say in your letter of February 20th—“It is quite understood that the Parliament is not to meddle with the fundamental constitutions. The Church has agreed upon them, and only seeks that they may have the force of law given to them by the Legislature.” This is the exact principle for which I contended in 1860 and 1861, but I cannot consider it as applicable to your present constitutions, unless I confound the Church in this colony with the Diocese of Sydney alone. This I am not disposed to do; but, on the contrary, consider the principle—the important principle—for which I have now to contend is this: that the Church of England in New South Wales is not the Diocese of Sydney alone, but the three united Dioceses of Sydney, Newcastle, and Goulburn.’”

The Bishop then enters into the consideration of several questions bearing upon the *status* of the Christian Church when not connected with the State, and at last comes to the recent Judgments of the Judicial Committee of the Privy Council. He remarks, “The sensation which the last judgment produced in England may be understood by the fact which has been stated by the public press, that a legal friend of the chief barrister employed by Dr. Colenso congratulated him that he had gained his cause and destroyed the Colonial Church. I would at once relieve you from all alarm respecting these judgments, by the expression of my

conviction that the Colonial Church, instead of being destroyed by the last or by any of them, will, if true to herself, be strengthened and rendered more efficient by them. . . . The letters-patent give to colonial Bishops ecclesiastical jurisdiction. The late judgment declares that the letters-patent of the Crown cannot confer ecclesiastical jurisdiction in a colony or settlement which is possessed, as this colony is, of an independent Legislature. . . . Their greatest operation, in fact their sole operation, is the power given to the Bishop to hold Church property in trust as a corporation sole—this the Bishop might continue to do under the control of the Synod—but I am of opinion it would be better for the Bishop positively to give up all such trusts to the Synod, conveying them to such trustees as the Synod shall appoint. In this case the Bishop would cease to act as a corporation sole, and the letters-patent will not confer a single power upon him. They may therefore be discontinued. And as the Secretary of State for the Colonies has lately stated in his place in Parliament, ‘The very important subject of issuing letters-patent to the colonial Bishops is receiving the careful attention of the Government, and no letters-patent will henceforth be issued to any colony until the consideration of the matter has been concluded,’ I sincerely hope and venture to prophesy that the matter will soon be concluded, by the Government at home deciding to discontinue letters-patent in all future appointments of colonial Bishops.

“With respect to our diocese, the 20,000*l.* endowment of the see is in my hands, and I am sole trustee of the Bishop’s residence. This money and this estate I shall be most happy to hand over to the Diocesan Synod; and when the see is vacant, the Diocesan Synod will elect the new Bishop, or delegate that duty to others, as one of the Bishops or Archbishops in England. The selection will probably require to be confirmed by the approval of the General Synod of our Church in this colony, and to receive the sanction of Her Majesty the Queen; and when the approval of the Queen is given, it might be accompanied, or not, as Her Majesty’s advisers may decide, by her command to the Archbishop of Canterbury, or to our own Metropolitan, to consecrate the Bishop-elect. And the new Bishop, when consecrated, might be received and accepted by the clergy and laity of the diocese somewhat more formally than has hitherto been the custom at the time of his installation. Thus, these recent judgments of the Judicial Committee of the Privy Council need not cause any alarm or regret. The charge against the writers of the ‘Essays and Reviews’ not being proven, will doubtless lead to the much-required reform of the Ecclesiastical Courts in England. The fact now announced, that the ecclesiastical law of England does not apply to this colony, is a gain; while the diminished power of the letters-patent, or even their complete discontinuance, will be no serious loss. These subjects are of deep interest to us all; and you are, I trust, prepared, as I myself am, to realize with good heart and good hope your position as members of the Christian Church, which is a spiritual and voluntary society; which claims no alliance with the State; which will not be destroyed by those recent judgments of the Privy Council; which esteems her freedom from the ecclesiastical

law of England a great gain, and would consider the discontinuance of its Bishops' letters-patent no serious loss."

The remainder of the Address is occupied with details of local Church management.

The Sydney Diocesan Synod Bill, against which the objections in the passages quoted above are directed, was moreover, we hear, to be opposed by the Romish and one or two Dissenting bodies, and, therefore, was not expected to pass. The Bishop of Newcastle has further stated his objections in a letter to his diocese, in which he says, "If a General Conference of the whole Church in New South Wales could be called together by the Metropolitan at an early date, before the separate Diocesan Conferences drew up their separate draft bills and draft constitutions, all danger of difference of opinion or difference of action would be avoided; and then, with the Lord's blessing, nothing could hinder or delay the united action and the greatly increased influence of our beloved Church in this colony."

The population of the three dioceses in New South Wales at the last census was, Goulburn, 66,439; Sydney, 181,715; Newcastle, 100,796. In respect of numbers, Goulburn stands last; but the wants of that diocese are, on this very account, the greatest. The Bishop of Goulburn says:—"The extent of ground to be traversed by the clergy is unusually large. Our fourteen clergymen are obliged to travel an aggregate annual distance of 43,800 miles—a distance which, on an average, exceeds 3,000 miles for each of them; indeed, several ride 5,000 miles every year. It is impossible for them to perform their duties in a manner satisfactory to themselves, when they are hurried from place to place, and obliged to be content with services once in six weeks, or three weeks, in places where the regular ministrations of a clergyman are constantly required. At present there are numberless townships which never see a clergyman, or only as he hurries from service to service. How can it be otherwise, when, as in some cases known to us in Goulburn, a clergyman has had to ride forty miles on a Sunday, and to preach five times?"

THE BISHOP OF MELBOURNE'S INJUNCTION AGAINST CHORAL SERVICES.

BISHOP PERRY has issued a letter to the clergy of Melbourne, stating:—"A wish has been expressed that I should re-issue a circular letter, which I addressed to the clergy of this diocese in 1857, upon the practice of intoning the service or parts of the service of the Church, which at that time had been introduced into some parish churches and licensed places of worship; and the present state of opinion and feeling in respect to what are called 'choral services' seems to require that I should address you again on the subject. I prefer, however, instead of republishing my former letter, to issue the accompanying order." The Bishop prefaces the order by the "following propositions and observations:"—

"1. *The Book of Common Prayer does not authorize choral services.*

"Whatever authority a clergyman may allege for them must be drawn from some other source than the Prayer-book. Surely this fact deserves

the serious attention of every one who has declared by his solemn subscription before ordination, 'that he himself will use the form in the said book prescribed, in public prayer, and in administration of the sacraments, and none other.' With respect to some portions of the service, the Rubric allows a discretion, directing that they shall be *said or sung*; ¹ but with respect to other portions it allows no such discretion; it directs that they shall be *said*, i.e. *not sung*. The fact that choral services are universal in cathedrals, and common in other churches, in England, is no answer to the statement that they are not authorized by the *Book of Common Prayer*, which every parochial clergyman has pledged himself to use. The only authority which the advocates of such services can allege is, I believe, an injunction of Queen Elizabeth; but this refers solely to 'divers collegiate' and 'some parish churches,' in which there had been 'livings appointed for the maintenance of men and children to use singing in the church.' In later times the practice has extended itself to other churches; but while it has been overlooked, or tacitly allowed, by the rulers of the Church, it has never been authoritatively sanctioned.

"2. *The Book of Common Prayer gives express authority to the 'Bishop of the diocese,' 'by his discretion,' 'to take order for the quieting and appeasing of' 'all diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in it. The parties that doubt, or diversely take anything, shall alway resort to him.'*

"You will observe, my brethren, that it is not merely *for the resolution of all doubts*, but also *to appease all diversities*, that this reference is to be made to the Diocesan, and that the making of it is not *permissive* only, but *obligatory*:—the parties *shall alway resort*. The plain meaning of this is, that in all disputes and contrariety of practice within his diocese, the Bishop, *by his discretion, shall take order* so that the same order be not contrary to anything contained in the Prayer-book.

"3. *The being invested with authority imposes an obligation to exercise that authority when there is occasion.*

"A Bishop, therefore, has no choice but to *take order* whenever there is a necessity for it. I do not mean that if a rubric, in respect to a matter of little practical importance, have become obsolete, it is his duty to enforce it; or if an ascription of praise to God, such as that before the Gospel, have become sanctioned by custom, he ought to enforce its discontinuance. I think that in such cases he may, *by his discretion*, let things continue as they are; but when there is not only a difference, but a conflict of opinion among the clergy and among the laity upon any matter, and this conflict threatens strife and estrangement between brethren, and dissension and schism in parishes; when, moreover, the Bishop himself has a strong

¹ In the copy of this letter for which we are indebted to the courtesy of his lordship the author, the following MS. note is here subjoined:—

"The meaning put upon these words by Dr. Hook in his Dictionary, rests, so far as I know, upon no early authority, and is disproved by the language of Queen Elizabeth's Injunction, by the rubric (now omitted) for *singing* the 'Lessons in a plain tune,' and by one in the First Prayer-book of Edward VI. in which the priest is directed to *say or sing the following prayer*."

opinion as to the illegality (strictly speaking) and the unsuitableness of certain practices, he would be unfaithful to his trust, if he were not to exercise the authority which the Church has committed to him. It is, therefore, with no desire to restrain your lawful liberty, but under a solemn sense of duty toward God and the Church, that I have resolved to issue the order appended hereto.

“4. *Obedience to the lawful injunctions of his Ordinary is not the less obligatory upon the conscience of a clergyman, because, from whatever cause, that injunction may be neglected with impunity.*

“There may be doubt whether an order, issued by a Bishop in England for the appeasing of diversities in the service of the Church would be enforced by the Ecclesiastical Courts there; but this doubt would not in any degree lessen the obligation, which his solemn promise made at ordination imposes upon a clergyman to comply with it, *if it were not contrary to anything contained in the Prayer-book.* It is on this ground—your solemn promise of obedience to me as your Ordinary—that I confidently expect your ready compliance with my injunction. Some of you may be surprised, and perhaps pained, at the tone of authority which I have assumed. You may think that it would have been more befitting my office as your Bishop to address you in language of kindly counsel, and to intimate my wish in the form of a request. To have done so would have been far more congenial to my own feelings; but I felt it just toward you, that I should take upon myself the sole responsibility of enforcing what I regard as the ritual of the Church. If I had merely advised or requested you to observe this ritual, a certain discretion would have been left to you, and you would have shared with me, to some extent at least, in the responsibility. Moreover, if any of you have, as perhaps some of you may have, a predilection for a *choral service*, they will find it more easy, I think, to forego the indulgence of that predilection, in obedience to the injunction, than in compliance with the request, of their Ordinary. Of the necessity for adhering to the directions of the Prayer-book, the present state of the Church in England, as exhibited in all the public journals, furnishes a melancholy proof. Those directions allow sufficient latitude to the minister for gratifying, within reasonable limits, his own taste and that of his congregation, and they constitute our only human safeguard against all manner of unauthorized innovations.”

The “Order” is as follows:—

“*To my beloved Brethren in Christ, the Clergy of the Diocese of Melbourne.*—Whereas it hath been represented to me that certain diversities in the mode of conducting the services of the Church, other than authorized by the Rubric of the Book of Common Prayer, have arisen in this diocese: Know ye, therefore, that for the *appeasing of all such diversities* I have, by my discretion, *taken order* as follows:—‘No portions of the service of the Church shall be sung or intoned, except such as are expressly authorized by the Rubric; and there shall not be introduced into the service, either on the ground of ancient usage, or because it has been adopted in some churches in England, or on any other pretext whatever, any ceremonial which is not directed or sanctioned by the Book of Common Prayer.

“C. MELBOURNE.”

Without entering into the ritual controversy to which this Injunction belongs, it seems proper to state that, so far as appears from a large correspondence which its publication has called forth in the *Melbourne Church Gazette*, no "parties that doubted, or diversely took" the matter in the diocese had "resorted" to Bishop Perry; and this is one of the grounds on which, we observe, his action is objected to. This injunction, it is urged, is a public sentence; yet it has not been based on a public trial. Moreover, the interpretation of the Rubric laid down by the Bishop is called into question, as also the argument for compliance, drawn from the ordination vow. One of those who thus demur, writing to the Bishop, in the *Church Gazette*, contends that the controversy now can only be legitimately settled by the Church Assembly, or, if not by that body, then not by any one. Another correspondent suggests that the "constitutional question which the Bishop's 'order' has opened be kept open, until the opinions of two or three ecclesiastical lawyers in England shall be obtained." Several more complain that there are, at least, many much plainer inconsistencies with the Prayer-book, in the practice of other clergy in the diocese, with which the Bishop has not similarly interfered.

THE GENERAL SYNOD OF NEW ZEALAND.

IN May last, the General Synod of New Zealand held its third (triennial) session, at Christ Church, Canterbury. All the dioceses, including the Melanesian Mission, were represented. The Metropolitan, in his opening address, observed that the last three years had taught them the salutary lesson of disappointed hope. "The war, which seemed to have come to an end, was renewed by the perversity of a few misguided men: mixed with the new element of the confiscation of land, it acquired a bitterness unknown before. The missionary clergy were believed to be the agents of the Government in a deep-laid plot for the subjugation of the native people. Our congregations melted away; our advice was disregarded. Exasperated by continued defeat, and loss of friends and relations, many became reckless. The feeling grew among them that they would abandon the religion of their enemies, and set up one of their own. An impostor from Taranaki placed himself at the head of the movement. Pretended miracles, unknown tongues, inspirations from heaven, messages of angels, were alleged as usual in support of the imposture. The delusion spread and reached the east coast. New tribes were to be startled and overawed. A leader of inferior rank demanded of the people of Opotiki the sacrifice of their own missionary. No other life was touched of the many white men who fell into their hands. It was a murder of fanaticism. You have all read the details of the outward workings of this mystery of iniquity. Join with me in recognising the finger of God, working with hidden wisdom, yet evidently in love. 'The fierceness of man shall turn to His praise.' God has granted to our Native Church an evidence like those of the days of old. Our first martyr died at peace with his enemies, and with prayer for his murderers.

My elder brother, in his poem of 'Boniface,' has supplied me with words so applicable to Mr. Völkner's death, that I make no excuse for quoting them:—

“ ‘ This is the will of God, and let us meet it,
As men who know the body may be killed,
But the soul lives for ever. Sure am I
That this shall be no hindrance to the Faith.
The blood of martyrs makes the good seed grow.
Have we not read how, after Stephen's death,
The Gospel spread more widely? Let us wait.’ ”

“ The Melanesian Mission also has had its trials. Two youths full of promise have died of wounds received from the natives of Santa Cruz. It had long been remarked that the wonderful history of the Pitcairn Islanders seemed to justify the hope that they would be made the instruments of spreading the Gospel among the islands of the Pacific. Their removal to Norfolk Island brought them into communication with the Melanesian Mission. Many of their young men have given us most valuable assistance in the boat-service among the islands. Edwin Nobb and Fisher Young had shown a capacity for a higher work, though content with the lower. Our hopes that they would be advanced to the ministry have been cut off; but they have left in our minds a brighter hope that they are numbered among those faithful servants who will enter into the joy of their Lord.

“ These have been our chief sorrows; some of which have been turned into joy, but others remain to try our faith and patience, and to teach us to put our whole trust in God, and to be earnest in prayer. Of this kind is the defection of our native converts. Yet this, too, has its alleviation in the steadfastness of our native pastors, not one of whom has shown any signs of yielding to the delusion which has spread among their countrymen. But on this subject I speak with reserve, because it must be admitted that many native teachers, in whom the Missionaries had great confidence, have fallen away. Our trust is not in man but in God; that He will not suffer His work to fail, nor the Gospel of His blessed Son to have been preached in vain.”

The Metropolitan remarked on the statistical returns from the various dioceses, which were as favourable as could be expected; that the continuance of the war and the conflict of the two races had impaired the religious principles of both, as was shown, on the one side, by the adoption of a new form of worship; and on the other, by the prevailing tone of conversation, and by the language of the public journals. “ We must hope and pray for a better state of things. Let us wait.” The state of the country settlers he mentioned as a cause of great anxiety. New Zealand had been too often misrepresented in regard to its attractions for emigrants. “ For one acre of available land, there are often ten acres unfit for cultivation. A large part of the good land is sure to be taken up by persons who hold it merely in expectation of an improvement in value without any intention of settling upon it. At present we do not see the worst features of the evil. Many of the settlers are men

of education and piety. But what is to become of the next generation? We are now lamenting the falling away of our native congregations; what security have we that our English youth, left to grow up in ignorance of the Gospel, will not fall away in like manner?"

The Metropolitan then enlarged on "another cause for anxiety," the opposition raised in the Diocese of Christchurch to the Church constitution of New Zealand, chiefly as to the powers given to the General Synod in the administration of property. But this constitution had been drawn up in compliance with the highest legal opinions procurable in the empire, and was in accordance with Scripture and antiquity. It deviated of necessity from the system of the Mother Church, in consequence of the following causes:—separation of Church and State; exclusion of Act of Uniformity; absence of any legal or compulsory tithe and church-rates; different status of clergy, as not being legal owners of their parsonages and glebes; exclusion of rights of private patronage; and freedom of clergy and laity to meet in Provincial and Diocesan Synods without licence from the State. But their constitution bound them by a fundamental and unalterable law to adherence to the English Doctrine and Ritual. The Metropolitan said that the claim to greater independence by a party in the northern section of the Christ Church diocese, with whom the Bishop of Christ Church himself had not sided, was not fair, and could not be allowed.

The difficulty just mentioned was put in a fair way of adjustment by the subsequent action of this Synod. Amongst other important matters, steps were taken for the better security of discipline, Dr. Selwyn having said: "I desire that every one alike, whether bishop or priest, should be bound by clear and solemn agreement to submit himself to the judgment of the Church. I ask it of you as a boon, if ever I should swerve from the faith, not to allow me to be further tempted to do a still greater injury to the Church, by obtaining from the courts of law an immunity for the propagation of heresy. I offer myself first, as the senior Bishop of the New Zealand Church, to stand bound by the terms of your canons of discipline. . . . Such an agreement, accepted by us all, will solve all questions of the effects of the various judgments in England upon our own system of discipline in cases of heresy."

A Committee was appointed to consider and report next session upon the ritual proposals of the Metropolitan, who recommends the obligatory sanction of the present Sarum form of consecrating churches and cemeteries, the adoption of the Induction Service from the American Prayer-book, and of the Form for Visitation of Prisoners from the Irish. A New Zealand Hymnal has already been sanctioned, which the S.P.C.K. has consented to print and bind up with the Prayer-book.

THE NEW ZEALAND BISHOPS AND THE PRIVY COUNCIL.

THE following Petition has been forwarded to the Queen :—

The humble Petition of the undersigned Bishops of the Anglican Church in New Zealand sheweth :—

1. That your Majesty's petitioners were duly consecrated according to the form and manner of making, ordaining, and consecrating of Bishops according to the order of the United Church of England and Ireland, and humbly express their conviction that all the powers necessary for the due administration of the office of a Bishop in this colony were conveyed to them by the ordinance of consecration.

2. That your Majesty's petitioners accepted letters patent from the Crown, the validity of which has now been denied by the Judicial Committee of the Privy Council in the following words:—"Although in a Crown colony, properly so called, . . . a Bishopric may be constituted and Ecclesiastical jurisdiction conferred by the sole authority of the Crown, yet the letters patent of the Crown will not have any such effect or operation in a colony or settlement which is possessed of an independent legislature."¹

That the letters patent granted to your Majesty's petitioners were issued after the colony of New Zealand had become possessed of an independent legislature.

3. That your Majesty's petitioners therefore humbly crave permission to surrender their letters patent, and to be allowed to rely in future upon the powers inherent in their office for perpetuating the succession of their order within the colony of New Zealand, and securing the due exercise of their episcopal functions, in conformity with the Church constitution hereinafter described.

4. That your Majesty's petitioners, in conjunction with representatives of the clergy and laity from all the dioceses in New Zealand, and with Bishop Patteson, have agreed upon a constitution for associating together the members of the United Church of England and Ireland in New Zealand by voluntary compact for the ordering the affairs, the management of the property, the promotion of the discipline of the members thereof, and for the inculcation and maintenance of sound doctrine and true religion throughout the colony.

5. That this constitution has been recognised by an Act of the Colonial legislature,² empowering the Bishop of New Zealand to convey to trustees appointed by the General Synod, as established under the provisions of the said constitution, numerous properties formerly held by him: and that at the present time the residences of four Bishops and of many of the clergy, sites for churches and schools, burial grounds, lands for the endowment of Bishoprics, parishes, schools, colleges, and of the Melanesian Mission, are vested in trustees, appointed under the authority of the said General Synod: and further, that regulations have been framed for the administration of the properties so held in trust for the General Synod, and a tribunal has been established for the decision of any doubts which may arise in the course of such administration, in agreement, as it is believed, with the de-

¹ "On Petition of Bishop Colenso, March 20th, 1865."

² "Bishop of New Zealand Trust Act, 1858."

cision of the Judicial Committee of the Privy Council in the case of the *Rev. W. Long v. the Bishop of Capetown*.

6. That the General Synod, at a meeting held at Christ Church in May, 1865, framed rules for enforcing discipline within their body, and also established a tribunal to determine whether the rules so framed and assented to "have been violated or not, and what shall be the consequences of such violation,"¹ and that all the Bishops in New Zealand, together with Bishop Patteson, assented to the rules so framed, and to the establishment of the tribunal aforesaid, and are bound, in common with all the clergy and lay officers of the Church in this colony, by all the rules adopted by the General Synod. And further, that this compact, so entered into by all the Bishops in New Zealand, before the receipt of the judgment of the Judicial Committee of the Privy Council on the petition of Bishop Colenso, was afterwards found to be in agreement with the following words of that judgment:—"The United Church of England and Ireland is not a part of the constitution in any colonial settlement, nor can its authorities or those who bear office in it claim to be recognised by the law of the colony, otherwise than as the members of a voluntary association."

7. That this constitution of the Church in New Zealand was framed after careful consideration of a despatch of the Right Honourable H. Labouchere to Governor-General Sir Edmund Head, Bart. and in accordance with the following suggestion in that despatch:—"I am aware of the advantages which might belong to a scheme under which the binding force of such regulations should be simply voluntary."²

8. That your Majesty's petitioners have accepted and acquiesce in the decision of the Judicial Committee of the Privy Council, that the Church of England in this colony "is in the same situation with any other religious body, in no better, but in no worse position; and the members may adopt rules for enforcing discipline within their body which will be binding on those who expressly or by implication have assented to them."³ And they therefore humbly submit that the Judgment of Lord Lyndhurst in the case of *Dr. Warren*⁴ points out the course of procedure in all questions which may arise between any of the members of the Anglican Church in New Zealand, whether Bishops, clergy, or laity, who have bound themselves by voluntary compact under the authority of the General Synod, viz.—

¹ "Judgment of the Judicial Committee of the Privy Council, *Long v. Bishop of Capetown*."

² "Downing-street, 15th Feb. 1856."

³ "Judgment of the Judicial Committee of the Privy Council, *Long v. Bishop of Capetown*."

⁴ Extract from the Judgment of Lord Lyndhurst in the case of *Dr. Warren*:—"It is said that the publication was in reality not an offence; not an offence entitling this body to exercise the jurisdiction, and that it did not support the charges that were preferred against them. . . . Whether it did support these charges or not was a question for the district committee (the Wesleyan tribunal). I have no jurisdiction with respect to it. A particular tribunal is established by the agreement of those parties to decide a question of this kind. I, therefore, have no authority to say whether, within the meaning of the rules of this society, this pamphlet was, or was not, an offence. That was peculiarly for the decision of the district committee. . . . Whether they acted wisely, discreetly, temperately, or harshly, these are matters with which I have no concern. . . . Therefore, upon these grounds merely, the regularity of the proceedings, and being satisfied of the authority of the body, I am bound to affirm the decision."

- (1.) That the question be tried and decided according to the rules of the Synod, as agreed to by the Bishops, clergy, and laity.
- (2.) That on petition of either party the Supreme Court of the colony has authority to inquire into "the regularity of the proceedings and the authority of the tribunal, and on those grounds merely" to affirm or annul the decision.
- (3.) That from any such decision of the Supreme Court of the colony an appeal would lie to the Privy Council upon the same grounds.

And, therefore, that the Anglican Church in New Zealand is effectually guarded against the danger apprehended by the Lords of the Judicial Committee, viz.—"That cases might occur in which there would be a denial of justice, and no remedy for great public inconvenience and mischief,"¹—without having recourse to a direct appeal to the Crown in the case of any controversy, such as that which is presented by the petition of Bishop Colenso.

9. That the above-recited principle of the civil equality of all religious bodies has been affirmed by a resolution passed by the House of Representatives in New Zealand.²

10. That your Majesty's petitioners humbly express their conviction that the right of appointment of Bishops in New Zealand is not part of the prerogative of the Crown,³ inasmuch as all the Bishoprics were founded by private efforts and endowed from private resources; and further, that the assertion of any such claim may operate as a most serious discouragement to the clergy already in New Zealand, and tend to prevent other clergymen from coming out from England, by cutting them off from all hope of election to the highest office of the Church in this colony.

11. That your Majesty's petitioners therefore humbly pray that all doubts may be removed as to their *status* both ecclesiastical and temporal—

- (1.) By the acceptance of the surrender of their letters patent, now declared to be null and void.
- (2.) By declaring the Royal mandate under which your Majesty's petitioners were consecrated to be merely an authority given by the Crown for the act of consecration, and to have no further effect or legal consequence.
- (3.) By recognising the inherent right of the Bishops in New Zealand to fill up vacancies in their own order, by the consecration of persons elected in conformity with the regulations of the General Synod, without letters patent, and without Royal mandate, in the same manner as they have already consecrated a Missionary Bishop for the islands in the Western Pacific, after communication with your Majesty's principal Secretary of State for the Colonies, and with the Attorney-General of New Zealand.

And your Majesty's humble and loyal petitioners, as in duty bound, will ever pray, &c.

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|--------------------|------------------------|
| G. A. NEW ZEALAND. | H. J. C. CHRISTCHURCH. |
| C. J. WELLINGTON. | EDMUND NELSON. |
| WILLIAM WAIAPU. | |

¹ "Judgment on Petition of Bishop Colenso."

² "August 28th, 1865."

³ "25th Edw. III. stat. 6."

HAWAII AND ITS CHURCH.

AMONG the speeches delivered at the meetings held in England, during the visit of Queen Emma, we take the following sentences from that by the Bishop of London, at Wells, on October 30, as being a reply to the misrepresentations of Dr. Anderson and other sectaries in America:—

“ I have in some respects a peculiar connexion with the work, honoured as I was with the presence of the Queen during her first days in London, and admiring, as no one who has been acquainted with her can fail to admire, her self-denial and great zeal for the cause: and knowing also personally the Bishop who now presides over that Church, having had cause to remark his admirable common sense, and his great desire to consult those with whom he was obliged to differ at his consecration; and believing that amidst misrepresentations which were likely to attend him, he will, by God’s help, overcome all the difficulties in his way. I had—with that reverend man of God who has gone from amongst us, Archbishop Sumner—something to do with the formation of the mission—not that I or the Archbishop was the originator of the scheme; but I can testify how heartily the late Archbishop threw himself into the scheme when it was suggested. His prayers and desires were that the work which was begun might prosper, to the glory of God and the bringing of those islanders to a fuller knowledge of the Gospel of Christ. Another reason for my presence is that I have read the reasons urged against the Mission. I consider, after weighing the matter thoroughly, and after reading certain books which have been assiduously spread to discourage the Mission, that we are right, and not only so, but that we are bound to support and encourage it to our utmost. It has been urged that there is a general law of amity in these matters, which should prevent any missionary body from trespassing upon the field of others’ labour—a law I fully recognise, because I feel that heathenism is wide enough, and there is room for all, without interfering with one another. Why, then, did we send a Bishop and clergy to the Hawaii islands? We have countrymen of our own there, members of our own Church, who besought us. We have brethren of the Episcopal Church of America there, who joined in the request that these clergy might be sent to unite with those of the Episcopal Church of America, and cause the family bond of union to grow around the two people. Are we to refuse to listen to the request of our own countrymen? Is there an idea that, by yielding to the request, we shall be disparaging the labours of self-denying men, who have been there before? On the contrary, those who have read the books published on the subject, know that the Congregational ministers of America welcomed them to the island. But more than that, there was another request to which we could not turn a deaf ear; it carries us back to the earliest period of Christianity, when kings and queens sent to distant lands to get ministers to preach to their people. When a letter was written to her Majesty Queen Victoria, and another to the Archbishop of Canterbury, by the remarkable and pious man who then ruled the Hawaiian people, requesting that a bishop and clergy might

be sent there, the Church of England listened, the Archbishop listened, the Queen listened. A Bishop was sent, in the regular way prescribed by the law of the realm, so that the sympathy of the British people was called out by the voice addressed to them, and not in the rash way that sympathy sometimes takes. It was done after mature consideration; and I ask, whether, after these steps have been taken, we are to leave the work to droop, or whether we are not under the obligation, having set our hands to the plough, to endeavour, by God's help, to accomplish the work. I do not know why her Majesty's Ministers took the view they did; I hope they took it from the highest and noblest of motives—the promotion of God's glory. But supposing they did not, they perhaps did not think it a bad thing to bring England and America a little nearer in the bond of sympathy. Two American Bishops, who were at the time present in London, were consulted in the matter; and as it was the avowed wish of the American Episcopal Church at Hawaii that it and the Church of England should have joint access in the matter, perhaps that consideration and the bond of union between our American friends and ourselves had something to do with the readiness with which the plans were begun and carried out. I should be very sorry indeed, if any one supposed we were casting reflections upon the good men who had worked among the heathen of those islands in their own way; and, no doubt, if her Majesty were to speak, she would say they did good service at a very difficult time. England had refused to listen to their previous appeals, and then America supplied teachers and ministers for the good work. I believe it is owing to misrepresentations that any opposition has arisen from that quarter. In reading the papers published on the subject, I was very much struck with the ignorance of the American writers connected with the Congregational body respecting what the Church of England is."

We have already, in our account of the recent General Convention at Philadelphia, mentioned the visit of Bishop Staley to the United States, and his reception there. In pursuance of the resolution passed by the Convention to aid the Church of Hawaii "by every means in their power," the Board of Missions has made grants in aid of the stipends of two American clergy, to work under Bishop Staley. We learn that, at a meeting for the Mission in New York, four American Bishops spoke, and 50*l.* were collected. It is contemplated that Bishop Staley will meet with an equally hearty welcome in other principal places in the States, to which he intended going. Thus the American Church is fulfilling her pledge to "join in the establishment of the new branch of the Church." This is the American answer to Dr. Anderson. In England, since Queen Emma arrived, about 3,200*l.* have been contributed. The S.P.G. has this year doubled its subscription to Hawaii. This is the English reply to Dr. Anderson. We are glad also to observe that some ladies are getting up a shilling subscription, in the name of the women of England, to present to Queen Emma a sufficient sum to enable her to erect a memorial church to her late husband. Lady Franklin has consented to preside over this movement. Ladies who wish to act as collectors should apply to Mrs. Tunnard (Treasurer), Frampton House, Boston, Lincolnshire.

RELIGIOUS DEPUTATIONS.

SIR,—For obvious reasons I adopt as the title of my letter that of a communication in your October number, in which the writer, starting upon the widest possible ground, so suddenly narrowed the sphere of his criticism as to be fairly open to remark. The system of employing “deputations” has been adopted by all kinds of Societies; in fact, it appears to be generally considered as a *sine quâ non* by those upon whom the stern necessity of raising money for carrying out the great works of which they have undertaken the administration has been impressed by the realities of daily calls for help. But your correspondent, like those of whom he complains, scarcely does justice to his subject when he enforces his preamble as to deputations in general by some rather close criticism obviously pointed at the representatives of one Society in particular. I will not endeavour to follow the question whether a certain man, chosen by a competent Board of Examiners as a fit pioneer of the Cross in Africa, in India, or in the stronghold of the Mahometan, and who has proved the wisdom of his choice by his actual work, is, or is not, gifted with the peculiar “*instinct*” which your correspondent has decided he ought to display when doing deputational duty; but I desire to make a few remarks on the relative positions of deputations and the home clergy, with particular reference to your correspondent’s views.

I willingly endorse the statement, that “what our people want to know is that the Gospel is still the power of God unto salvation;” but I would ask, Whose is the duty of making that fact known? A deputation should certainly not usurp the functions of the regular pastor. That vital first principle should be enforced by the clergyman himself. To him most especially belongs the labour of the work of preparation. The missionary spirit should be kindled first by the clergy themselves. Long before a “deputation” comes to the village to detail his experience of mission-work in Turkey, the parishioners should have learnt “that the Koran, unlike the Bible, fails to make meet for heaven.” Granted that a deputation should work out his subject as a “painter” would, it is none the less true that he ought to find the canvas ready prepared to his hand. Strange scenes appear before a missionary in a strange country, and it is not his fault if he finds it necessary to keep his audience “awake” by recitals which, to the ill-prepared mind, appear to have “a dash of buffoonery:” the really blameable personage is the clergyman himself. If it became generally necessary for any Society to depute a representative personally to assure the people “that there are vast tracts of densely-peopled territories where no knee is ever bent at the name of Jesus,” it would need at once to order half its staff on home duty. The returned missionary cannot deal in broad principles; he can only narrate his simple experience. His accounts of the peculiar natural phenomena of the country where he has laboured prove, to a duly-prepared mind, the reality of his work, and form an accessory not to be despised in a well-balanced picture. It helps to assure the sceptical that “foreign parts” are not, as the Wiltshire farmer thought, a myth and delusion, but, by appealing to objects kindred to those in which the mind has interest, leads to belief in higher truths. The abstract sermon is out of place in the “Rector’s barn”—it

is the Mission picture that must there be unfolded ; and I must defend the missionary who best does that, even though he calls in the aid of the “ crocodiles, hippopotami, bazaars, and mosques,” of which your correspondent has such apparent horror.

But I believe that there is much more misapprehension in existence as to the proper function of a deputation, than as to error in the exercise of that function. There are many clergymen content with the belief that the “ officials in London ” ought to do all in the way of sending down a man to advocate the missionary cause. There are many cases where, if a rector wishes for a holiday, he places his pulpit at the service of the Organizing Secretary for some Society. What deputation can combat the difficulty in which he is thus placed ? What opportunity has he of enforcing the true spirit in which his appeal should be met ? Again, there are clergymen who will work *with* the deputation, but not without him. Every meeting, every sermon, must be attended by a personal representative of the Society. A neighbour suffices at first, then a returned missionary is required, afterwards a dignitary of the Church must be sent, and so on, until none but the most eloquent of our Bishops is thought worthy of proving to the good people of a provincial town that they fail in a duty, from which no caprice and no personal considerations can exonerate them. The result is the creation of an unhealthy feeling, which, however much it may be temporarily stimulated, ultimately falls for want of the solid foundation which none but the pastor himself can supply. I know of parishes where, under the pressure of constant deputational assistance, some pounds are annually sent to a Missionary Society ; and I know of a district church, where the clergyman alone, surrounded with many adverse circumstances, has for many years sent more than 100*l.* per annum to the same Society, without ever putting it to one penny expense for sending a deputation. He prevails on those who can afford it to subscribe—he sees to the use of collecting boxes by others—he enforces the missionary duty himself by two sermons annually ; that in the morning being devoted to the general principles and spirit of missions, that in the evening consisting almost entirely of extracts from the Society’s printed reports from abroad. Thus he is his own deputation, uses no artificial stimulus, incurs no expense, and raises a sum which shames those who neglect the ample power they possess to do likewise, and even more. There is plenty of matter in the annual reports if the clergy will only take the trouble to read them. Too many cast them aside without serious and proper attention. I fear that even as a man learns, after years of a favourite study, how little he really knows of the knowledge he seeks, so is the true spirit of mission work too little felt. Could it but be divested of personal considerations—could it cease to be a fact that the “ incomes of Societies are straitened,” because some are “ sickened of deputations,” or because some detail of management gives offence, and, instead, that all should realize that the work is indeed the Lord’s, how much more quickly and brightly would the light of the Gospel penetrate to those dark regions of the earth where, now, life is not quickened and exalted by hope and faith, and where death is not soothed by the knowledge of Christ and salvation !

W. SECUNDUS.

London, Eve of St. Luke, 1865.

NO. CCXXII.

O O

THE ENGLISH PRAYER-BOOK IN LATIN.

SIR,—The interest which you take in the question of the restoration of Catholic intercommunion between the Churches of Christendom leads me to think that the subject of the present communication may not inappropriately find a place in your pages. The book recently published under the title “*Libri Precum Publicarum Ecclesiæ Anglicanæ Versio Latina*,” has given rise to discussions of an unusually sharp character, both in the *Christian Knowledge Society* and in the public journals. With these discussions it is not my purpose to entangle you. What I ask you to accord me space for, is simply a critical examination of the book,—of what it professes to be, and what it is—as a means of determining the question how far it is calculated to answer the purpose for which the preface states that it was put forth.

It professes to be a translation into Latin of the Book of Common Prayer in use at this day in the Church of England—“*Liber Precum Publicarum quo hodie Ecclesia Anglicana utitur Latine redditus*.” Do its contents correspond with that description? The most satisfactory answer to this question will be to examine its component parts, which may be thus classified:—

1. Those portions of the English Prayer-book which are founded on the ancient formularies in use in the Church of England before the Reformation.

2. Those portions of the English Prayer-book which were newly composed at the Reformation, or have been added since.

3. The sections, sentences, and phrases taken from Holy Scripture, and incorporated in the Prayer-book.

How are these component elements of the English Prayer-book severally dealt with in this “translation”?

1. The portions of the English Prayer-book founded on the pre-Reformation formularies are not translations at all; they are, with the omission of course of matters which have wholly disappeared in the English Prayer-book, transcripts of those formularies, chiefly from the Use of Sarum. So far as those formularies were by the compilers of the Book of Common Prayer simply translated into English, it is obvious that the old Latin text is preferable to any retranslation into Latin, which would be, in fact, a great absurdity. But where alterations were made in the sense, or even in the wording, it is equally evident that a book professing to be a translation of the Book of Common Prayer “in use at this day in the Church of England,” ought to exhibit those alterations. To lead the reader to suppose that the English book corresponds exactly with the ancient formularies is, clearly, to mislead him.

To what extent the literal adoption of the text of the old breviaries and missals affects—not the faithfulness of the translation, for translation there is none—but the correspondence between the English text and that given in this book as its Latin counterpart, will best appear from a literal

English translation of the latter, upon comparison with the text of the English Prayer-book.¹

Considering the occasional ruggedness of structure and clumsiness of expression in the ancient formularies, brought out by close verbal translation, and comparing them with the language of our Prayer-book, it is impossible not to be struck with the great superiority of the latter, not only in point of style, but in point of thought and sentiment. Similar discrepancies of various kinds, those given below being selected from the more striking examples, run through all that is taken from the ancient breviaries and missals, often with modifications rendered indispensable by more material differences. No one will venture to maintain that the "Versio Latina," of which those specimens exhibit the English counterpart, correctly represents the English Book of Common Prayer, or does justice to its character. In the composition of her Liturgy at the Reformation, the English Church did no more than exercise the independent authority which, not only in primitive times, but for centuries after, was acknowledged to belong to every Church, and which, even by Churches of the Roman communion, is, in spite of Papal pretensions, asserted to this day—the authority, namely, of determining for herself her order and form of Divine Service. Of the manner in which this was done, the Church of England has no reason to be ashamed. To make her speak the pre-Reformation language in her Offices, is not only incorrect in a literary and critical point of view; it is a gratuitous affront to her, hiding her light under a

¹ The following may serve by way of illustration :—

Morning Service. Collect for Peace: O God, the author and lover of peace, whom to know is to live, whom to serve is to reign.—*Evening Service. Collect for Aid:* Ward Thou off from us the secret devices of this whole night.—*Morning and Evening Service. Prayer for Clergy:* Extend upon Thy servants our pontiffs and curates, and upon all congregations committed to them, the Spirit of Thy healthful grace.—*Litany. Prayer, "O God, merciful Father:"* Imploring Thee that in wouted consideration of Thy goodness Thou mayest bring to naught, and by the counsel of Thy mercy dash, whatever diabolical deceits or human enmities work against us.—*Fourth Sunday in Advent:* That by the help of Thy grace, what our sins hinder, the indulgence of Thy compassion may hasten.—*Second Sunday in Lent:* Who seest us to be destitute of all power; keep us inwardly and outwardly, that we may be defended in body from all adversities, and cleansed in mind from all wicked thoughts.—*Fifth Sunday in Lent:* Upon Thy family, that by Thy goodness they may be governed in body, and by Thy preservation kept in mind.—*Sunday before Easter:* Who, for an example of humility to be imitated by mankind, hast caused Thy Son our Saviour Jesus Christ to take upon Him flesh, and to undergo the cross; mercifully grant that we may merit to have both examples of His patience and fellowship of His resurrection.—*Fifteenth Sunday after Trinity:* Thy Church by perpetual propitiation, and because without Thee human mortality falls, may it by Thy help always be both drawn off from things hurtful, and directed to things salutary.—*Eighteenth Sunday after Trinity:* Grant, we beseech Thee, O Lord, to Thy people to avoid worldly, carnal, and diabolical infections.—*Twenty-first Sunday after Trinity:* To Thy faithful people, being appeased, indulgence and peace.—*St. Michael:* That as by their ministering to Thee in heaven help is always given, so by them our life on earth may be defended.—*Communion. Collect for Purity:* To whom every desire speaks . . . by the infusion of Thy Holy Spirit . . . and merit worthily to praise Thy holy name.—*Thanksgiving:* With the whole army of the heavenly host we praise Thy name, and sing the hymn of Thy glory, evermore saying.—*Preface for Trinity:* Not in singleness of one Person, but in Trinity of one Substance . . . without difference of separation.

bushel ; and it is, moreover, an indirect act of homage to the false principle set up by the Papal Church, which makes unity dependent on uniformity—a principle the adoption of which is, and ever will be, an insuperable bar to Catholic intercommunion. It looks like a kind of *amende honorable* made to Rome for the liberties taken by the Reformers with the ancient formularies. In the eyes of foreign ecclesiastics generally, this attempt, not altogether honest, to make our Prayer-book look more Roman-like than it really is, cannot fail to diminish the respect they would naturally feel for a Church which, while faithfully adhering to all the principles and main foundations of Catholic worship, remodelled her Offices with so much wisdom, moderation, and, it is not beside the question to add, so much good taste and correct feeling. It will deprive them, moreover, of a model which they might usefully study in revising their own formularies, and especially in rendering them into the vernacular, which is the great want that makes itself felt, at this time, in the Churches of Italy. While thus her influence and example with the great body of the continental clergy of all communions will be marred, nothing will be gained—even if it were desirable to gain anything—in the way of approximation to Rome. Ingrained Romanists will only smile and sneer at what they will at once set down as an attempt to ape their spurious “Catholicism,” even as they smile and sneer at the attempt to produce that resemblance by other means.

2. It is no more than fair to the editors of the “*Versio Latina*” to acknowledge that those portions of it which, consisting altogether or in great part of new matter, have really undergone the process of translation, are much more consonant with the English Prayer-book. The admirable manner, indeed, in which for the most part they are executed makes one regret all the more that the scholarship of the editors, and their familiarity with Ecclesiastical Latin, should have been cramped by their undue and uncritical adherence to the ancient forms. Some few phrases, it is true, have crept in to which exception may justly be taken ; because, however susceptible they may be, on explanation, of an orthodox sense, yet if they bear a technical sense in the language of Roman theology, and if that sense be objectionable, it is obvious that they ought not to find a place in a book representing the theology of the English Church. Thus, for example, the term *indulgentia* repeatedly occurs, both in the ancient formularies, and in the parts newly added ;¹ the word “*mereri*” has been retained in places where it is pleonastic as well as inappropriate ;² and so has the phrase *pœnitentiam agere*,³ which is on similar grounds to be

¹ See the Collect for the Twenty-first Sunday after Trinity ; the Exhortation and Absolution in the Morning and Evening Prayer ; the Rubric before the Commandments in the Communion Service ; the “Prayer for a Sick Person when there appeareth small hope of recovery ;” and the first of the three prayers at the end of the Communion Service.

² See the Collect for Purity in the Communion Service, the Collect for the Sunday before Easter, and the Fourteenth Sunday after Trinity.

³ See the Collect for St. John the Baptist’s Day ; the sentences at the commencement of Morning and Evening Prayer ; and the Office for Adult Baptism. It is remarkable that in both the latter cases, the Vulgate itself would have supplied the proper equivalent of “repent,”—*pœnitementi* (see Mark i. 15 ; Acts

deprecatd. The instances last quoted illustrate the extent to which the editors have carried their slavish adherence to the Vulgate; not venturing to substitute a more correct expression, even though taken from the Vulgate itself, for one that is avowedly unsatisfactory.

3. And this brings me to the last and chief objection to the "Versio Latina," as a book professing to place before foreign ecclesiastics the mind of the English Church as set forth in her Prayer-book. That book embodies, as is well known, a large amount of Scripture, either distinctly set forth as taken therefrom, or interwoven with its language. Surely, then, if nothing more were in question than accuracy in exhibiting the mind of the English Church, it is not fitting that such portions of the Prayer-book should follow a version differing in many ways from the Scriptures as incorporated in our Prayer-book.¹

But there is a far deeper and graver objection to this wholesale adoption of the Vulgate. In producing a Latin counterpart of the English Prayer-book, the editor, or translator, must find himself constantly in the embarrassing position of having two different renderings of Holy Writ, wholly

iii. 19), if the editors had felt at liberty to correct the Vulgate text out of the materials furnished by itself.

¹ To enumerate these discrepancies would be an endless task. A few specimens must suffice. SENTENCES: That repenteth Him of the evil (*præstabilis super malitia*, whatever that may mean).—We have rebelled against (*gone back from*) Thee; repent (*do penance*). [The *Venite* does not even agree with the present text of the Vulgate.]—THE GRACE: The love (*charity*) of God, and the fellowship (*communication*) of the Holy Ghost.—NAT. E.: The express image of His person (V. better; the *form* of His *substance*); when He had by Himself purged our sins, sat down (*making purgation of sins, sitteth*).—EPIPH. E.: By revelation He made known unto me the mystery (*was made known unto me the Sacrament*) [in the next verse the term "mystery" is retained]; the fellowship of the mystery (the *stewardship* of the *Sacrament*); according to His eternal purpose (*the predestination of ages*) which He purposed (*made*).—EAST. E.: The children of disobedience (*unbelief*).—WHITS. G.: He dwelleth (V. better; *shall dwell*) with you.—TRIN. G.: The wind bloweth (V. better; *Spirit breatheth*) where it listeth (*He will*), and thou hearest the sound thereof (*His voice*), but canst not tell (*knowest not*) whence it (*He*) cometh and (*or*) whither it (*He*) goeth.—COMM.:—None other Gods but (*no strange Gods before*) Me; I the Lord thy God am a jealous God, and visit (*I am the Lord thy God, mighty, jealous, visiting*); blessed the seventh day (*Sabbath-day*).—COMM. DOX.: Peace, good will towards men (*peace towards men of good will*).—PS. I.: The seat of the scornful (*of pestilence*); is like the chaff (*like dust*); not be able to stand (*not rise again*).—VIII.: Hast ordained strength (*perfected praise*).—XVI.: My glory (*tongue*) rejoiced.—XL.: Mine ears hast Thou opened (*ears hast Thou prepared me*); in the volume (*chapter*) of the book.—LXVIII.: Thou hast led captivity captive (*taken the captivity*), and received gifts for (*among*) men; thine enemies (*not believing*).—LXXVIII.: He gave them food from heaven (*the bread of heaven*).

Among the passages thus taken promiscuously from different parts of the Prayer-book, it will be seen that in some of them the reading of the Vulgate is preferable to the English text. But this does not affect the question in hand. If the Vulgate gives a more correct sense, it is not less improper that the English Prayer-book should get the credit of it undeservedly, than it is that an incorrect sense given by the Vulgate should be imputed to the English Prayer-book. What is really required for the present purpose, is a perfectly fair representation of the English original, be it correct or faulty, in the Latin tongue. Thus only can foreign ecclesiastics get at the real character of the English Church in regard to the important point of the interpretation of Holy Scripture.

irreconcilable, presented to his mind, one of which is supported by the authority of the English, the other by that of the Roman Church. Reserving the right of biblical criticism, applicable alike to both renderings, there can be no doubt that with an English Churchman the weight of English authority ought to preponderate. To put aside that authority, and deliberately, invariably, and irrespectively of the intrinsic propriety of the version having regard to the original, to follow the authority of the Roman Church, simply because it is her authority, from which no deviation is to be allowed, is scarcely consistent with the loyalty due from English Churchmen to the authority of their own Church. It is to attribute to the Roman Church a superior authority which does not belong to her; which to ascribe to her is, on the part of an English Churchman, as treasonable, as it would be in an English citizen to ascribe a superior authority to the Emperor of the French over that of the Sovereign of England. It is a concession, at once unlawful and impolitic, to the morbid feeling, so common in the present day, which, through a yearning after unity, commendable in itself, overlooks not only the fearful corruptions of God's Truth and Ordinances of which Rome has been and is guilty, but the important fact that the greatest impediment to the unity (not uniformity) of Christendom is the position which the Church of Rome has assumed and obstinately maintains—a position which to strengthen is, virtually, to strengthen the impediments to Catholic intercommunion.

The course pursued, in this respect, by the editors of the "*Versio Latina*" is the more inexcusable, because a critical analysis of the idiom of the Vulgate and of the ancient formularies would have enabled them, without any deviation from a strictly Ecclesiastical Latin style, to have produced a Latin version, representing the English Prayer-book with something like photographic fidelity. Nor can the validity of the pleas alleged for placing themselves in the manacles of the Vulgate text be admitted. The fact that the initial words of the Latin Psalms, retained as headings, might not always correspond if the Psalms were correctly translated, can scarcely be accepted as a serious reason: for it were surely better that the Latin heading, to which no one gives heed, should not fit—it might, in such cases, be put in brackets—than that the whole Psalm should read different from what it is in the English Prayer-book. The fact that the University of Oxford printed an edition of the Vulgate for the use of the French refugees, is, if possible, still more irrelevant. That was an act of Catholic kindness, supplying them with the Bible in the authorized version of their own Church; which is quite a different thing from putting forth the authorized version of the Church of Rome as the representation of the sense in which the Church of England reads and construes Holy Scripture.

Upon the foregoing grounds I venture to think, and do not hesitate to affirm,—

1. That the "*Versio Latina*" is "not a fair representation of the English Book of Common Prayer,"—a simple fact, not only capable of demonstration, but palpable and undeniable.

2. That the circulation of the "*Versio Latina*" among foreign ecclesiastics, as a correct representation of the Prayer-book of the Church of England,

would be neither honest nor politic, and certainly not calculated to promote the cause of Catholic intercommunion.

With the conclusions consequent upon these two propositions, and with collateral arguments—such as the exclusion of the “Articles” from a book intended to convey a correct idea of the “theory and practice of the English Church”—by which these conclusions are supported, I do not wish to intrude upon your pages. They must and will be discussed elsewhere.

I remain, your faithful servant,

G. E. BIER.

ROEHAMPTON, Nov. 25th.

Reviews and Notices.

WE acknowledge the receipt of the following books from Messrs. Rivingtons:—(1) *Some Words for God*; being Sermons before the University of Oxford, by the Rev. H. P. LIDDOX, Student of Christ Church, &c. (2) *A Book of Family Prayer*; compiled by Dean HOOK of Chichester. Second Edition. (3) *Libri Precum Publicarum Ecclesiæ Anglicanæ Versio Latina*, a GUL. BRIGHT et P. G. MEDD, Coll. Univ. in Acad. Oxon. Sociis facta. (4) *Post-Medieval Preachers*, by S. BARING-GOULD, author of “Iceland; its Scenes and Sagas.” (5) *Sermons at St. Mary-le-Tower, Ipswich*, by the Rev. J. R. TURNOCK, Incumbent. (6) *The Missing Doctrine in Popular Preaching*, by the author of “The Life of Christ,” &c. An excellent corrective of popular errors as to the Evangelical Covenant. (7) *Simony*, by W. DOWNES WILLIS, Prebendary of Wells, and Rector of Elsted, Sussex. Second Edition.

We have to acknowledge a spirited Sermon on *Harvest: its Teachings and Analogies*, preached by the Rev. T. LIGHT, at his church of All Saints, Kensington Park. Waters, Westbourne Grove.

The *Third Series* of the S.P.C.K. *Lives of Missionaries of India*, comprises the Lives of Middleton and Heber.

Woman's Work in Foreign Missions is the paper read at the Church Congress, at Bristol, 1864, by J. F. PHILLIPS, Vicar of Warminster. The author states that any person who wishes to obtain this paper for the distribution it well deserves, may, on application to himself, receive a dozen copies post free for two shillings. Since it was written, “a young woman,” Mr. Phillips tells us, “the daughter of a farmer, has offered herself for missionary work, and is preparing herself at Warminster for work in Burmah, receiving instruction, and also teaching, under my direction. She has spent some weeks in the London University College Hospital, learning the nursing of the sick. Two other young women have expressed their desire to join in Mission-work.” The author offers to advise any women who wish to do the like, as to the plan of preparation, and in obtaining occupation abroad.

Colonial, Foreign, and Home News.

SUMMARY.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, Nov. 7.—Archdeacon Sinclair in the chair. The question of the Society's proposed Latin Prayer-book came again under discussion, the Regius Professor of Divinity at Oxford, to whom the work of translation was committed, having since been raised to the see of Chester. After two motions had been made and withdrawn, the following one was adopted:—"That this Board, considering the change of circumstances which has occurred since the Society undertook the publication of the Prayer-book in Latin, is of opinion that this work should not, at present, be undertaken by the Society." The Rev. Dr. Biber then gave notice that, at the next meeting of the Society, on Tuesday, Dec. 5, he should move:—"That a publication having been put forth, entitled, "*Libri Precum Publicarum Ecclesiæ Anglicanæ Versio Latina*," and the said publication not being a fair representation of the Book of Common Prayer, according to the use of the [United] Church of England [and Ireland], this Board persevere in their design to publish a faithful Latin version of the English Prayer-book."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—At the monthly meeting on Nov. 17th, the Bishop of London in the chair, the business consisted principally of hearing the report of and confirming the acts of the Standing Committee during the autumn recess. They have renewed a pension to a disabled missionary in Nova Scotia, made grants for Newfoundland, Toronto, Madagascar, Malacca, Otaki, &c. and for the cost of various passages out. A tutor (C. Clarke, Esq. of Rossall College) had been appointed for Codrington College; and Rev. A. Hitchens had been sent to Enmore, Guiana. Two Madras missionaries—Rev. C. E. Kennet and S. Percival, had resigned, and in the same diocese four natives had been presented for ordination. A Chinese had been ordained deacon in Borneo, and various other matters were made known. The Secretary read a resolution which had been adopted on the death of the Rev. John Lawrell, and stated that R. B. Wade, Esq. was recommended as his successor.

In reply to questions by Rev. G. H. Fagan, the Secretary stated that the Rev. C. D. Goldie had been appointed for one year as assistant secretary, that his operations were reported monthly to the Home Organization Committee, and that he was now at work in York diocese. The number of the Home Organization Committee had been increased to seven. The "Missions Committee" had not, owing to the recess, been yet nominated, but he hoped to be able to report the names at the next board, when many important questions, including that of the increase of the episcopate, would be brought forward. The religious services had commenced at the office, and any member was welcome to attend at 10 o'clock any morning. Several members expressed their great interest in the plans recently mooted by the Bishop of Calcutta for the appointment of assistant bishops who could speak the native languages.



